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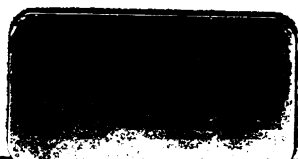
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Chapter

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THE

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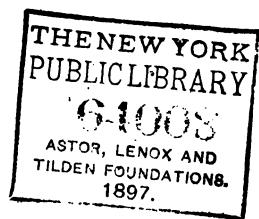
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THE

BAPTIST MISSIONARY MAGAZINE.

Vol. 17.

January, 1837.

No. 1.

QUARTERLY PAPER.—No. I.

Maulmein, (pron. Mol-mc-ine,) the chief town of the province of Amherst, in British Burmah, is situated on the east bank of the Salwen, or Martaban river, twenty-five miles from its mouth, in lat. 16° and about $28'$. It was once the site of a city and capital, under the Hindú name of Ramapúra, or the city of Rama, and the high earthen walls and ditch could be easily traced, on its re-occupancy by the British. The territory fell into the hands of the Burmans soon after the reduction of the capital city of Pegu by Aloin-praw, in 1757, and was ceded by them to the Hon. East India Company, together with the provinces of Tavoy, Yéh and Mergui, and the four provinces of Arracan, at the conclusion of the treaty of peace in Jan. 1826.

Maulmein was contemplated as the seat of the capital of British Burmah immediately on the restoration of Martaban (city) to the Burmese, and part of the ground was cleared of forest, for this purpose, as early as the following April. But it was not until near the close of 1827 that its claims above its rival, Amherst, at the mouth of the river, appear to have been fully admitted. It is now the residence of the Commissioner of the Province, and is garrisoned by a regiment of soldiers attached to the Madras Presidency. Population, at the close of 1834, including suburbs, 16,182, of whom 13,702 were Burmans and Talings. The entire province contained 46,502 inhabitants.

The entrance of the river on which Maulmein stands, is about 70 miles distant from that of Rangoon r., and is at least 7 miles wide. It soon contracts, however, to the width of 2 or 3 miles, as you ascend, having the island Bilú (or Balú) on the left, but has a deep and broad channel, to the town, marked off by buoys all the way.

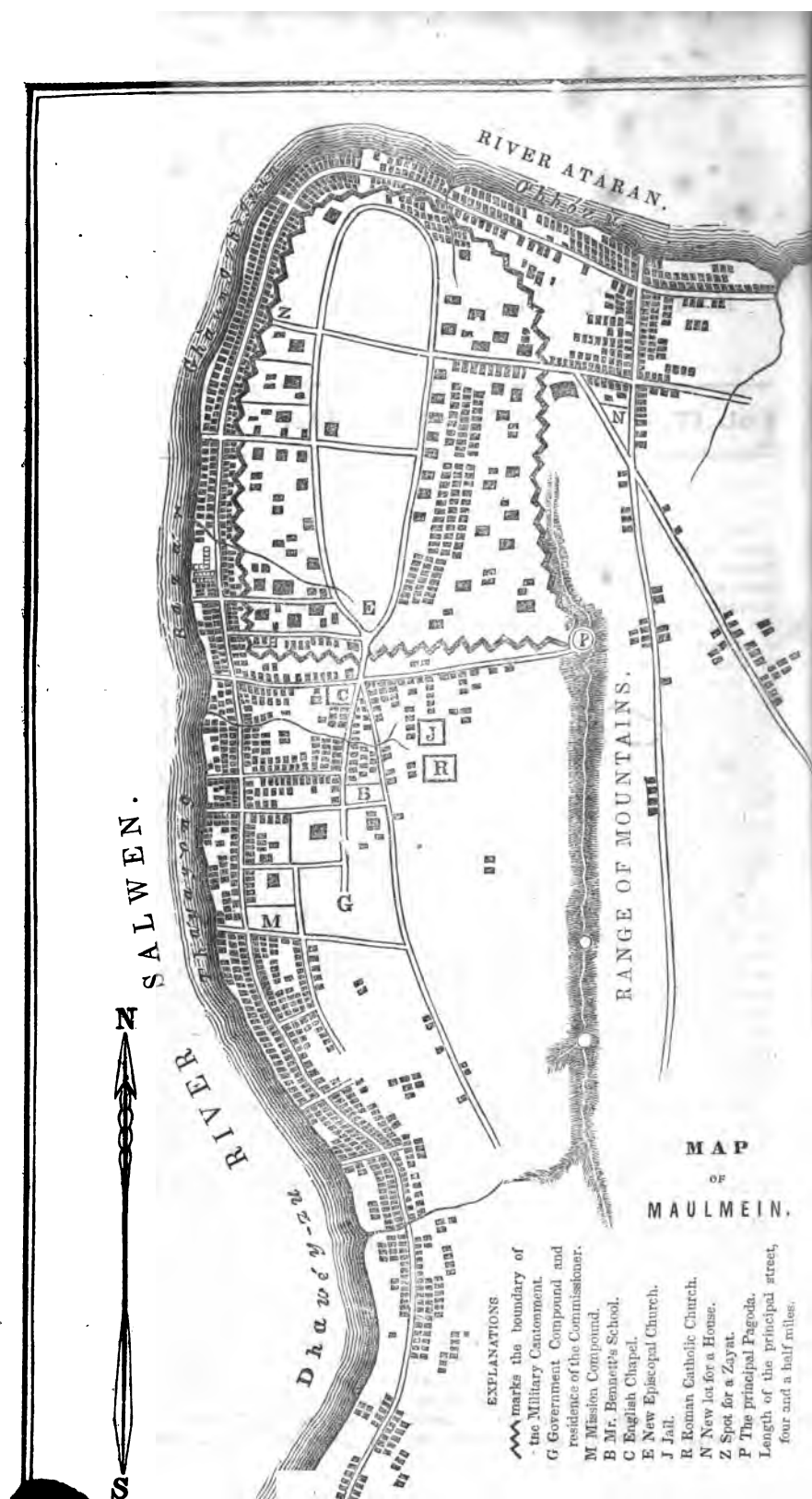
A little above Maulmein, and in front of Martaban, the Salwen is joined by the Ateran and the Gyieng. "The prospect which opens itself upon the stranger here, is probably one of the most beautiful and

imposing which oriental scenery can present. The waters of three large rivers, the Salwen, the Ateran, and the Gyieng, meet at this spot, and immediately proceed to the sea by two wide channels; so that, in fact, the courses of five distinct rivers are, as it were, seen at one view, proceeding like *radii* from a centre. This centre itself is a wide expanse of waters interspersed by numerous islets. The surrounding country consists generally of woody hills, frequently crowned with white temples, and in the distance are to be seen the high mountains of Zingai; and, in favorable weather, the more distant and lofty ones which separate Martaban from Laos and the Siamese territory." These last run in a parallel line with those which skirt the sea-shore, at about the distance of 100 or 150 miles. They abound in lead and copper. The Zingai range yields blende, or the sulphurate of zinc. A range of hills not very high, extends southerly from Maulmein to the river Kalyen, which empties into the Salwen at Amherst, composed mostly of sand-stone, and affording in various parts, a rich and abundant ore of antimony.

The chief article of export is rice, which is raised in immense quantities. Indigo, cotton, and tobacco, are cultivated to some extent. The province yields, also, pepper, cardamons, areca nut, and teak wood. The upper part of the country has been pronounced peculiarly fitted for the culture of the sugar-cane and coffee plant.—Its climate is remarkable, among eastern countries, for agreeableness and salubrity.

The mission buildings stand on a plat of ground granted for the purpose, about a mile south of the military cantonments, bounded on the north and south by small creeks, with mostly a southern and western declivity, and embracing about four hundred yards in length, and two hundred and fifty in breadth.

The sketch of Maulmein, on the following page, was kindly furnished by M



Brown, now of Sadiyá, and represents the place as it was at the time of his residence there, in 1834.

Maulmein was first occupied as a missionary station, in the summer of 1827—missionaries, Mr. and Mrs. Boardman. The first public religious service, by Mr. Judson, then visiting the place, was held Aug. 12, and was attended by one native worshipper. In November following, Mr. Judson, and Mr. and Mrs. Wade, removed to Maulmein from Amherst. Maulmein has also been the temporary residence of other missionaries, on their arrival in Burmah, and, being the principal seat of the Burman mission, is a place of occasional resort from other stations.

Missionaries belonging to the station, January 1, 1836, were Mr. Judson, and Mrs. Judson, (formerly Mrs. Boardman,) Mr. and Mrs. Bennett, who arrived in Jan. 1830, Mr. and Mrs. Hancock, who reached M. Jan. 1, 1833, and Mr. and Mrs. Osgood, who joined the mission at the close of 1834. Messrs. Hancock and Osgood are attached to the Printing department. Mr. Bennett has charge of the Provincial High School. The principal employment of Mr. Judson, while residing at Maulmein, has been the translation of the Burman Scriptures and Tracts.

The first translation of the New Testament into Burmese was completed by Mr. Judson at Rangoon, about the end of June, 1823. Portions of it, however, had been repeatedly revised for the press previously, and the gospel by Matthew printed. An epitome of the Old Testament was also written in 1823, with several smaller works. The whole were again revised in 1830. The translation of the Old Testament, of which select portions had been prepared at an earlier date, and printed, was finished the 31st of January, 1834. The printing of the first edition of the whole Burman Bible was completed Dec. 29, 1835.—Of tracts printed in Burmese, twenty-six have been submitted to the American Tract Society, for their patronage, and accepted.

The translation of the New Testament into the Taling or Peguan language, has advanced to the end of Hebrews.

The printing department, previous to the arrival of Mr. Hancock, was under the superintendence of Mr. Bennett, who had carried out with him a printing-press, and procured a temporary supply of Burman types. In 1832, Mr. Bennett obtained at Calcutta, a sufficient quantity of types to keep three presses in operation, and the means of enlarging it to any desirable extent. A second press was sent out the same year, under charge of Mr. Cutter. Two printing-presses, a standing-press, a large fount of English types, and the mate-

rials for a stereotype foundry, were added in 1833. Additional founts of types in Burman, Taling, and Karen, were procured at Calcutta, by Mr. Hancock, in 1835. A power-press was put into successful operation early in 1836. A fifth hand-press of the most approved construction is on the way, and will probably reach Maulmein by the first of March. Measures are in progress to procure Burman types of a reduced size. A substantial building was erected in 1832, consisting of several compartments, suited to the safe keeping of paper, &c., and the convenient execution of the several branches of labor to be performed. Attached to the office are from twenty-five to thirty native assistants.

The amount of printing done in 1832, including scriptures and tracts, was 3,840,000 pages;—in 1833, 5,272,000 pp.—in 1834, 3,403,600 pp.—and in 1835, 8,268,600 pp.

Early attention was given to the establishment of schools. One for Burman boys was commenced by Mr. Boardman. The Female boarding school, first established at Amherst, was re-opened at Maulmein by Mrs. Wade, on her removal to the latter place, and has since been sustained by other female missionaries. Several Burman primary schools have been commenced. There has also been a small English school. In 1834, an English High School was opened by Mr. and Mrs. Bennett, under the patronage of the Commissioner of the Province, at which are taught Reading and Writing, Arithmetic, Geography, and Grammar. The whole number who had entered prior to July 1, 1835, were 115, of whom 103 continued members; viz. Burmese 47—Chinese 17—Portuguese 14—East Indians 15—Armenians 2—Hindoos 5—Malay 1—Shyan 1—English 1. 14 were girls, and 35 were boarded. More than thirty could at that time read the English New Testament, and the most forward were accustomed to write weekly English compositions.

Theological instruction has been given to native assistants by Mr. Judson.

The public preaching of the Gospel is regularly maintained on the Sabbath, beside other religious services, in Burman by Mr. Judson, pastor of the native church, and in English by Mr. Osgood, acting pastor of the English church. Five or six native assistants are employed in different sections of the city, in conversational preaching, and the distribution of scriptures and tracts.

The first baptism at Maulmein, occurred in January, 1828. Sixty-two were baptized previous to March 15, 1830. The whole number of baptisms prior to Jan. 1, 1836, were of Burmans, 104—Karens, 118—Foreigners, 181—Total, 403.

American Baptist Board of Foreign Missions.

Deputation to Eastern Missions.

JOURNAL OF MR. MALCOM.

(Continued from p. 263, vol. 16.)

Feb. 12, 1836. Favoring winds still attend us, and we have performed a large part of our voyage to Amherst. Just now we have to the south of us the Andaman Islands. The chief of these, is one hundred and forty miles long and twenty-five wide, divided, however, in fact, into three islands, by channels, which extend across the whole breadth. This archipelago was known to Ptolemy, who calls it "*Insula bonæ fortunæ*." He declares the inhabitants to be *anthropophagi*, which horrid fact is confirmed by late travellers, though it seems they eat human flesh, only in revenge towards enemies, or when impelled by famine, to which they are often exposed. They are genuine negroes, and uncommonly repulsive in appearance, having limbs disproportionally slender, protuberant bellies, high round shoulders, very large heads, woolly hair, thick lips, and sooty black skin. The average height of the men is about five feet. No two races of men are more distinct than this people and the nations around them. How they came here, is a problem not solved. Some writers conjecture that a Portuguese slaver from Mozambique, was some time wrecked here, and thus peopled the island. But we have the account of two Mahometan travellers, who journeyed eastward in the ninth century, six hundred years before Portuguese ships found their way to the Indian Ocean. Their description of these islanders is quite correct. They say, "The complexion of the people is black, their hair frizzled, their countenance frightful, and their feet very large. They go quite naked, and eat human flesh."* Perhaps no people on earth stand lower in the scale of humanity. Going utterly naked, they are exposed to the annoyance of various stinging insects, and are therefore in the habit of daubing themselves from head to foot with mud, which hardening, forms a complete defence, but gives them a most hideous appearance. Their

habitations are scarcely superior to the lair of the monkey. Four slender poles stuck into the ground, tied together at the top, and covered with leaves, form the whole structure. A few leaves scraped into one corner make the bed. Their only manufactures are some poor bows and arrows, hardened at the end by fire, or pointed with bone; and some simple fishing tackle. Addicted to war, and kept down by scanty food, their numbers amount to less than three thousand souls. Who will go to these? Who will carry the torch of truth into that thick gloom? Lord, send by whom thou wilt send.

14. Have passed not far from the Preparis, and Narcondam islands. The former is accessible only on the eastern side. It is about seven miles long, entirely covered with a dense forest, and uninhabited. The monkey and the squirrel, said to be the only quadrupeds, are exceedingly numerous. Narcondam is regarded as of volcanic origin, and has on its summit the apparent crater of an exhausted volcano. Its form is conical, and though the island is very small, its height is computed at two thousand five hundred feet. It is visible in very clear weather seventy miles.

17. Since leaving Kedgere, we have held meetings every evening with the men in the fore-castle, and are rejoiced to find three out of the ten avowing themselves subjects of deep conviction, and declaring their full purpose of heart to follow Christ in all his appointed ways. We usually preach a familiar discourse, and then converse with them personally. Their gradual progress has been very perceptible, and so far very satisfactory. May we not hope that they will be found true to their new purpose, amid the temptations of the future, and redeemed at last by the grace of God.

Arrival at Amherst—Maulmein—Tavoy.

Monday, 21. Cast anchor at Amherst. Thanks to God for his great mercy, in bringing us to our desired haven in safety and peace. Having yesterday sent a line to Mr. Judson at Maulmein, by a small boat, we had scarcely anchored, before Mr. Osgood was on board to welcome us. He brought a line from Mr. Judson, giving

* *Ancienas Relat.* p. 5.

reasons why he could not come down. It was a joyous meeting, saddened however, by seeing in br. Osgood's face, evidence of infirm health. He brought covered boats to take us to Maulmein, and at ten o'clock, the tide being favorable, we set out, and arrived about day-break. Brother J. received us with exultation, at the aid we brought, and we were soon comfortably quartered—myself at brother J.'s and the rest at the houses of brethren Osgood, Hancock, and Vinton.

Our first Sabbath in this dark land was, of course, full of interest. In the morning we worshipped with the Burman congregation in the zayat. About seventy were present, nearly all Christians. Seldom have I seen so attentive and devout an audience. They sat, of course, on the floor, where mats, made of bamboo, were spread for their accommodation, a large bamboo, about eighteen inches from the floor, serving as a rest to the back. In prayer the Americans all knelt, and the rest leaned forward on their elbows, putting their palms together, and at the close of the petition, all responded an audible *Amen*. Mr. J. preached with much apparent earnestness, and all listened with rapt attention. Several inquirers were present, some of whom applied for baptism. At night attended at the chapel, where worship in English is regularly maintained. About one hundred were present, chiefly soldiers. During the whole day, the gong resounded in different parts of the city, and in the evening several theatres were opened. We were informed that one of the chiefs was giving a feast of seven days, on the occasion of his last child having his ears bored.

After holding a meeting early on Monday morning, to decide on the destination of Mr. Davenport, I returned to the ship, to superintend the discharge of the cargo, which we were pleased to find in fine order; and got back in the night on Tuesday, after seeing every thing in the lighters. Next morning, waited with Mr. J. on Mr. Blundell, the Commissioner of the Province or Governor, as he is here commonly called, and on Mr. Condamine, the second in office. They received us politely, and were able to answer me many important questions. Mr. Blundell is regarded as a skilful and prudent governor, and as earnestly desirous of the true prosperity of the country. He estimates the entire population of the provinces under his

care at less than 300,000 souls. The provinces of Amherst, Tavoy, Yéh and Mergui, at less than 100,000, and Arracan at about 200,000.

Having concluded unanimously, at a full meeting of the brethren, to call a general convocation of all our missionaries, who could attend and return before the rains, it has become necessary that my visit to Tavoy and Mergui should be made before such meeting, which, in view of all considerations, we appointed for the 30th of March. In order to be exempt from the delays and disappointments attendant on waiting for casual vessels, my friends have chartered for me a small cutter, in which I am now (March 2,) on my way to Tavoy. She is a tiny craft, but has a little cabin the floor of which is big enough to allow Mr. Abbott and myself space to lay our mattresses, and on the whole we get on very well. The scenery along the coast is mountainous and entirely uninhabitable, as is the case also with numerous islands, and which form almost a continuous chain, a few miles from shore. Dense forests cover the whole, presenting throughout the year a rich and varied verdure. To avoid three or perhaps four days' delay in going round Tavoy point, and up the river, I was set ashore with a few articles of immediate necessity at *Moung-ma-goung*, a small Burman village, only eight or ten miles' walk from Tavoy. It stands nearly a mile from the shore, beautifully shaded by noble trees, especially the bunyatha or jack, a species of the bread-fruit, with wide paths and good houses. While the necessary preparations were being made, I was conducted to the cool zayat, and was scarcely seated on its floor of split canes, when a woman brought a nice mat for me to lie on, another presented me with cool water, and the head man went and plucked for me a half dozen of fine oranges. None sought or expected the least reward, but disappeared and left me to my repose. A constant succession of children, however, came to gaze at the foreigner, and some women, with babes on their hips, squatted at a little distance, to gratify their curiosity; all, however, behaving with decorum and respect. In a Burman village, the zayat is the only tavern. It consists of a shed with a floor raised three or four feet from the ground, and wide verandahs to keep off the sun. As chairs and tables are out of the question, and as every traveller carries his own provision, here is an ample hotel. The

neighbors readily furnish water, and fruits seem free. A little fire, kindled near, cooks the rice, an hour's slumber follows the unpretending meal, and all things are ready for a start. The cooley (or porter) having adjusted the baggage at the ends of a pole, Chinese fashion, walked on as guide, and after passing some patches of pine-apple, and many noble fruit trees of kinds unseen before, we entered the jungle, and began to wind our way over the mountains which extend along all this coast and terminate at Tavoy point. Though no rain has fallen since October last, the foliage was fresh and intense. Flowers, great and small, beamed on us at every step and in some places filled the air with fragrance. Innumerable vines, creeping, climbing, and depending, seemed to intertwine the trees for mutual support. A great variety of parasites clung to the branches, sometimes with very large leaves, forming a complete and beautiful sheath, and sometimes sending down their long stems thirty or forty feet, waving to the breeze like small ropes. The lower portions of the mountain were of coarse grey granite, the higher parts of some friable stone with which I was not acquainted. The soil was generally a stiff reddish clay. The trees were not generally large or lofty. Near the summit of the mountain, we stopped at an unfinished zayat, near which a well had been dug, and, spreading a cloth on the ground, my man produced the result of his morning cooking on board the cutter, and with fine cool water drawn in a piece of bamboo, we made out an ample repast. In the midst of it a couple of ponghees or priests came up, followed by servants bearing their baggage and stopped under the shade of the same great tree, though on the opposite side. After dining, an ample plate-full was given to the cooley, while Jesse sat down and helped himself. The poor cooley took the plate, and squatting down at some distance from the elder priest, presented the whole. The old man and his followers took a little, but with indifference. The bread he smelled, and examined, and tasted, but threw it away. His palate, I suppose, was not adjusted to such a novelty.

As we sat waiting for the sun to decline, Jesse engaged the old man in a religious discussion. They both pleaded with great earnestness and much gesture, though sitting ten feet apart. I could but pray earnestly that the poor

grey-headed idolater might be convinced of the truth, and my recently converted man be able to set Jesus savingly before him. How I longed to be able to proclaim to them the great salvation. The old man at length got out of patience, and moved off, followed by his company. The Lord grant that this people may be inclined to accept the heavenly boon which American Christians are offering them. About sunset arrived at Tavoy, and was most kindly received.

March 14. Monday. The ten days spent in this city have been much occupied with the missionaries in hearing statements, asking questions, examining accounts, visiting schools, giving advice, and such other official duties as will recur at every station. Such matters do not belong here, and my readers will not expect to find them in my future journals, though they form an important part of my duties.

The town and suburbs of Tavoy contain, as I am informed by the acting governor,* 1,845 houses, with a population of 9,045 souls, giving a fraction less than five to a house. Of these, about one or two hundred are Chinese men, generally married, and, of course, in such cases, to Burman females. There are also Malays, Malabars, Mussulmans, &c. Streets are in good order, much shade, vessels built—arrivals and departures. This secures bakers and every convenience.

The province, not including the city, contains 4,768 houses, and 25,143 inhabitants; or rather over five to a house. There are from thirty to forty criminal convictions per annum. The revenue is more than equivalent to the expenditure of the Company in keeping up its military and civil establishments, which is said not to be the case with any other of these provinces. The number of priests is estimated at about four hundred, but many of them are probationers, or noviciates, and constitute the class out of which so many return to common life. But few regular priests, comparatively, abandon their profession. Of nuns there are about fifty, of whom all I saw were beyond middle life, and generally wore the aspect of mendicants.

The dialect of Tavoy is a sort of obsolete Burman, scarcely intelligible

* Dr. Richardson. To this gentleman, who has travelled more extensively in Burmah and these provinces, than any other European here, I am indebted for much valuable information.

to those who speak the pure language ; but no difference exists in writing.

The missionaries at this station are Mr. and Mrs. Wade, Mr. and Mrs. Mason, and Miss Gardner. The latter alone and Mrs. M. attend to the Tavoyers, and only in the way of schools, Miss G. having four schools, under heathen teachers, which she superintends, being not yet familiar enough with the language to attempt any other services.

The married missionaries, though obliged to reside here on account of the unhealthiness of the Karen forests, give their whole time and attention to that people. The dry season they spend among the mountains, sometimes several months in a place, particularly at Matak. During the rains, viz. from April to October, they remain at Tavoy. Here the brethren devote themselves to the study of Karen, and the preparing of books in that language, while their wives, assisted by Miss Gardner, attend to boarding-schools for Karen children.

Public worship in the Burman language is held every Sunday morning, in a good and convenient chapel, of ample dimensions, built without charge to the mission by the English congregation, and other residents, at which the children of all the day-schools, with their teachers, are required to be present. Few of the other heathen citizens attend ; seldom more than two or three ; and as there are but five native Christians in Tavoy, the congregation is very small. Some that were baptized here, have gone to other places. Worship is also held every evening at the house of one of the missionaries, at which the native Christians and pupils in the boarding-schools attend. Seven of the soldiers have been baptized, but all are now gone, and only a gentleman in the medical service, and the missionaries, form at this time the Baptist communion in Tavoy.

Thus, though three missionaries and two missionaries' wives reside among the Tavoyers, and speak that language, there are no steady, and systematic efforts for their spiritual good. Much, however, has been done in different ways. Various excursions have been made among them, and tracts have been distributed to every house, besides some hundred Bibles and Testaments which have been given. But there certainly is great need of the direct and systematic services of a man who shall devote himself to the Tavoyers. An additional and cogent reason for

this, is the peculiarity of the dialect, which prevails in the province, so marked, that a person who speaks pure Burman is with great difficulty understood. This difficulty is not felt at all in reading ; so that there is no need of other books.

Description of Matak.

Two days' journey from Tavoy, a considerable number of Karens have been formed into a Christian village ; the heads of every family being members of the church. These Christians now amount to about two hundred, and conduct themselves with exemplary rectitude. By the aid of the missionaries, they have obtained goats, bullocks, oil-mills, seeds, &c. ; and with these, and still more by the increased industry they have been taught to practise, they have been enabled to cease their wanderings, and acquire very many comforts to which their countrymen are strangers. Cleanliness, in which Karens are universally very deficient, has been attained in no small degree. The men have been exhorted to raise plenty of cotton, and the women induced so to apply themselves to spinning and weaving, as to furnish every one of their families with a change of raiment. They now wash their garments often, which before they scarcely ever did. Their ground, under their houses, which always used to be receptacles for filth, and vermin, are all swept out clean every Saturday afternoon, and the rubbish burnt. On Sunday they come to public worship perfectly clean, and, as their costume covers the person entirely, the sight would please the most fastidious American eye.

But it is the spiritual change visible at Matak,* which is most delightful. In this respect they present a most attractive spectacle. Punctual in all public services, they fill a large *zayat* on the Sabbath, and manifest a decorum and devotion far superior to any thing ordinarily seen in America. Being a musical people, and having a book of over a hundred hymns, composed by Mr. Mason, they almost without exception unite in the singing, and to my ear their psalmody was correct and sweet. After a prayer or a benediction, they all uttered an audible "*Amen*," remained silent on their knees, for the space of half a minute, and retired in perfect silence. Mrs. Wade has been in the

* The name given their village, importing literally "City of love."

habit of holding daily a prayer-meeting with them, at sunrise. Almost every morning, before day-light, many have gathered at the zayat, and commenced singing hymns. As soon as Mrs. Wade is seen issuing from her door, they strike the gong, and presently the multitude come together. It is remarkable, that not one man or woman refuses to pray when called upon. On Sunday, a Sunday school is held in the morning, at which all the children of proper age attend; those that are not professors being formed into one company, and the others into another, superintended by the missionary and his wife alternately. Public worship and preaching are held morning and evening. The afternoon is often employed in baptizing, or administering the communion, and when this is not the case, prayer-meetings are held at the houses of the sick. Some fifty or more members of the church live at different distances in the country, as far round as five or six miles. These attend punctually, generally walking in on Saturday afternoon, that they may lose no part of the blessed day.

It will of course be supposed that this people, so lately wild and wandering, without books, without even the forms of religion, and furnished as yet with no part of the word of God in their own tongue, but a single manuscript copy of the Gospel of Matthew, would be exceedingly ignorant of the claims of Christianity. They are indeed so. But it is most exhilarating to see the readiness and cordiality with which they enter into the performance of every duty, as soon as it is made known to them. Time would fail to describe all the instances which illustrate this remark; but one or two may be named. Mrs. W. had on one occasion read to them that chapter in Matthew which, describing the judgment, speaks of visiting Christ, (as represented in his disciple,) when sick or in prison, &c. They at once saw how regardless they had been of persons under sickness and sorrow; and the very next day began to perform services to the sick, such as they had never thought of doing before. A poor widow, who had a leprous sort of disease, and a child about two years old, similarly affected, were visited by many of them the very next day. They performed many repulsive offices for her and her child, brought water, cleaned the house, gave them rice and other articles, and so enriched and comforted the poor creature, that she

was bewildered with delight. These attentions to her have continued constantly. Another who was bed-ridden with loathsome sores, was attended to in the same way. Since that time, no one is suffered to want any thing which the rest enjoy. These kindnesses are done with studied concealment, and can be learned only from the beneficiaries themselves.

These generous traits are exhibited in other points. On being told of the persecution of Moung San-lone, and others, at Rangoon, and how they had been chained, imprisoned, and excessively fined, they unexpectedly proposed subscribing toward paying his fine and releasing them from prison; and out of their deep poverty actually sent to Rangoon 50 rupees for this purpose. They have built of their own accord, a sufficient house for the residence of their missionary and his family, and a zayat. A greater evidence of Christian generosity is seen in their missionary zeal. Those whose abilities as assistants or school-masters, warrant the missionaries in sanctioning it, are ever ready to part with their families, and go wearisome journeys of six months at a time, among distant villages, where they are utterly unknown, carrying on their backs tracts and food, sleeping on the way in trees, or on the ground, and enduring many privations. Young men, whose services are very important to their aged parents in clearing jungle, and planting paddy, are readily spared, and go to various points, during the rainy season, teaching school, for which their salary is from three to six rupees a month—half what they could get in other employ. About twenty school-masters and assistants are now thus employed. Mr. Mason has in his excursions baptized many converts who were brought to the knowledge of the truth by these assistants. His last journey among the retired villages between Tavoy and Mergui, has been cheered by the reception of a number of such.

The change in regard to temperance is not less remarkable. Unlike the Burmans, whose religion utterly forbids strong drink, and who scarcely ever use it, the Karens used it universally, and generally to excess; every family made arrack for themselves, and from oldest to youngest all partook. Drunkenness, and all its train of horrors, was rife among them of course. But no sooner do any become serious inquirers, and consort with the disciples

for further instruction, than they totally abandon the accursed thing. In Matah, therefore, not a drop is made or drunk. The children of the very men who were sots, are growing up without having tasted or seen it. The consequences to domestic peace and general welfare, may be supposed.

I might add very many interesting facts and incidents, which, when related to me, filled me with pleasure and thankfulness on their behalf. But I am not drawing a picture, for the sake of exhibiting glowing colors. Christian benevolence does not depend for continuance on success in its endeavors. If it did, however, the town of Matah amid the solitude of the great mountains of Tavoy, exhibits facts, which, if they were all the effects our mission could boast, are sufficient to assure the most incredulous of the blessedness of our enterprise.

When our endeavors to do good fail, it is a sweet reward to see those we meant to benefit grateful for our interference. And when good is really done, our pleasure is often neutralized by the pain of being ungratefully requited. Those who support our enterprise, ought to know that this people testify aloud their continual gratitude and joy for the knowledge of Christianity. They often compare their former degradation and misery, with their present comforts and hopes. The pastor of the Matah church frequently speaks of these things, in moving terms, himself once a sot, and cruel. The missionaries cannot remain in the forest during the rains, so that this church is left six months in the year to itself. Their return is the occasion of a general rejoicing. When he is ready, many come to Tavoy to accompany him out; and the way being long, over rugged mountains, and often along the bed of a torrent, and as his bearers can each carry but a small load, they gladly carry portions of the articles to be transported; and where the way is sufficiently level, carry Mrs. Wade or Mr. Mason in a litter. As the long file winds under the trees, and along the narrow crag, songs of Zion echo from its whole length among the dark recesses, and religion wears at once her aspects of industry, cheerfulness, benevolence, and thanksgiving. Warned of their approach, the villagers come forth in troops, some hours' walk, and after most glad and affectionate greetings, fall in behind, (for the path admits no double file,) and the length-

ened train comes into the village with great joy.

Nor is Matah alone in its brightness, amid Burman shades. All along through the jungle, as far as Mergui to the south, and above Maulmein on the north, Karens are turning to God. The missionaries properly discourage their always collecting into exclusively Christian villages; but in some cases it seems expedient and necessary. Among the Karens in the Tavoy provinces, are the following churches, beside Matah; which are also regular out-stations:—*Toung Byouk Galæ*, two and a half days south of Tavoy, 16 members, 25 inquirers. *Pyee Khya*, (pronounced *Peekah*), four days south of the last named church,—15 members, 43 inquirers. *Kah-pah*, three days south of Pyee Khya, on a stream of the same name navigable for boats, 20 members, and within a day's walk, 34 inquirers, most of whom have asked for baptism. *Tah-mlah*, on the Tenasserim, three days from Mergui, 9 members. All these have good places of worship built by themselves; and each has a native pastor and a Christian school-master. There are also in the region six other schools, under Christian masters; and measures are in train to form others. On an average last year ten learned to read in each school, some of whom are middle aged, and some quite old persons. The names of the pastors are not given here, because, being young men, they are changed every year, to give each an opportunity of being with the missionary half his time in the acquisition of Christian knowledge.

(To be continued.)

Karens.

JOURNAL OF MRS. WADE.

(Continued from p. 276 of last vol.)

Jan. 1, 1836. This pleasant morning of the new year, was spent in the funeral services of a fine Karen child, who had died rather suddenly; and it was an affecting sight, on entering the burying-ground, to see the new made graves of above 20 young children, who had died of whooping-cough during the past season. Each little grave was neatly made, and sheltered by a roof of leaves; and truly I could not refrain from tears, when I saw the parents (so lately rude, unfeeling heathen,) sit down weeping over the graves of their little ones.

Last evening one of the Karen Christians was bitten by a venomous snake, which has caused us much anxiety; we trust, however, his life will be preserved, though he suffers extreme pain, and will doubtless lose a limb. In coming from Tavoy to this place, Mr. Wade killed a still more dangerous snake within a few inches of the path I had just passed over.

Baptism and the Lord's Supper—Maternal Association.

2. Sat. ev. We have passed a very solemn and interesting week, on account of preparation for the Lord's Supper. We have had a succession of ten meetings, in which all the members of the church have come forward and given a relation of the state of their minds, and received such instruction as seemed needful.

3. This day has been observed by the church as a season of solemn fasting and prayer, that our sins may be forgiven, and that the Savior may manifest His presence in our midst, while we commemorate His dying love. At the close of the morning service we repaired again to the lovely consecrated stream, singing as we went, one of the songs of Zion ("In this strange land," &c.) and there witnessed the baptism of a Myet kyen Karen, who lives some miles distant, and has now in his old age come forth from the midst of opposition and reproach, and taken up his cross to follow Him who was "despised and rejected of men."—At evening when we came around the table of our Lord, it was an affecting sight to look around upon above two hundred dear Karen converts, whose names, we trust, are all written in the Lamb's book of life. How richly does such a season as this repay us for all we have suffered, in coming to this dark pagan land. But I am ashamed to speak of sufferings, while the memorials of my Savior's dying love remind me so forcibly what the first great Missionary suffered, in order to open a way of salvation for this fallen world. All His blessed footsteps are marked with tears and blood.

6. Attended this morning the first meeting of a Maternal Association, the design of which is to gain information respecting the right management of children, and to meet the first Wednesday after every full moon, to pray that these children may be converted. The meeting was interesting, and attended by above fifty Karen mothers,

besides many of their children; and I trust the prayers were not offered without some faith.

8. Mr. Wade, with several of the Karen Christians, left us this morning for an excursion of four or five weeks among the Yéh Karens; so that far away in these Karen jungles, I feel indeed like a "stranger and pilgrim." May I during this season of loneliness, learn to feel crucified to the world, and to all below my God and the advancement of his glorious kingdom.

10. Had about two hundred at worship this morning: explained to them some of the plain and sweet truths of the blessed gospel, and felt my own soul fed and strengthened with what I presented to those dear Christians. Had also a pleasant season at the Sunday school, and at evening had a missionary meeting on account of our assistants, who are to set off early tomorrow morning, two by two, for the distant Karen villages, where they expect to spend several months in teaching school, and preaching the blessed gospel. I hope the prayers this evening offered in their behalf, may be heard in heaven.

13. Had a pleasant season this morning at the female prayer meeting; between seventy and eighty were present. It is really affecting to see how anxious these poor females are to receive instruction.

Siamese Karens—Improved Domestic Discipline.

16. A Siamese Karen is now on a visit to this place, and says, the poor Karens in Siam much wish to remove here and listen to the news of a Savior, but their government will not permit it.—They have a Karen tract among them, which they highly prize, and though unable to read it, they have thrown away their old customs of worshipping nats, and now worship the book. It is only three days' journey through the jungles from this place, to the commencement of the Siamese Karen settlements, but the government strictly prohibits any foreigner from entering Siam on this side, and our Karen Christians would be in much danger of government difficulty, so that we are deterred at present from doing any thing for their relief, though we feel deeply for them.

"Fly abroad, thou mighty gospel;
Win and conquer, never cease."

17. Had a very attentive assembly, to whom I read and explained the par-

able of the sower. At evening I spent the time in questioning them respecting what they heard in the morning, and was much gratified with their answers, and resolutions to try to bear more fruit this year. Have, at evening worship, during the week past, been reading to the Christians the life of Christ, after which I questioned them respecting all they had heard, and have been delighted with the interest which they have manifested in learning more about the blessed Savior.

20. Had about ninety at the female prayer-meeting this morning, and enjoyed a pleasant season. The Karen mothers here, in their heathen state, had been accustomed to beat their children very severely, now and then, when in a violent passion, and at all other times the children were left to their own ways. I spent a great deal of time, when here last year, in trying to teach them how to govern their families. I have now the happiness of knowing that these mothers are obeyed and loved by their children generally, and the secret of the change which I witness is this: when a child is disobedient, the mother takes it into the inner room, and there bows down and prays to God to direct and assist her, and give her wicked child a new heart. She then corrects it in the way she thinks God will approve, and not unfrequently is the child subdued by the mother's prayer without further trouble. This is not what is performed now and then, but a daily practice throughout the village, and if any one is seen to get angry with her child, she is immediately reminded of the *rule*, by some one of the family or neighbors. They all tell me that this is one of the most difficult duties they have to perform. Another very difficult duty they say, is to be always in subjection to their husbands. And their practice is, whenever they find they have transgressed this rule, to beg pardon, and try to be more watchful and prayerful.

24. Had a full and very attentive assembly this morning, and hope the precious seed was sown into good ground. Since Mr. Wade has left, I spend every evening in reading the scriptures, and questioning the Christians in something after the form of a Bible class; and the oldest, as well as the youngest, are much interested to be able to answer the questions. Several of the young inquirers give us increasing evidence of their having chosen the

"better part." On Friday attended the funeral of another child, and have been very much gratified by the religious principles which the parents have exhibited. Just before the child expired, the father said, (with eyes filled with tears,) "My Savior calls for my *only* little daughter, and I give her to him with all my heart."

26. Have just returned from attending the funeral of another infant child. Many of the little ones here are too delicate to bear this unhealthy jungle air, so that we seldom see a large family of Karen children, and almost every mother will tell you she has lost several children. I had fondly hoped this place would be more healthful this season, but within the last day or two, there have been three new and very bad cases of fever, and the number of the sick is fast increasing. As Mr. Wade is now absent, all the sick look to me for relief, and my heart sinks within me to see my medicines nearly gone, without the means of obtaining more. Ten years' experience in attending the sick among our native Christians, and a good medical directory, make me quite familiar with the proper treatment of most of the diseases of these jungles. But what can I do without medicines? O, this is a dark world of sorrow, and suffering, and sin! How sweet will the rest of heaven be!

27. Had a pleasant time at the female prayer meeting, which was attended by about eighty this morning; besides which I spent nearly every moment, from sun-rise to sun-set, in attending the sick. I forgot my fatigue, however, at evening worship, when I met two of our Karen Christians, who had been to a distant village on business, and had, as usual, been telling the people of Christ and the way of salvation; a very interesting inquirer returned with them to listen to the blessed news. May he find the "pearl of great price."

Visitors from Bangkok—Applicants for baptism from afar.

30. The inquirer mentioned Tuesday, continues to be very attentive to instruction, and appears in earnest with regard to the salvation of his soul. He says he has not knowledge to pray much, but he often "begs the Savior of sinners to forgive his sins and give him a new heart." Yesterday I had three visitors who had come overland from Bangkok. Two of them were

Siamese, with whom I could not converse a word; nor could either of them read the Siamese tract I offered them. But the other being a Taling, was much pleased with the tract I gave him in his own language, and read it fluently. He said there were foreign teachers in Bangkok, but he seemed to know very little about them, only that they did not worship idols. He listened, however, with interest to the news of a Savior, and I hope the little tract may be blessed to the salvation of his soul. Five Karens from a distant village arrived here this evening, having travelled ten days' journey through the jungles, to learn more about the Savior, and ask for baptism! O that our dear Christian friends in America were awake to a sense of their duty, with regard to this interesting people!

31. Read to the Karens the story of Lazarus and his sisters, and told them about the general resurrection this morning, and have been very much gratified with their answers to the questions this evening. The oldest, as well as the youngest members of the church, are much interested in being able to answer the questions, and it is delightful to witness their improvement in a knowledge of the Scriptures. My Sabbath school has now enlarged to about fifty, and an increased degree of feeling is manifested. I trust the Holy Spirit is teaching several of the number. Had six Burmans to worship, this morning, and have more or less of this class of hearers every week. When the Burmans come here for the purposes of trade, they cannot very well resist the pressing invitations of the Karens to come to worship. They frequently attend evenings, and on the Sabbath the Karens not allowing them to do the least unnecessary work, they seem to like to attend our worship. In Tavoy the idolaters will not bow down when we pray, but here, the Karens speak to them again and again, until they bow down before the King of kings. O that their stubborn hearts might be made to bow, before it be too late, and their day of grace forever gone!

Death of an aged Christian—Increase of religious interest.

Feb. 3. About eighty were present at the meeting of the Maternal Association this morning, and I trust the fervent prayers offered up by these Karen mothers will not be in vain.—At evening attended the funeral of an

aged member of the church, who died last night after a few days' illness. It was thought she was near a hundred years old; and last year when I was here, she said she wished very much to go to heaven, she could not do anything here, and hoped God would call her soon. She appeared to have no fears of death, or doubts with regard to her interest in Christ; and when first taken ill, she said to me, "I am going now to heaven, and I cannot see teacher Mason again; I love him *very much*." Tears came into her eyes as she spake of her beloved pastor, who had directed her tottering steps to the Friend of sinners. She did not mention her absent children, but said, "Teacher Wade has been gone *very long*, I shall not see him return, but I shall go to see my Savior." After this conversation she said but very little, expressed much affection when I went to see her, and joined in our prayers two or three times; after which she appeared nearly insensible for two or three days, and then fell asleep without a struggle or sigh. We trust she rests in the bosom of her Savior.

6. Having now 30 inquirers who profess to be seeking earnestly to know the Lord, this evening was set apart for solemn prayer on their account. There seemed deep feeling in many of the prayers, and before the close of the evening, about twenty new ones came forward, and desired the prayers of the church.

7. Have had a crowded and solemn assembly to-day, and this evening there appeared more of the spirit of a *revival*, than I have ever before witnessed in India. About sixty came forward for prayers, and the church seemed awake to the interests of immortal souls.

10. Had 120 at the female prayer meeting, where we believe the Lord was in the midst of us. There continues to be still a deep and solemn spirit of prayer in the church, and I trust, angels are rejoicing over repenting sinners. During Mr. Wade's absence several of the young inquirers sleep in my cottage, so that often in the night, when they think no one hears them but God, I witness their simple, artless petitions to God, that he would for Christ's sake forgive all their sins, and give them a new heart, that they may be his humble and faithful disciples.—Not long after the close of the

meeting we were delighted by the unexpected arrival of Mr. Wade and the Karen Christians, after an absence of five weeks wanting one day.

13. The arrival of Mr. Wade and the assistants seemed to divert the attention of the Christians and young inquirers from the great concerns of their precious souls, but to-day we hope the feeling is deepening. This morning we commenced a prayer meeting, which is to occupy the first hour of every morning, and the season was solemn and interesting.

14. This morning at day light, about 150 were assembled in the zayat, and the season was solemn and impressive. At the hour for Sunday school the zayat was crowded, so that Mr. Wade took his class to the house, and the Christians went to a private house, to spend an hour in prayer for the outpouring of the Holy Spirit, while we conversed and prayed with the dear inquirers and children. Four of the five Karens, from a distance, mentioned Jan. 30, appear well, and we trust are truly "born again." The other, a lad about 13 years of age, came forward this morning for prayers, and with eyes filled with tears, told me he had not yet got a new heart. The morning service was crowded and solemn, after which the Christians and inquirers assembled in little circles all over the village for prayer. At evening about sixty came forward for prayers, and we believe the Holy Spirit hovered over the assembly. "*Lord, we believe; help thou our unbelief.*"

17. The female prayer meeting this morning was large and solemn, and Mr. Wade's lecture every evening is attended by many more than ever before. My morning meetings too, which commence before it is fully light, are well attended, and there appears to be deeper feeling in the minds of many of the inquirers than we have ever before seen, so that we have felt it our duty to appoint a "three days' meeting," though br. Mason is *far away* on the southern tour, and there is not a single brother or sister, or even a native brother at any other church, to whom we can send for help. We tremble in view of our own weakness, but, looking upward for *all our help*, we will try to go forward in the path of duty, remembering who it is that has said "*My grace is sufficient for you.*"

19. This evening, two respectable Burmans being present, the Christians

spoke to them and insisted upon their bowing down, as they do when they pray, with which they rather reluctantly complied. After we returned to the house I observed to Mounng So, one of the leading members of the church, that the Burmans would not often bow down when we prayed in Tavoy; to which he replied, "We tell them that we cannot see our Savior dishonored, here in our Christian village, and if they will not bow down before Him when we worship, we will not trade with them, or permit them to come to our village." Thus many Burmans feel rather obliged to come to worship here, who would never come to hear the blessed gospel in Tavoy, and we frequently have interesting conversations with them at our house. Our meetings continue full and solemn, and the morning prayer meeting increases in interest. Before it is light in my room, I hear the beating of the gong, and the sweet young voices singing the songs of Zion in the courts of our God.

Protracted Meeting.

20. This evening, commenced our protracted meeting, and hope some prayers were offered in faith for the church and the inquirers. After worship, a party of Siamese arrived, one of whom had had his hand shattered in a dreadful manner by the firing of a musket, and having had no proper care during ten days, we much fear he will lose his life. We have however commenced doing what we can for him, and though he cannot understand a word we say, some of the party can read the Siamese tracts, which we pray may be blessed to the salvation of their precious souls. The Karen brethren who had been out in different directions ten and twelve miles, to invite their neighbors to come to the meeting, have all returned and brought a good number of precious souls with them. From the *farthest* village, however, every one refused the invitation, though the Christians went praying, and seem to have been very faithful in warning them of their dangerous state.

21. This morning the zayat was nearly full before daylight, and the early prayer meeting unusually solemn. The meetings during the day were crowded and interesting. At the inquiry meeting one or two of the boys wept when speaking of their sins, which was noticed by the Karens as something quite remarkable. Our number of inquirers to-day is about seventy,

but this number includes several who have for some time indulged a hope in Christ, and are waiting for baptism.

22. This morning the zayat was well filled at an early hour, and the Christians seem, many of them, *awake* to the interests of precious immortal souls. After two prayers, I spoke to the inquirers of the sufferings of Christ, when my interpreter was so much affected that he could not, for some time, speak, and tears rolled from many eyes "unused to weep." At the inquiry meeting above eighty were present, and we trust angels are rejoicing over repenting sinners here. When Mr. Wade opened the meeting at eleven o'clock, I did not attend, on account of administering to the sick, &c., but soon after the commencement of prayers and exhortations, the whole assembly were melted into tears, and the Holy Spirit seemed truly hovering over the multitude. The addresses of the Christians were scriptural, and delivered with much feeling, while tears rolled down their cheeks. After rather a long meeting, Mr. Wade dismissed the people, but nobody seemed willing to leave the place, when Mr. Wade sent for me to come and help him. When I went into the zayat I beheld a crowded congregation, with above one hundred on the anxious seats, all unwilling to leave a place so sacred, so *awfully solemn*. More I will not attempt to say; only those who have *seen and felt*, can sympathise in scenes like this. The evening meeting was one of intense interest; after which several expressed a belief that their sins were forgiven. Two young men likewise came forward and asked for baptism, having obtained a hope in Christ within the last two weeks.

23. The meetings to day were similar to those yesterday, while one hundred and thirty sat before us in the anxious seats. It was a day never to be forgotten. Several more express a hope in Christ. Having from fifteen to twenty-five sick to attend daily, besides other cares, and obliged to take the lead of all the meetings, we feel exhausted and worn out with fatigue, so that we cannot continue the meeting much longer. May the Lord continue his own good work. Some of these dear Christians seem, in prayer to exercise true simple faith in God.

24. This morning, though several of the church members were absent on business of importance, above one hundred and thirty were still on the anx-

ious seats, and the idea that the church could not continue to pray constantly for them, seemed to excite still deeper anxiety with regard to the salvation of their souls. Several of the leading members of the church seem to have that faith in God which we have seldom witnessed in any country, and their simple affecting addresses melt the whole assembly into tears. So the Lord has raised us up help where we little expected it, and to his blessed name be all the glory.

This evening we counted one hundred and twenty-seven on the anxious seats, (several of the little ones being absent,) and some new and interesting cases. No evening before has been so awfully solemn; and now, though it is a late hour, I hear praying and weeping, at the houses around us. And I seldom awake at any time in the night, but I hear from some quarter the sound of prayer. We have now the names of nineteen who think their sins have been forgiven within the last two weeks, and the most of them within the last four days. One lad about twelve years old, who has been considered the worst boy in the village, (whose widowed sorrowful mother has been obliged to put him under the care of her son-in-law on account of his disobedience,) has for the last two days, appeared deeply penitent and distressed on account of his sins, and has this evening felt that his many sins were forgiven. He found relief while two of the brethren were praying fervently for him. Several other cases of deep interest have occurred to day. "Not by might, nor by power, but by my Spirit, saith the Lord."

(To be continued.)

Arracan.

JOURNAL OF MR. COMSTOCK.

(Continued from p. 294, vol. 16.)

Visit to Aeng—Great demand for tracts—Kyens.

Jan. 26, 1836. Left at noon in my little boat, to bear the good tidings to Aeng, &c.

27. Was happy to find a dozen or more salt-boilers, where the boat stopped for water, to whom I talked about the God who gave them salt and all the blessings of life, and more than this, who gave his Son to die for their salvation. Left with them ten tracts.

28. At a village of about thirty houses, addressed a small congregation,

and gave away some tracts which were retained, and a few that were brought back. One man feared, (*what*, he could not say,) and returned his tract, when three or four others followed his example.

29. Stopped a short time where were two boats loaded with men from Burmah. I commenced reading the Catechism, and soon had the attention of all the men, twenty or thirty. The Burmans, (judging from those I have seen,) are far more intelligent than the Arracanese, who have been slaves so long that they seem to have no idea of independence of thought. After reading a little, I stated to them the essential truths of the Christian religion, and when I offered books to those who wished them, they crowded round me and grasped the tracts as if they indeed prized them. At evening reached Aeng.

30. Went out early this morning to find some to whom I could tell the story of Christ crucified. I am determined to make this a prominent theme in my instructions to the heathen. At the house of the head man of the village addressed eight or ten men, and gave away as many tracts. In the street near the centre of the village, had an interesting congregation of thirty or forty, and left nearly as many tracts. About mid-day went into the village again, and taking a seat in the shade of a house was immediately surrounded by a large congregation, who listened with strict attention to the truth, and frequently the silence was broken by the exclamation, "that is good." When I had finished, there was such a rush for tracts as I had never before seen. Many hands were extended, and many voices at the same time, uttering the expression, "Please to pity me, and give me a book." In a few minutes about a hundred were distributed. Shortly after, as I passed through the place, I was gratified to see groups collected in the houses, in boats, and under the shade of trees, reading and hearing about Christ, of whose very existence they had before been ignorant. O that they may believe on him, to the salvation of their souls. This evening went to the principal village of this district, about two miles distant, where I gathered in a very short time a congregation of more than a hundred. After finishing my remarks I began to distribute tracts, when the people crowded around me, a dozen at a time, asking for books, and seizing them in my hands before I

could reach them to the eager applicants. I was repeatedly obliged to make them sit down, to prevent my being overwhelmed in the crowd. In a few minutes about 300 tracts were given away, and several were reaching out their hands, and entreating, "Mercy and one book," when I was forced to leave them, having with me no more tracts to give them. In my tour to Cheduba, &c., it was frequently hard work to leave a half dozen tracts in a village of 100 houses, and I was not therefore prepared for the reception I met with here.

31. At an early hour went to the house of the head man of the village, where I found three very intelligent looking Kyens, to whom I explained the Christian religion at considerable length. They appeared to understand it, and seemed pleased when I told them what the Lord had done for their brethren, the Karens. They took some tracts with them into the jungle, saying they could find there those who would read to them. Several Arracanese were also present, and took tracts. While selecting an assortment of tracts for the day, at my boat, twenty or more were asked for. After breakfast, went to a small village a little way distant, and having talked to six or eight men and twice as many women, left several tracts. Procured a canoe and crossed the river, to visit some Kyen houses, &c. Found only one inhabited, and, climbing up a small pole ten or twelve feet, at a considerable risk of falling into the pig-pen under the house, entered it, to tell to those who are strictly "without God in the world," of Him who made them and of Him who died for them. The man was deaf, but the Lord has given me strong lungs, and I was able to make him hear "the glad tidings." His wife and daughter, with faces tatooed all over, also listened to the truth, as well as a few of their Arracanese neighbors. The poor Kyens have no books, and no religion; all is darkness to them beyond the tomb. I should like much to visit some of their villages on the mountains with the message of salvation, but they are far away, and other calls are numerous and pressing. In the afternoon again visited the village to which I went last evening, and the scene was more interesting even than then. A large congregation assembled almost instantly, and heard the truth with much apparent interest. When I commenced distributing tracts, the

multitude rushed upon me, and seized them with the utmost eagerness, and when at last I was obliged to leave them for another small hamlet, some took me by the coat and entreated me to give *one* book to them. My second assembly was of forty or fifty men, also attentive and interested. Gave away at the two places nearly 400 tracts. The Burmans all seem to read and prize books.

Feb. 1. Distributed several tracts during the day, and at evening left for home.

2. Talked to a few people at a small village, and gave them some tracts, and to two Kyens, whom I hailed as they were passing in a canoe, told the story of Calvary and gave a tract.

4. Reached home in health and safety, and found all well there. To God be all the praise.

Ramree—Native Officers—Arracanese assistant.

17. Left before daylight this morning for Ramree. Stopped at an uninhabited island, for the tide to turn, and to seven men who came there just then, declared the truth as it is in Christ, and gave three tracts.

18. Arrived at Ramree this morning. Talked to the people at the market, and distributed tracts. Then went to the shop of an idol maker, and addressed several men on the folly, &c. of idolatry, endeavoring to teach them something about the only living and true God, and Jesus the only Savior. During the heat of the day remained at the house of the assistant commissioner, and spent a part of it in an animated conversation with the native officers of the court. In the evening went about the town, talking to the people and distributing tracts. A great crowd surrounded me most of the time, begging earnestly for books: 3 or 400 were given them.

19. Left early for a small village about two miles distant. People very ignorant. A few however seemed to understand what was said to them, and ten or a dozen took tracts. Spent some hours in a very interesting discussion with the officers of the court. They are intelligent men, and evince a good deal of interest in the Christian religion. My Arracanese man went about the town, distributing tracts and talking with the people. He appears to be perfectly decided in his belief of the Christian religion. Toward evening, went out again into the town,

addressed two or three congregations, and distributed about 400 tracts.

Dongs—Design of Offerings—Heretics.

20. Went this morning to visit a race of men called Dongs, who are outcasts from all society, and obliged to live by themselves entirely without the town. Had two or three congregations, and left several tracts with them. They seemed much pleased when I told them that *Christ piled all men alike*, and died for the Dongs as well as others, and that all who believed on him, would live *together* in heaven, there being no *outcasts* there. Perhaps their circumstances may incite them to examine the Christian religion. The Lord grant them light and salvation. During the day had several conversations with men about the court, and with one company of eight or ten, had quite a spirited discussion for an hour or so. Toward evening went to a small village near by, where several men listened to the truth with much apparent interest, and gladly received tracts. Visited a kyoung, and seeing a vast quantity of offerings there, I inquired their use. About thirty men were present, and they answered, that by offerings, they obtained merit, and thus would secure happiness beyond the grave. I replied, All men have sin, and sinners must be punished, how then can you be saved? There is, said I, but one atonement for sin; Jesus Christ has received the punishment which was due to the sins of men, and they who trust in him will be saved, while all who trust in any thing else for salvation, will be lost. Several questions were asked, and I endeavored faithfully and affectionately to press home the truth, to the hearts and consciences of those present. The ponghees listened, but said little, and when I left declined taking my books. I told them, I knew that they were afraid to read them, lest they could not afterwards believe their own religion; but I had no such fears, and read all of their books that I could. Quite a spirit of inquiry seems to be excited among the people here. May the Lord direct them into the ways of truth and life.

21. In my morning walk into the town, talked to the people in two or three places, and gave away about fifty tracts. Spent about three hours in a discussion with four men, who were sent for to a village half a day distant. They are esteemed heretics by the Boodhists, because they declare that,

instead of there being many gods, there is but one eternal God, who has manifested himself under many different appearances. They say too that men are not subject to transmigration, but when they die, enter upon an eternal state, either of happiness or misery. Although their system differs from the general belief of the Buddhists, it is farther still from the truth. They have too, I suspect, added to and perfected it, since they became acquainted with the Christian religion, but they give no credit to it. Failing to prove that their belief was the same as mine, they seemed to be dissatisfied, and on leaving took no tracts. I told them there is but one way to heaven, and even if their path lay partly in the same direction, it would avail nothing. They must go the whole way, or finally land in hell. At evening visited the suburbs of the town, had one large congregation of attentive hearers, and gave away several tracts.

22. Distributed tracts in the morning through the town; and having given away several during the forenoon at the court-house, left at noon for home.

Zanay—Alay klyoung, and other villages.

March 3. Left home yesterday for a village of about 200 houses, which I reached this morning. At the police office had several hearers and gave away a few tracts. Going into the village, I took a seat in the shade of a house, and began to tell the people about the true God, &c. The crowd increased, and they soon complained that the place was too strait for them, and begged me to go to a large tree a little way distant, where all could sit around me and listen to my words. Good attention was paid, and several questions asked, which showed that the distinguishing truths of the Christian religion were understood. One old man said, "Show me the eternal God, and I will worship him." Show me Gaudama, I replied, and I will worship him. He answered, "Here are his images." Yes, said I, but they are not Gaudama. He finally confessed that he knew Gaudama only by his books, and when I told him that he might become acquainted with the true God by reading his books, he acknowledged that the cases were similar, and the people all joined in the concession. Leaving them, I went to a place where an idol, offerings, &c. were preparing, to be used in introducing some lads to the lower order of priests, and gained attention

to a few remarks on the folly of idolatry and the futility of their offerings to atone for sin. As all the people went to witness the ceremony of initiating the priests, I followed them; and, while arrangements were making, instructed those who sat near me, as to the proper object of worship, and the only atonement for sin. When the people were about to bow before the priest, they asked me if I would do so too. I answered, that God commanded all men to worship him alone, and I dare not violate his law. While they were repeating their vain prayers, I tried to lift my heart to God in their behalf, and in a short time left them. After dinner, re-entered the village, and talked to two or three groups of men about Christ. At evening there was a public discussion between two men of great reputed learning, from distant villages; and although one of them invited me to hear it, I preferred taking a stand near by, to distribute tracts, and say what I could for the true God. Part of the time had a large number of hearers, and was called upon to answer many questions about the religion of Christ. Gave away, during the day, more than 150 tracts.

4. Left Zanay last night, and this morning reached Alay klyoung. Here is a cluster of villages, two of which are quite large. During the day had four or five congregations, and some of the people manifested a good deal of interest in my strange sayings. It is very difficult for these heathen, when closely pressed, to say any thing in defence of their worship of a *dead* god and his *lifeless* images, and some acknowledge that it is vain, while most pass off the matter the best way they can, and seem to think all is gained if they escape confessing what they feel to be true. After returning to my boat for dinner, several men came from the villages to ask for books. Near sunset went to a thorough-fare between the different villages, and, taking a seat beside it, spoke of Christ to those who were passing by. Soon had a congregation of more than fifty men, who listened with great apparent interest to the truth. They seemed to be at a loss to comprehend my motive in coming among them "to preach the law of God." I told them there was but one way to heaven while there were many to hell, and they being ignorant of the true way had erred and were travelling the road to perdition, and I came as a friend to direct

them into the path which leads to life eternal. They understood the illustration, and appeared to be very well satisfied: one, however, said, that I gave tracts to all who asked, not knowing whether they would read them and obey their instructions. True, I replied, but if several men were sleeping in a house and it should take fire, I would cry with all my might to let all know their danger, and then if any chose to sleep on, the fault would be their own; thus if any who know the way to escape hell do not follow it, they will repent bitterly when it is too late for repentance to avail. The most important truths seem to these poor ignorant heathen as idle tales. They know not the worth of their own souls. O Lord, pity and save them.

6. Lord's-day. Hitherto my efforts have been confined to desultory conversations, but to-day, I commenced the more regular worship of God in the native tongue, by reading a portion of divine truth, endeavoring to explain its meaning, and calling upon the name of the Lord in prayer. Three natives were present. My knowledge of the language is yet very limited, and I began this exercise, with fear and trembling, because I hoped it might be blessed of God, to the good of souls.

8. Went early this morning to a village of more than a hundred houses a few miles distant, and labored during the day to excite some interest in the religion of Christ. The people were very ignorant, and appeared to think that their ignorance was a good reason for not knowing or caring any thing about their souls. After talking to several people, and distributing a few tracts, I returned home, meditating upon the text, "All day long I have stretched forth my hands to a disobedient and gainsaying people."

12. Went to an island about two hours distant, containing two villages of thirty or forty houses. Near the landing-place found the head man of the island, sitting with several other men in the shade of a tree, and, taking a seat by them, told them of Him who died to save their souls. They assented to the excellence of a religion which provided for the salvation of sinners; but, alas! they see not their need of a Savior. At the more distant village had two interesting congregations, and was forced to break away from one, that I might have time to declare the truth in the other village. Here I gathered a few hearers, and, having left twenty-

five tracts at the two places, returned home.

13. Toward evening went to a small village near by, and, talking to an assembly of eight or ten men, found one, the headman of a distant district, who knew something of the Christian religion, and seemed quite anxious to know more. He tried to prove that men could go to heaven on their own merits; but, said I, all have sinned, and sin must be punished, either in the person of the sinner or in that of his substitute. He assented to this; and when I told him that they who rejected the atonement of Christ, refused to accept of a substitute, and must be punished in their own persons, he appeared to understand and in some degree to feel the truth.

West Africa.

EXTRACTS FROM THE JOURNAL OF MR. CROCKER.

In Mr. Crocker's letter of June last, mention was made (p. 277, last vol.) of his recent visit to Sante Will's town, and a few of the incidents that occurred during his stay there. The following extracts from his journal furnish some additional illustrations of the

Character of the Natives.

Edina, May 7, 1836. Yesterday returned from an excursion into the country, where I spent nine days. Stayed at Sante Will's town. While I was there, Sante Will performed a long ceremony with his *grigri*.* The design was to settle a difficulty between a man and his wife. The *grigri* was made up of a heterogeneous mass of dismal looking things, such as old skull bones, cows' horns, &c. The ceremony consisted principally in talking over the *grigri*, tossing up two circular pieces of what appeared to be black wood, concave one side, and convex on the other, and in Sante Will's dipping his hand into a bowl of water, in which were some herbs, and washing himself with it, and then taking a bunch of green rush, dipping it into the water, and sprinkling the man and woman. This last act closed the ceremony. The man and woman went off reconciled.

13. Yesterday arrived at Sante Will's town. Have now come to dwell with them for a season, and see if I

* Pron. *gröögree*.

cannot attain a knowledge of their language, and communicate religious and other instruction. They have received me with apparent cordiality. But from what I have seen of the native character, I have every reason to believe that the object of the king is to get the "loaves and fishes." The calls for "dashes," or presents, have been frequent.

15. Sabbath. This day I am away from civilized society, among those who know not the value of a Christian Sabbath. In the morning a trader from the colony, came into my hut. I heard him read two chapters in the New Testament, and had a long conversation with him upon the subject of religion. He has much *light*, but I fear no *love*. The town is remarkably still to-day. Most of the people are out on their farms, and those who remain, do not indulge in that loud, boisterous laughter which is common. Whether any regard to my feelings influences them or not, I do not know.

16. Have been this day employed in teaching several children my alphabet, and in endeavoring to get some knowledge of the language. I avail myself of the assistance of the natives, and of a boy from the colony, who can converse in their common language with some degree of fluency. I get my pronunciation from the natives, and my definitions from him. My progress is slow, but I am not discouraged. The Lord gives me a desire to acquire the language, sufficiently strong to make my work pleasant.

18. Went yesterday to King Kroba's town, about four miles distant, and came back this morning. He is the head king of this part of the country. I wished to become more acquainted with him, to enlist his feelings more in the object of instructing the natives, and to obtain his son, a bright boy, for my school. He had promised to send me his boy before.

I have had promises from several headmen, that they would send their children to me at this place, to be instructed; but they have all failed. They do not feel the importance of learning, and seem disposed to move on in the old track of their forefathers. If I could converse with them, and explain the benefits of education, I think something might be done. This, if the Lord spares our lives, we hope to do. I feel the need of moving with some degree of caution with the native kings, as, without their consent, I

should not probably be permitted to live in their towns. It is owing to the protection of Sante Will, that my goods are not stolen.

The more I see of the native character, the more I see their need of the gospel of Christ. A day or two since, a little boy, about ten years of age, was taken away from this town to be sold as a slave. I felt very much pained when I heard that he was gone. He was sent to redeem Sante Will's daughter, who is now in the hands of a slave-dealer. She was the wife of Bob Gray, who, taking a dislike to her, sold her. The slave-dealer would not take the boy in exchange, because he was too small. He was therefore brought back to his great joy.

22. Sabbath. I am now sitting in my native hut alone, having no Christian friend to speak to; but I rejoice that God has brought me hither. I find comfort in looking to him for aid in my work.

Asked one of the natives, who could talk some English, what he supposed the Lord made him for? He said, he sent him here to work, and when he was tired, he would take him to himself, and then he would come back again to earth, and literally be "born again." After being told respecting the design of God in sending him here, he stated that what he had declared to be his own belief, was rather the belief of his countrymen, and that he, who understood English, knew better. He said that, "God's Son was a great man, and that he came down to earth, got trusted a great deal, and did not pay." Such dishonesty is a universal practice among the natives. It is said by our traders, that they consider the man who is the most skilful in cheating, stealing, &c., as the greatest man. Oh! how deplorable is the darkness which rests on the minds of this people!

June 17. Returned a week ago to-day from Sante Will's to Edina. Find abundant occasion for thankfulness in view of the dealings of God with me. My stay of about a month in the country was more pleasant than I anticipated. True, there were trials peculiar to that situation, but I found support in the consolations of religion.

20. Preached yesterday, Sabbath, over at Bassa Cove in the afternoon, from Rom. xii: 1.

29. Sante Will's town. To-day the headman of Bullum town has been here, with his grigri, making many violent gesticulations, hallooing, &c.

He had a kind of instrument, to which were attached several bells. This he shook very violently, beating his breast and legs, and continually repeating words which I could not understand. I was informed that this ceremony had something to do with the death of his headwoman, whom he has recently lost. I could hardly bring myself to believe that any person of common sense could be sincere in practising such fooleries. But there was an appearance of sincerity. I asked him when he got through, what he had been doing—but did not obtain any direct answer.

July 9. Edina. Came down to this place day before yesterday, in consequence of my illness. My exposure at Sante Will's seemed to aggravate my complaint.

25. Have had rather a protracted illness. Have had several paroxysms of fever, which have reduced my strength. The house in which we live is very leaky. To this, and its being near the sea shore, I attribute my frequent chills and fever.

27. Sante Will's. Returned to this place yesterday. Was rather unwell when I started; but felt it my duty to be trying to make some progress in the language. King Kroba being here on a visit, and understanding a little English, I attempted to converse with him about an hereafter. I asked him where he supposed men went after they died? He said, "To God." What do they do then? He said, "I do not know." They do not come back, then? (I referred to their popular belief.) "No," said he, "they never come back." I endeavored to explain to him a little about God, Christ, and futurity. I tried to illustrate the way in which a penitent sinner should come to God, by the manner in which their subjects come to them when they have offended. When any subject has done something that offends the king, and wishes to obtain his forgiveness, he comes in a most abject manner, throws himself down on the ground before the king, and takes hold of his foot. Whether he understood much of the conversation I do not know; but I pray that the Lord may open his eyes before it be too late.

28. To-day a dead body, which has been lying in town several days, has been buried. Since the death of the young man, there has been much drumming and dancing among the natives. *The mother of the deceased, and several*

other women have rent the air with their outcries. The affection of the natives for their children seems to be very strong.

There has been quite a palaver among the natives in one of the adjacent towns recently. One of the children of the town having been carried off by a tiger, they, as usual, supposed that some one had bewitched the tiger, and in this way caused him to take the child. They therefore looked around to find the witch. Having found the supposed witch, they then looked for the men who advised her to do it. The process of finding them was this, as related to me by an eye-witness. Some headmen being present, about fifty men were made to sit around in a very large circle. A kind of conjurer, or grigri man stands in the circle. He goes through his ceremonies, and then passes round the circle, looking at the individuals who compose it. He went around the circle nearly a hundred times, till he had selected four persons. The next day they were to be tried with saucy wood. It is thought, however, to be a trick of the headmen to procure slaves for sale.

31. Sabbath. To-day have had an attack of fever, which has unfitted me for reading and meditation in a great measure. The men who are building me a house, came to work to-day. I could not feel reconciled to it. Went to Sante Will, and told him I could not feel satisfied that his men should work for me on the Sabbath. And as the men came from out of town, not knowing that it was the Sabbath day, and might feel disappointed in not being permitted to work, I promised them a present on Monday, if they would desist. They accordingly did so. The circumstance furnished matter of sport for the natives. I told Sante Will that it was God's day, and he was angry when it was violated; that I was afraid he would go to hell, but I wanted him to go to heaven. He said, "we can't die." This is a very general impression, that man was not born to die, and that when any one dies, he is poisoned by some of his fellow-creatures. Hence when a head-man dies, some human victim generally falls a sacrifice to their suspicions.

Sept. 6. I came down from Sante Will's about three weeks ago, intending to return immediately. But as there came up a grand palaver between Bob Gray and the Americans, and between Bob Gray on one side, and

king Sante Will, king Kroba and others, on the other side, respecting Bob Gray's stealing and selling men for slaves, all intercourse up the river was for a time suspended. The palaver was settled in such a way, I trust, as will secure the confidence of the natives more than before. They seemed to have an idea that as Bob Gray had helped the Americans in time of war, that the Americans would uphold him in stealing their men for slaves. But this palaver will convince them to the contrary. Bob Gray was found guilty of some of the charges, and required to make reparation.

10. After two months' illness, during which I have been but a very little while at a time free from the fever, I seem to be recovering my health. What shall I render to the Lord for all his "kindness shown?"

Having received instructions from the Board to build a mission-house, if deemed expedient, and a native school-house, br. M. and myself went yesterday up Mechlin river to young Bob Gray's town, to procure native hands for the erection of a school-house, but did not succeed. To-day went up John's river a few miles, to what is called Tattoo's place. A part of the way the rain poured down upon us in torrents. We did not positively engage any of the natives, though they gave us some encouragement that they would work for us in a few days. It is difficult to get natives to build a large house; though the school-house is to be only eighteen feet square, yet it is large for them.

We have written to br. Day to come and take charge of the school. We believe that here is a fine field of usefulness for him.

12. Yesterday, Sabbath, went over to Bassa Cove. Preached in the morning, br. Mylne in the afternoon. May that little vine, upon which God has bestowed his favor, still be blessed with his smiles. It has nearly doubled its number within a few months, during which time they have obtained a commodious house of worship, and a pastor in whom all seem united, and who gives good evidence of being a man of God.

23. Monrovia. Arrived at this place from Edina, yesterday morning, in the brig Luna, Capt. Hallet. Had a short trip of about ten hours. Have been kindly received, and both br. M. and myself are in good health. Bless the Lord, O my soul!

EXTRACTS OF A LETTER FROM MR. MYLNE, DATED EDINA, SEPT. 12, 1836.

The meeting-house at Bassa Cove was finished in the latter part of June. It is a good, plain, substantial building, the frame of very durable wood, and the weatherboarding of pine plank. It would last much longer in this climate, if we could have afforded to paint it; but the expenses of building amounted to more than we had anticipated, and we did not feel ourselves warranted to do anything more. Now that the bush is cut down, we find it is located on a very pleasant and elevated spot, and will be very convenient for the people. It was dedicated to the worship of God, on the 3d of July. An appropriate discourse was delivered on the occasion from Ps. xxvi: 8. "Lord, I have loved the habitation of thy house," &c.

When we came down here, we found the church few in number, and in rather a languishing condition. We joined it in February last. Since that period, its number of members has been nearly if not altogether doubled—nine have been added by letter, and two by baptism. The ordinance of the supper is administered every first Sabbath in the month. We have a meeting for preaching every Tuesday night, and on Thursday night and Sabbath morning prayer-meetings. Before public worship on the Sabbath morning they have a Sabbath school, which Mr. Buchanan (the Governor) superintends with much acceptance; it is composed of native children, children of the Colonists, and a number of adults. On Sabbath nights there is a bible class, conducted also by Mr. B. principally. On the first Monday of the month, we hold the concert of prayer for missions with the church at Bassa Cove.

Our Methodist friends have had a meeting once on the Sabbath in a private house, since we got in to our new meeting-house and have had two public services; they have also a prayer-meeting on Wednesday nights, and intend building a meeting-house, and having a church constituted.

I have gone over the river, and preached at Bassa Cove on Sabbaths regularly, (with a few exceptions, when prevented by sickness,) and sometimes during the week. Br. C. has also preached for the church when he has come down from the country. In Edina, there are now eight members

of the Baptist Church. I had commenced a bible class on Sabbath night; but as our Methodist friends have always preaching at night, the class has not been regularly attended. We have here two prayer-meetings, one on Friday night, at our own house, attended mostly by our Baptist friends, and some that do not profess religion, but seem to be serious; the other is a kind of general meeting held at the houses of different individuals, alternately. The rest of the nights during the week, I am occupied with a class intended principally for adults; whom I instruct in reading, writing, and arithmetic, &c. More seem desirous to join it than we can conveniently receive until we make some further arrangements. I have been anxious to find some boys and girls that might be prepared for teachers, but have not been very successful as yet. There is a general dislike to study among the Colonists, as they have never been accustomed to anything of the kind. My great anxiety is to become familiar with the Bassa language: I have given what attention I could to it; but one must be among the natives, to make much progress in it. This has been my desire, but in the course of providence, I have been prevented hitherto, and probably shall be, still, for some time to come; however, the Lord knows best where to place us.—Perhaps it may be thought best, to have a church constituted in Edina soon. Dr. Skinner has ordered a lot to be reserved for a Baptist meeting-house, in the township of Edina, where a large tree now stands, in the Devil's Bush, under the shade of which, in days past, the natives of this country offered human sacrifices. This settlement and Bassa Cove seem to be healthy locations: only one death has occurred since we came down.—I omitted to mention in the preceding part of my letter, that br. Aaron P. Davis was called by a unanimous vote of the church at Bassa Cove to become their pastor. He was ordained on the 21st of August: our aged brother Dr. Skinner was with us, in the providence of God, and preached a discourse on the occasion, from 2 Tim. ii. 15. "Study to show thyself approved unto God," &c. He also offered the ordaining prayer; and br. Crocker gave the right hand of fellowship. Br. Davis has for a number of years sustained a character eminently *Christian*; this is of great importance here. We have regretted that we

could not be of more use to him; but we are separated by a broad river, and his engagements are such as to afford but little leisure for study.

Our health has not been very good on the whole since we came down here, although I have not been confined to the bed. Our sickness has arisen probably from the circumstance that we were not fully acclimated. The air is in general pleasant. In the warmest weather we have a strong breeze blowing from the sea all the day, which is very refreshing. There has been comparatively little rain this season; for a week or two past it has been more abundant. I have kept a register of the degrees of heat for the last month, and find that the lowest in our room at 9 o'clock, A. M. was 74°, and the highest, 80°, which was on the 1st of September.

Clocks.

EXTRACTS FROM MR. ROLLIN'S JOURNAL.

(Continued from p. 300 of last vol.)

July 24. The assembly at worship was large: good attention. The Lord was pleased to refresh my own soul with the communications of his love. I had a delightful view of the promised land, that "land of pure delight, where saints immortal reign," and rejoiced in the prospect of uniting one day with the inhabitants of that upper and better world, in songs of praise to our adorable Redeemer.

31. Did not preach—was confined by sickness. Our place of worship was full. I had a great desire to break to them the bread of life.

August 7. Our house of worship was nearly filled with attentive hearers.

Indian Harvest Feast.

14. The assembly not so large as usual; owing probably to the prevailing sickness, the feast, and certain ceremonies which the Indians of this nation have observed from time immemorial. The feast they observed as a token of rejoicing that they live to eat new corn and other fruits of the earth. Those who believe and practise the tradition strictly, will not eat new corn or any other fruit of the ground, till this feast and other ceremonies are attended. They formerly have been very strict, compelling all belonging to the nation to bring a portion of their eatables to the square or council ground, and there cook and eat. After

feasting one day they dance at night; one of the men taking the lead, singing, shuffling with his feet, and moving around in a circle. Others follow in single file, men and women indiscriminately. After this, the men seat themselves, and fast four days, occasionally drinking their "black drink," which operates as an emetic; after this they are invincible, in their own estimation, and are prepared for war.

15. Br. and sr. Curtiss left us for the north, the 25th ult.

A few days after they left us, I had a severe attack of the fever, but by the blessing of God and seasonable medical advice, I was soon relieved, although I am not now free from its influence. Many of the emigrants who arrived here in February last, have sickened and died.

Br. Davis wrote me the 4th inst. saying, "The fever is now on me and my little daughter," but I have since heard that he was better, and able to preach.

Creek Disturbances.

September 12. Twenty-three hundred Indians arrived in this country recently from the old nation. They are hostiles. Before they started from their old home they were coupled together with chains. Chiefs and warriors, old and young, down to boys, wore those chains till they reached this side of the Mississippi.

Two prominent chiefs, Ne-ar-mar-hlar, and Ne-ar-me-co, headed this company. Ne-ar-mar-hlar is a great warrior: he fought desperately in a previous war; but begins to feel the influence of old age.

A part of this company are the Uches, who are noted for thefts, robberies, and murders. Ever after this company left for this country, there has been much excitement among all classes here.

Probably you are aware that the M'Intosh family have had the controlling influence over this western nation, from the first. Such is the fact. And they have watched with a jealous eye, all emigration to this country; indeed they say that this last company and others that are on their way, have no business here.

It is reported that not long since the Cherokees and the M'Intosh party held a secret council, when the Cherokees pledged themselves to support Rolly M'Intosh, as principal chief, against the claims of all emigrants. Rolly is brother to the late General M'Intosh.

The last week Rolly M'Intosh and Ne-ar-mar-hlar, held a talk in presence of Gen. Arbuckle, at Fort Gibson. Ne-ar-mar-hlar said, "It belongs to me of right to be chief, and I will be chief." Rolly replied with warmth, "You shall not be chief. I will take the sword first."

Gen. Arbuckle has anticipated differently, and several weeks ago sent an express to the Gov. of Arkansas, for a reinforcement of troops.

Upolihohlar is the chief that ordered Gen. M'Intosh's death. It is said that he is on his way to this country, with a large party of eight thousand. The sons of Gen. M'Intosh say, he shall not live twenty-four hours after his arrival here. They seem fully determined to revenge the death of their father. The company that have last arrived, say that the Indians that were friendly to the whites, and assisted in chaining them, robbed them of their horses and flocks, and other property, and when they arrive here, which will be in a few months, they are determined to have satisfaction. In short, such is the state of things among themselves, according to human probability there must be a revolution ere long.

The excitement that now exists, and that will exist for a time to come, is very unfavorable to all missionary operations. There is at this time much prejudice in the minds of some in the nation, against missionaries. Before the late emigrants arrived, the Indians held a council, Gen. Arbuckle present, when some of the chiefs requested him to remove all missionaries from among them. They brought certain accusations against all on the ground. What the specific charges against me were, I have not yet ascertained. When my health is sufficiently good, I design to know and forward the same to you.

Sickness has taken a deeper hold of my constitution latterly. I have been very sick since my last date. Mrs. R.'s health has been poor. Our only surviving child has been sick, nigh unto death, but the Lord has had mercy on her and us; she is now comfortable.

We think now, should our lives be prolonged until spring, it will be our duty to ask the privilege of a visit to our own country, for the improvement of our health; after which, should the journey prove beneficial, and it should be your pleasure, we would join some of your northern stations; or it might be duty to return here.

Donations from November 15, to December 15, 1836.

Westfield, Ms., Evan. Ben. Soc., for For. Miss. 49,95—Bur. Miss. 148,51—China Miss. 50—For. bible 1,50—per Dea. Solomon Root, 200,46	
Monson, Ms., Bap. ch.—per Rev. E. Snell, 50	
Franklin Bap. Asso., Ms.—Bap. ch. Shelburne Falls 11,—Bap. ch. Buckland 1, By Rev. C. O. Kimball, 12, — 212,96	
Worcester Bap. Asso., Ms., Rev. Otis Converse, tr., for Bur. Miss.—per T. Tucker, Esq. 30,	
Chenango For. Miss. Soc., N. Y., per J. Randall, tr., 59; Seneca For. Miss. Soc., N. Y., 66; New York Fem. For. Miss. Soc. of the West Baptist ch., per M. Kutchen, 50; Saratoga Bap. Asso., N. Y., per Dea. J. A. Waterbury, 145; Chautauque Asso., N. Y., per J. Moore, 49; Washington Co. Miss. Soc., N. Y., per J. Bellamy, tr., 70,59; Phillipaburg, N. Y.—Bequest of Anna Mead, per Rev. J. C. Murphy, 20; Bridgewater, ch. and Asso., Pa., per M. S. Wilson, tr., 100; Poughkeepsie Bap. Fem. Mite Soc., per Mary A. Conklin, 20; Rensselaerville Asso., per Chas. Pohlman, 90,20; John Martin, of Montgomery, N. Y., per L. Dans, Jr., 5,—of which, 439,59 are for For. Miss., 140, for Bur. Miss. and 95,20 for Bur. bible. Per William Colgate, Esq., 674,79	
W. Topsham, Vt., mon. con. 1,50; Newbury, Vt., James Renfree, 50; John Kenfree, 1; Lucy Perkins, 1; Patty Dwinell, 1; Sally and Cynthia Dwinell, Elizabeth Chamberlain, Rhoda Reed, Monica and Sophia Colburn, and Almira Dodge, 50 cts. each, 3,50; Marshfield, mon. con., 76; Eld. S. Root, 25; Eld. B. Willard, 49—per Rev. B. Willard, 10,	
Georgia Baptist Convention—Col. Absalom Janes, tr.—for Bur. Miss. 5; For. Miss. 895,62; Karen Miss. 2,50; Bur. tracts, 5,—Bur. bible, 2338, 64—Karen bible, 10,—per Dr. W. H. Turpin, 3253,16	
Dover, Me.—Rev. Samuel Robinson, for For. bibles, per Rev. C. Newton, 5,	
Cambridge, Ms., Young Ladies' Judson Soc., for Bur. schools, 42,45	
Oxford, Me., Bap. For. Miss. Soc., Aux. &c., Dea. G. Hathaway, tr.—per Rev. C. Miller, 42,	
Mt. Desert, Me., Fem. Miss. Soc., Mrs. U. F. Cary, tr.—per Miss H. Milliken, 5,37	
Boston, Ms.—Miss Eunice B. Wells, to ed. two Burman children, 30,	
Cincinnati, O.—Rev. Alfred Bennett, ag't. b'd. col. by him at sundry places, from July to Nov. 1227,97	
“ Mrs. Susan L. Cook tr. Fem. Miss. Soc. of Enon Bap. ch., 100,	
“ N. S. Johnson, Esq., from several individuals, 12,	
“ Collection taken Nov. 4, including 10, from Mr. John and Mrs. Frances D. Shays, for Bur. bible, and 5, from Mr. S. Travor, 38,	
Carver, Ms.—Fem. friend, for Ind. Miss., per Rev. R. Thayer, 50,	
Amherst, Ms., Bap. ch. at mon. con. Oct. and Nov., per Rev. M. Ball, 7,18	
Philadelphia, Pa.—a few ladies of Sansom st. ch., for sup. of Karen preacher, per Mrs. E. C. Allen, *100,	
Welch Neck Asso. S. C.—Dr. M. Anthony 15; Mrs. J. A. Wingate 5; D. G. Coit 20; Mrs. M. A. Pouncey 5; a friend to the heathen, 100; P. Sheller 1; New Providence 4; Miss C. Long 5; Miss M. A. Munnerlyn 50, for For. Miss. 155,50	
A. P. Lacoste 100; Rev. J. Good 100; J. O. B. Dargon 10; J. W. Burns 10; T. P. Lide 10; Rev. R. Nappier 20; W. Timmons, 10; Rev. C. Stubbs 10; H. B. Thomas 20; J. Lawhon 1; A. Fountain 10; Rev. G. Rollings 10; Rev. J. Phillips 5; J. Fountain 10; H. Lide 10; Miss S. P. Catlett 50; E. Bostick 10; E. J. Lide 10; J. Long 10; W. Sturgis 10; P. Edwards 30; Mrs. E. Smith 10; Mrs. M. Woods 5; P. K. McIver 5; J. K. McIver 35; J. F. Wilson 10; N. Delk 2; a friend 50; J. O'Kelly 5; H. McGee 1; R. L. Hart 10; Mrs. F. Pugh 5; D. Smoot 1; Mrs. A. L. Bacot 10; Mrs. M. E. Wilkins 5; E. W. Charles 10; Mrs. F. Hunter 5; Mrs. M. D. Sims 3; J. Goodson 50; Mrs. J. A. Wingate 10; W. Wingate 10; Mrs. M. A. Blackwell 10; Dr. Dana 5; Mrs. E. B. Nappler 3; S. R. Dargan 1; a friend 5; Miss M. C. Terrill 1; Mrs. S. Z. Catlett 5; Miss M. A. Catlett 5; J. Lyde 10; Mrs. M. A. Lide 10; Rev. W. Q. Beattie 20; Mrs. A. E. Beattie 10; Servants, 68; for the Burman Bible, 664,68	
Savannah River Bap. Asso.—Rev. R. Fuller 100; Mrs. R. Fuller 20; Miss H. B. Fuller 20; Miss E. M. Fuller 20—for For. Miss. 160,	
Alabama—Mrs. M. Rives, for Mrs. Wade of the Karen Miss. 50,	
Per Rev. Jesse Hartwell, agent of board, 1050,18	
Westbrook, Me.—Mr. Saunders' an. do. for For. Miss., per Rev. Mr. Maginnis, 5,	
Fayetteville, N. C.—Col. Charles McAllester, for Bur. bible—per J. Putnam, 4,50	

H. LINCOLN, Treasurer.

6846,56

N. B. The sum of \$393 credited in the last Magazine, to Thos. P. Lide, Society Hill, S. C., should have been credited S. H. Bib. Soc., Th. P. Lide, sec. and tr., for Bur. bible.

* This sum would have been acknowledged several months sooner, had the draft for it been paid when expected.

BAPTIST MISSIONARY MAGAZINE.

Vol. 17.

February, 1837.

No. 2.

American Baptist Board of Foreign Missions.

Deputation to Eastern Missions.

JOURNAL OF MR. MALCOM.

(Continued from page 9.)

Books in the Karen Language—Mergui.

The only printed books in their language, are three tracts—Mrs. Judson's Catechism, translated by Mr. Wade, with the commands of the New Testament as contained in the "View," "Sayings of the Fathers," a small tract containing acknowledged traditions and commands, which remarkably coincide with biblical history, and Mrs. Judson's Catechism versified,—both by Mr. Mason. There are in the Tavoy provinces about 250 Karens who can read.* The younger part of these generally show great earnestness in copying such other works as are prepared by the missionary, and not yet printed. The works which have been written or translated, and the printing of which is greatly needed, are as follows. Gospel of Matthew. Vade Mecum, containing passages of Scripture, with reflections for every day in the month, and embracing an extended view of the Christian religion. Hymn book, containing upwards of 120 hymns. Enlarged edition of the "Sayings" by Mr. Mason. Translation of Mr. Judson's View of the Christian religion, and translation of most of Mr. Boardman's Digest,—both by native Christians. A tract, consisting of Didactic and Hortatory pieces by native preachers. Mr. Judson's View of the Christian religion versified, by Sau Panlah,

a native assistant. Bible Class Questions on Matthew, by Mr. Wade. Brief Biographies of Joseph, and other Old Testament characters, by the same. Child's Catechism for Sunday schools, by Mr. Vinton. Lee-mo-pga or spelling book of the Sgau or Myet-tho. Do. of the Phwo or Myet-kyen, (the two dialects used by the Karens,) by Mr. Wade. Beside these there are a Grammar, by Mr. Mason, and a Dictionary by Mr. Wade, in an advanced state of preparation, and a considerable mass of manuscripts, for the use of present and future missionaries, which it is not intended to print; such as Customs and Demon worship of Karens—fables and legends, amounting to more than 100. Karen poems and traditions. Many letters from Karens, copied into a book, to shew the structure of the language. An extensive vocabulary of common things, in English and Karen. Another in Burman, Karen, and English, and a phrase-book for beginners, in Burman and Karen.

I was happy to find that the Christians here partook of the zeal of their transatlantic friends, in giving for the support of a preached gospel. A society has been formed, called "The Tavoy Missionary Society, auxiliary to the Baptist Board of Foreign Missions," which has been in existence four years. For the last two years it has supported four native assistants. It is sustained chiefly by the Europeans and Americans at the station, but several of the natives pay their regular monthly contribution.

I had the pleasure, in my voyage from hence down the coast, to be accompanied by Rev. Mr. Wade; and, after four days, arrived at Mergui

* It will be recollected that they knew nothing of letters or books, till Mr. Wade reduced their language to writing, about three years ago.

The only European with whom we had intercourse there, was Captain McLeod the Commissioner, or acting governor of the province, who received us to his house with the utmost cordiality. He communicated with great frankness, many important facts, beside patiently answering an almost wearisome round of questions.

Mergui, or, as the natives call it, *Bike*, is beautifully situated at the mouth of the middle branch of the Tenasserim. This noble river has three principal mouths, and several minor ones. The principal mouth is that about four miles north, and receives, a few miles before it enters the ocean, the Byng river from the north. A fine island opposite the town, shelters it from the south-west monsoon, and makes it a safe though small harbor.

The site of the city embraces a high hill, surmounted as usual with conspicuous pagodas. Next to the sea it rises abruptly, and the houses of the English, which are erected on its summit, have a magnificent view of the lower town, the harbor, and the ocean. In the rear the hill slopes gradually, and is thickly built with native houses, on regular streets, sheltered from the sun by fine fruit and other trees, almost as close as in a forest. Among these the cocoa-nut, jack and papaya are the most frequent. The chief exports are the sapan wood, *denec*, (a species of leaves used in roofing houses,) mats, rattans, sea slug, tortoise-shell, and edible birds' nests. It was founded within a century by the Burmans. The ancient fortifications are still seen, though rapidly vanishing by the use of the bricks for other purposes. It is thus with the ramparts of all the towns in British Burmah, it being useless to retain extensive walls for a handful of men, which yet, if occupied by hosts of natives, might help them in resistance.

The province of Mergui has a population of 10,000, of which above 6,000 are in this town. Of these, thirty-five at this time are English, including common soldiers. This great scantiness of people in one of the first regions of the earth is owing to the intolerable government under which they have lived. Though the oppression was felt every where, and at all times, it was about twenty years ago unusually severe in this province under the viceroyship of Daing-woon, who was engaged in repelling the Siamese. The atrocities of this monster were *incredible*, and drove forty or fifty

thousand inhabitants from the province, besides the multitudes which he destroyed. In speaking to the Burmans, of hell, even at this day, no circumstance is so appalling, as to assure them that Daing-woon will be there.

The town seems to increase under the regular administration of justice, as it is now enjoyed through English authority. Formerly men were deterred from gathering round them comforts superior to their neighbors, or building better houses, for fear of exactions. Now they are secure in their earnings, and the newly-built houses are much improved in size, materials, and workmanship. There are none of those traps and trammels which embarrass courts in England and America. The presiding officer in each province, Amherst, Tavoy, and Mergui, sits as magistrate on certain days every week, and before him every citizen, male or female, may plead their cause, and have immediate redress, without the quibbles of pettifoggers. Everywhere, in British Burmah, the people are loud in their praises of English justice; but they are not yet reconciled to regular taxation. Though the Burman government or its oppressive agents took from them five times the amount they pay now, yet it was occasional—was obtained by distraint, and consisted chiefly in labor, and they were not under the necessity of saving any thing against a certain day—a matter to which they have been altogether unaccustomed.

Here, as at Maulmein and Tavoy, I find numerous Chinamen married to Burman wives. They are at once the most valuable of the community, for all mechanical and mercantile conveniences, and the most pernicious for introducing and vending, wherever they go, *arrack* and *opium*. Without them Europeans would suffer many discomforts, and through them the natives are greatly corrupted. Their superiority in civilization and intelligence, to the various nations with whom they are intermixed in this country, is very striking.

Beside the usual quantity of pagodas and *kyoungs*, there are four mosques, for the use of the Mussulman part of the population, and a popish chapel. About four hundred of the inhabitants profess to be Christians. They are all lineal descendants from the Portuguese. No converts, that my informants knew of, have joined the number from among the Burmese, except some who join in

order to be married to those who belonged before.

Mergui is erroneously put down as one of our occupied stations.* Ko Man-poke, who has long been printed as settled there, was merely there for six months. We have but one professed Christian in the place, and she a woman. Mr. Mason has been thrice through the town, on his way to the Karens up the Tenasserim, and the efforts he and his assistants have made, have met encouraging results. In this respect a very great change has been wrought, we trust, by the good hand of the Lord. Ko Ing was greatly persecuted, and could get but few hearers. He was reviled as he walked along the street, and some would even throw stones. At his death, the people showed no disposition to listen, and his wife, with the above-named woman, were the only Christians. His death robbed the mission of one of its most valuable assistants, and the subsequent marriage and removal of his wife, left the solitary widow to hold up a faint light, in a dark place. Now, the case is quite different. A large part of the people readily receive tracts and New Testaments, so much so, that when Ko Myet-la lately visited the place, taking one hundred and fifty Testaments and many tracts, all were gone in two days, without his going abroad to offer them. All were applied for at his lodgings, and received with many expressions of thanks. Not only did he thus impart the blessed truths to Burmans: the Chinese and Siamese hearing that he also had tracts in their languages, came for them; and he entirely disposed of a considerable quantity, sent by Mr. Jones from Bankok. It is now easy to obtain a congregation of attentive hearers, though frequently some dispute. Not only do many listen, with apparent candor, but a considerable number seem really under serious impressions, and about twelve openly profess to have embraced the gospel. These have not yet been baptized, for want of opportunity sufficiently to examine and try them; but they are said to be steadfast, though much reviled by their pagan acquaintance. They are like sheep without a shepherd, and need immediate care. Moreover, they would probably form an encouraging church at once, if a missionary could be placed there. The

husband of the disciple above named, and an interesting daughter, are desirous of baptism.

Late circumstances have conspired with the above facts, to make Mergui now a favorable opening. A few years ago, the two chief ponghees came to an open rupture, and all the people took sides with one or the other. Great animosity and confusion prevailed for a long time, each party denouncing hell to the other. A few months ago, one of them retired to Tavoy, and there died.* His party have ever since utterly refused to worship the priests who remain, or make them any offerings, and, in fact, have almost ceased all their religious observances. These are now particularly ready to hear our preachers.

The fact, too, that Siamese Shyans live here, most of whom, (the men at least, speak Burman, and that on the Tenasserim, and its tributary streams, and on the coast below Mergui they have villages, one containing 800 souls, urges us to make early efforts here. If any of these Shyans should receive Christ, (and surely we may hope and believe they would,) they would be invaluable in carrying the gospel to their countrymen, who inhabit the hills and mountains from the Tenasserim to Bankok. Tracts, &c. in this language can at once be had from Mr. Jones, and all things seem to be ready. The intercourse between Burmah and Siam, so far as the natives of the two countries are concerned, is perfectly unrestrained, though no white man is allowed to pass the frontier.

Many Karens, too, are accessible conveniently by boat, from Mergui, up the Tenasserim and its branches. Matah village stands on an extreme branch of this river, accessible by water only to very small boats. Tenasserim city, once very large, but now containing a population of only about 250, is but forty miles up the river from Mergui. It is resorted to from different places, for gold dust, and would be an important out-post for a native assistant.

The islands on the Tenasserim coast are quite populous, and, as yet, have never been visited by Christian teachers. There are three large islands in one cluster, inhabited by Se-longes, without a written language, and in a very degraded state. These

* The mistatement was rectified in the last Annual Report.—ED.

* It was his body the ceremony of burning which, I have described.

would claim some of the time of native assistants from Mergui, and occasional visits from the missionary.

All these facts conspire to urge us to place a missionary here as soon as possible. In order to this, the man must be sent out, as no missionary on the ground can be spared from his present post. The place is as salubrious, perhaps, *as any part of the earth*; and the presence of the British officers secures nearly all the conveniences of housekeeping with entire regularity. The cost of living is less than at Maulmein.

Return to Maulmein—Missionary Conference.

Learning that Mr. Mason was at a village not far distant, on the coast, intending to remain a few days, and then come to Mergui for a passage home, I immediately sent an express, and had the pleasure in due time of welcoming him on board the cutter, with his ten or twelve coolies, who had been carrying his tracts and baggage in the jungle. His report of his journey of nine weeks will be deeply interesting to the friends of missions, and eminently exemplify the usefulness of native assistants.

The present period of the year on this coast, is the latter part of the dry and hot season, and is marked by occasional heavy squalls and showers. After these, there is about six weeks of clear weather, increasingly hot, after which, the monsoon changes to the southwest, with violent storms, and the rains set in for the next six months. In this return voyage to Maulmein, we have experienced three of these storms, accompanied by much thunder, each severely testing the power of our anchor and vessel. The rocky coast furnishes no harbor except Mergui, Tavoy, and Amherst; and the high mountains which skirt the shore, seem to draw together the utmost fury of the elements.

One of these storms experienced off Tavoy point, will be memorable to all on board. As night drew on, the thunder which had been growling on the mountains, grew more violent. It was evident we should have a hard blow, and the tide turning against us, we were obliged to anchor in an exposed situation. After dark, the wind and lightning increased, and we got topmast, gaff, &c. upon deck, and, paying out much cable, waited the issue, un-

easy. At length, it blew a hurricane, and the lightning kept up a glare bright as mid-day. It was but at intervals that it was dark, even for a moment. The light flickered constantly like a torching wind. We were in the very midst of the electric cloud, and the sharp cracking thunder was deafening. The little cutter pitched heavily at her anchor, and the loud roaring of the lee surf told what we should experience, if she parted her chain. We, however, left all in the hands of God, and were sitting in silence below, when a universal shout of terror brought us on deck—a ball of fire rested on the mast head! The consternation was universal. The captain and every one of the crew vociferating prayers, one to the Virgin Mary, another to Mahomet, &c., each in different language. They seemed frantic, and their voices rose on the tempest like the swelling wail of dying men. One declared it was the devil, and proposed to drive him away by burning a certain mixture to make a horrid smell. They seemed comforted, however, to see us confident, and fully aware of its cause. The Christian Karens were tranquil, but awe-struck, and lay on their knees with their faces to the deck, uttering prayer each for himself, in a low but audible voice. It was, indeed, an hour of great danger; but the good hand of the Lord was upon us, and our frail bark rode out the storm, which abated in its violence before morning.

Aside from the danger of navigating this side of the bay of Bengal, (except from September to March, when the weather is exceedingly fine,) the inconveniences are not small, at all times, arising from the bad construction and worse management of the vessels employed, and the annoying insects, &c. with which they abound. My little cutter is superior in all those respects to the Burman vessels, which I expect generally to sail in from place to place. I can stand up in the cabin, while in those one can only sit, and that on the floor. I have a little quarter deck which they know nothing of. And, in case of danger, we have an iron anchor, while theirs is but a piece of wood, shaped like a fish-hook. On the score of insects, too, I am informed that my condition is far better. In the latter point, however, I can by no means boast. Hundreds of ants, great and small, black and red, move in endless

files every where. Cockroaches flying and creeping, spotted, striped, and plain, walk over me, and about me, all night, but through mercy they do not bite, and are, withal, quite shy when there is a light burning, and so do not interrupt me when engaged. I now and then kill a forward fellow, but it is in vain to think of abating the nuisance, for their "name is legion." I have nice sugar-cane laid in a corner for the ants, to keep them away, but some of them are blood-thirsty, and bite me with all zeal. I sometimes watch a bold fellow, as he runs over my hand, and when he finds a suitable spot, he raises himself perpendicular, and digs into me, kicking and struggling, as if he would go through the skin. The spiders I kill without mercy, and busy enough they kept me, the first day or two. Some of them have bodies as big as the joint of one's thumb, and occupy, as they stand, a space as large as the top of a tea-cup. The mice nibble my clothes at night. I have seen but two or three centipedes, and succeeded in killing them; but there are, doubtless, more on board. But the mosquitoes! They are a torment day and night. I am comforted with the assurance that strangers suffer most with them, and hope they will not "make a stranger of me" much longer.

Among all these enemies, I have no auxiliaries, but two or three nimble lizards. These I carefully befriend, and they consume as many of the vermin as they can. But what are these among so many? Beside their services in the butchering department, they interest me by their sudden and adroit movements on the walls and ceiling, and, withal, sing for me every night, as soon as the candle is out.

The variety of costume on board, is striking. My man is from Madras, and wears, generally, nothing but a pair of calico drawers. The captain has nothing but a piece of check wound tight round his hips, and drawn up between his thighs. The owner's agent, or supercargo, is a Mussulman, and wears, beside the waist-cloth, a muslin jacket with sleeves, tied in front, so as to discover the left breast. The seacurmil, a steersman, is a half blood Portuguese, and wears drawers, and a short shirt or jacket, of red calico. One of the sailors has a regular short gown and petticoat, and the other, short drawers only. The Karens wear nothing but a long shirt without sleeves, made of

substantial cotton cloth, ingeniously figured in the loom. The diversity in dress, is still greater in the towns, arising from the great mixture in the population. I have, however, already become so accustomed to it, that it ceases to excite attention.

We have one person on board, who excites my notice—it is a disciple, who before was a Karen prophet or juggler. He seemed struck with fear, when I sent for him into the cabin, to ask him some questions, and I got but little from him. He declared, that at first he felt impelled, he knew not how, to predict the coming of a deliverer in six months, and sincerely believed it. But when the lapse of that time proved him wrong, he became wilful, and deliberately endeavored to impose on the people's credulity in various ways, to keep up his influence.

By the utmost diligence in overseeing the boatmen, and taking advantage of every tide, and every breeze, I got back to Maulmein in mercy, the morning of March 30, the very day on which our Conference was to convene. We began our session accordingly, having present brethren Judson, Wade, Kincaid, Bennett, Hancock, Mason, Osgood, Vinton, Howard, Webb, Haswell, and Abbott. Every day, except the Sabbath, was diligently spent in the business, and, beside many important topics, which, though fully discussed, did not come to a formal vote, the following subjects were acted upon, beside minor ones:—The establishment of a seminary for native assistants,—its location—temporary preceptor—and course of studies and by-laws;—new fields of labor proposed and described—native schools—polygamy among natives, and the management of such cases in regard to applicants for baptism—reducing the size of the Burman character—the plan of giving English names to native children—boarding schools, and the best mode of their endowment. Considerable time was taken up in designating the new missionaries to their fields of labor. They seem to be as jewels, which each was anxious to seize. Every man felt keenly the claims of his station or neighborhood, and longed to see more laborers in what he deemed so promising a field. It was a noble strife of disinterested love, and so small was the reinforcement, compared with the admitted wants, on all sides, that it was difficult to decide where aid should

first be sent. I have added minutes of the numerous important discussions at the Conference, to copious memoranda previously obtained respecting new fields of labor, which, with such further information as I may collect, will form a future chapter.

On the first Lord's-day in April, I preached to the brethren and sisters by vote of the convocation. We met in the new and unfinished chapel, built for the native church. We occupied but a small part of the building, and were, indeed, a little handful; but when I reflected on the recent origin of the mission, its small beginnings, and its various dangers and hindrances, the company before me was a most refreshing sight. Here were twelve missionaries, besides Misses Gardner and Macomber, and the missionaries' wives. Elsewhere in the mission were four evangelists and a printer, not computing those in Siam. The text was "Glorify ye the Lord in the fires," and every heart seemed to say amen, as sentence after sentence came forth. It is sweet preaching to greedy listeners, and long had most of these been deprived of the refreshment of sitting under a gospel sermon. Mr. Judson had not heard a sermon in English for fourteen years.

As my eye rested on this loved little company, it was sweet to contemplate the venerable founder of the mission, sitting there to rejoice in the growth of the cause he had so assiduously and painfully sustained. His labors and sufferings for years—his mastery of the language—his translation of the whole Word of God—and his being permitted now to be the pastor of a church containing over a hundred natives, make him the most interesting missionary now alive. What a mercy that he yet lives to devote to this people his enlarged powers of doing good! And, we may hope he will very long be spared. His age is but forty-seven—his eye is not dim—not a gray hair shows itself among his full auburn locks—his moderate sized person seems full of vigor—he walks almost every evening a mile or two at a quick pace—lives with entire temperance and regularity, and enjoys, in general, steadfast health. May a gracious God continue to make him a blessing more and more.

(To be continued.)

BATENS.

JOURNAL OF MRS. WADE.

(Continued from page 14.)

Temperance Churches—Pyé Khyá—Baptisms.

Matah, Feb. 25, 1836. This has been a day of much peace and rejoicing in the assembly, as several more hope their sins are forgiven. A number, however, are still inquiring the way to Zion, and appear to feel penitent. Two women, one forty, and the other fifty or sixty years of age, are very interesting inquirers, and we hope they are not far from the kingdom of God. Two fine young men from rather a distant village, whose parents and friends, (with the exception of a married brother,) are bitter opposers to religion, came to attend our meeting and ask for baptism. They say that while they have been engaged in clearing off a lot to sow their rice, they have felt that they were great sinners, have talked together, and prayed together, and given up all their old customs and pleasures, that they might become Christians; and felt that they had got new hearts, and that, through the sufferings of Christ, their sins were forgiven. They asked for baptism when they first arrived, but to-day they came forward, and both said that they had seen and felt their sins more deeply in this meeting, than they did at first, and in hearing more about Christ felt great peace and joy. One of them said he wanted to go home and exhort his parents and friends to come to the Savior. They both say they will bear beating or any thing else, from their father, rather than touch a drop of ardent spirits, or assist in any way in making it. All the Karens, before becoming Christians, are in the habit of making ardent spirits, and drinking with their whole families "moderately," and often *very immoderately*; but they renounce it entirely on receiving baptism, so that our churches are all strictly "*temperance churches*." This evening the women above mentioned came forward, and offered themselves in prayer to the Savior, after which, four prayers were offered in their behalf. During the intermissions of the meetings several of the leading members of the church spend the time in visiting from house to house.

26. Had a solemn meeting at an early hour this morning, and spent the

afternoon and evening in examining candidates for baptism. This is a very interesting and instructive exercise for the church and inquirers. The eldest woman mentioned yesterday, is now happy in feeling her sins forgiven, and we rejoice over her as one called in at the "eleventh hour." I think the work of grace was begun in her heart last rainy season, but *she* could not feel her sins forgiven until yesterday. Just at dark we received letters from br. Mason and the Karen assistants, dated Pyee Khya, a place which Mr. Wade visited with Mr. Mason last year, when they left a preacher and a young school teacher, whose labors seem to have been much blessed of God. Mr. Mason says, he has just baptized thirteen, and there are many others who appear well. Mr. Wade has baptized three more, who have arrived here from that place, besides the "young school-teacher;" and five or six more who are now asking for baptism, we trust are "truly born again."

27. Had a solemn and interesting meeting at daylight this morning, and the remainder of the day was devoted to the examination of candidates for baptism. These seasons of examination have been uncommonly interesting, as nearly all the candidates have experienced a deeper work of grace upon their hearts during the protracted meeting, though they date their hope in Christ, back several months, or a year or more.

Sunday ev. 28. The meetings to-day have been full of solemn interest, and the tears shed by those on the anxious seats were, we trust, tears of penitence. In the cool of the evening a large concourse of Karens proceeded down to our beautiful waters, singing as they went, the sweet songs of Zion, "in this strange land," and twenty more lovely converts were buried with Christ in baptism, making forty-four baptized during the three months we have been here. Twenty-seven or twenty-eight more, are still asking for baptism, but, being obliged to leave this church here in the wilderness for eight or nine months in the year, with only native teachers, we feel *extremely anxious* lest any should be received into the church, whom Christ has not received. We have also a lovely number of children from five to twelve years of age, with a few older persons, who profess to have entertained a hope in Christ during the protracted meeting. All these are placed under the particu-

lar care of the church, and we pray that the tender lambs may be carried in the bosom of the great Shepherd.

Church Discipline—Schools—Native Assistants—Number of Church Members.

March 1. This morning we met to consider the case of the two offending members of this church, who have been suspended from all its privileges for the last four or five months, and happy were we to find abundant proof of sincere repentance and sorrow for their sin. About one hundred and fifty members of the church were present, and I believe all rejoiced over the returning prodigals. This is the only case of church discipline, or even serious reproof, which we have had to administer, during our stay here last year or this; but, considering the state of morals in all these dark pagan countries, and the length of time we are obliged to be absent from these churches in the forest, we cannot always expect to get along so smoothly. We may, however, rejoice in the grace which has been thus far given to these dear Christians, and hope in God for the future. Much feeling has been manifested the last few days respecting our leaving this place, which we must do immediately after next Sabbath, as we are to spend one month with the little church in Toung Byouk, *far distant* from this, before the rains commence; but we can scarcely think of leaving these dear lambs without shedding tears.

A member of the church who lives about six miles distant, and had with his family been here attending meetings for the last eight or nine days, just now came in to take his leave, and observed that he was in haste, as he had just heard that the tigers had come and destroyed all his fowls, during his absence, and that the Burmans had plundered his house. And "there," he added, "I left my *testament*, which makes me so anxious; if I find that safe, I will not mind the rest." His testament is in Burman, which he can read a little.

3. About one hundred and fifty attended the female meeting this morning, and the season was peculiarly interesting, on account both of its being the week of preparation for the "communion," and the last time I can meet with them this season. Besides several prayers, the time was spent in confessing our sins to each other, and renewing our resolutions to *live wholly to God*,

and try to do all his blessed will. We are now making arrangements for a day school here, for the girls and very small boys, while the larger boys are to go to Tavoy, and spend the rains with us, the same as last year. Ten weeks of the time since coming to this place, Mr. Wade and myself have had a class of young men under instruction for assistant preachers, and school teachers, and we feel every month more and more the importance of instructing our assistants; but what shall we do? We must spend the dry season in the Karen villages, and take care of these infant churches, and then, if Mr. Mason devotes the rainy season to translating the New Testament, and Mr. Wade and myself spend our time in teaching Karen schools, what will become of all the thousands of precious souls in Tavoy, and the surrounding villages? Shall they be left in this day of gospel light, without *one effort* to save their precious souls? When will our brethren at home come and help us?

One aged member of this church has lately entered into her rest, and the two suspended have been restored, so that the present number of members is 230, all in good standing. 173 of this number live in this Christian village, and the remainder live in five small villages around us.

6. Have just finished the laborious duties of the week, as it is our custom to converse with every member of the church separately, and give such instructions as their particular case may require, preparatory to receiving the Lord's supper. We have much reason to bless the Lord for the grace bestowed upon these dear disciples, and with feelings inexpressible, we say with the Apostle, "Now *we live*, if ye stand fast in the Lord."

Parting Interview—Return to Tavoy.

Sunday ev. 7. Have just returned from the zayat. We met one hundred and twenty dear Karen brethren, who had assembled to commemorate our Savior's dying love; and, knowing that we must leave them on the morrow, it was a season of tender interest not to be described. After the communion, I proposed a meeting, to give my parting instructions to those who entertain a hope in Christ, with the *young converts*, and those who profess to be seeking an interest in Christ—when between seventy and eighty assembled. Many of these were but children, and the sea-

son I shall long love to remember as one of the most interesting of my whole life. O, carry these precious lambs in thy bosom, thou great Shepherd of the sheep!

10. On Monday morning, after packing up our few clothes, &c. the gong beat, and we repaired to the zayat, which was filled, where we prayed, and sang, and rejoiced, and wept together, and then bade farewell to those poor, simple, ignorant,—but pious, devoted, beloved brethren. And as we passed out of this dear village, we naturally exclaimed, from the fullness of our hearts, "What hath God wrought?" Truly, "the wilderness and the solitary places begin to bud and blossom as the rose."

Between fifty and sixty of the Karen Christians had begged permission to accompany us to Tavoy. After traveling about six miles, we passed a few houses, which were the last we should see before entering the great forest. The people called out to us, as we passed, to be careful how we slept, for tigers came around their houses every night. A little before sunset we spread our little tent by the side of a stream of water, and, after singing, and commending our souls and bodies to God, the fires were kindled around, and we slept in safety until about two o'clock, when we were suddenly awakened by the sound of tigers, at which the Karens started up, rekindled the fires, and watched until near day, when we all set out on our tedious march over the mountains. Soon after light this morning, we met two Burmans from Tavoy, with a parcel of American letters, with a note from sister Mason begging us to return immediately from Matah to Tavoy, as Mr. Malcom had arrived from America, and felt unable to visit Matah. Could our dear American friends have seen us toiling up those rugged mountains, and climbing over those rocks and precipices, under an almost vertical sun, and then have seen us sitting down now and then to rest, under the shade of a tree, and forgetting all our fatigue in the pleasure we derived from reading at each time one or two of their kind letters, surely they would feel repaid for all their trouble in writing us. On Tuesday evening we reached a little zayat built by one of the Karen Christians, and on Wednesday, setting out at the dawn of day, we reached Tavoy about ten o'clock, P. M. in health, having been absent above three months. And now

our hearts are strengthened and rejoiced by meeting our dear brother Malcom, and hearing of the arrival of the new missionaries.

Sunday ev., 13. Our Karen Christians have been *very much* gratified by Mr. Malcom's instructions, and we trust they will long remember his visit.

Excursion to Toung Byouk.

14. Mr. Wade has to-day left us to visit Mergui with Mr. Malcom, after which, with Mr. Mason and Mr. Abbott, he is to go to Maulmein, to attend the meeting of the brethren, so that the poor Karens at Toung Byouk must be deprived of their promised visit of a month, before the rains. I cannot refrain from tears when I think how that little church will feel the disappointment. I intend to set out for that place to-morrow, with three or four native assistants; and br. Abbott has consented to accompany me, and spend two or three days with the Karens, as Mr. Wade thinks he might baptize a few who have been long waiting for the ordinance,—if they appear well. Then, too, he can administer the Lord's supper. The church have not received it since last year, and neither Mr. Wade nor Mr. Mason will now be able to visit them until after the rains.

18. Left Tavoy in a boat with br. Abbott, Tuesday noon, and, proceeding down the river and across the little bay, and then ascending Toung Byouk river, spent Wednesday night in a little village, where we told the people about Jesus, and pray that it may not be in vain.

On Thursday morning we proceeded up the river with difficulty, on account of the rocks and rapids, but passed safely until within half a mile of the landing place, when the boat struck so violently upon a rock that we looked to see her fill immediately with water. Through mercy the boat sustained the blow, and the tide rising a little, she soon floated off, and we landed in safety. At evening we again told the poor people of the way of salvation, and at daylight this morning set off for the Karen villages. After a fatiguing walk over a lofty and cragged mountain, we arrived at this place, (Toung Byouk,) about noon. Here we found a good *zayat*, and a few kind-hearted Christians happy to see us.

19. Had a pleasant season at worship last evening, the few Christians being much pleased to see br. Abbott,

and hear of the arrival of so many new missionaries. Two Karens from a distant village, who were baptized about two months ago at Matah, have just arrived with their wives and little ones, three days' journey through the forests, to receive instruction. I asked one of the females, (who looked delicate and sickly,) if she did not get discouraged on account of the heat of the sun, the badness of the roads, and the fatigue of bringing her child all the way. "O no," she replied, "I kept thinking of heaven, and that I should now be able to become a *full* disciple of Christ, so I was cheerful *all the way*." This morning we had a meeting of the church, preparatory to the "communion," and another of the same nature this evening, and rejoice to find this little handful of Christians steadfast, and some of them growing in grace. Two, however, have not come to the meeting. One who lives eight or ten miles distant, is reported sick, and the other was told some time since, by some Burmans, that the government had "sent off all the Karen Christians from Matah in a ship to be sold for slaves." This report sadly frightened the poor ignorant man, so that he has not been near us. We shall, however, look after both.

20. In the cool of this morning, we had a pleasant season of worship, which these poor ignorant disciples seemed much to enjoy. The two women mentioned yesterday from a distance, being very anxious to be baptized, and br. Abbott being obliged to return early Monday morning, I have spent considerable time in conversing with them, and, though very ignorant, I have good evidence that they have been "born again." Another young woman, the daughter of Christian parents, who lives eight or ten miles distant, is also begging for baptism, and says, Mr. Mason promised her that when we arrived we would bring her case before the church. As she appears well, we appointed a committee of two of the leading members here, and two of my assistants from Matah, to examine them, and question their friends *closely* as to whether they were living as becometh the gospel, &c. &c. At three o'clock we again assembled, when the committee reported, that after prayerful examination they were led to believe that the three candidates were sincere Christians, and had for a considerable length of time been trying to live according to the rules of the gospel.

The church, Mr. Abbott, and myself, then spent about an hour and a half in examining each one separately, after which they were unanimously accepted, and we proceeded (singing) to the water, where they were buried with Christ in baptism. At early candle-light twenty dear Karen Christians were seated around us, to commemorate the Savior's dying love, and while br. Abbott administered the ordinance, I felt that our divine Redeemer was in the midst of the little circle.

21. This morning br. Abbott left us at an early hour, in order to attend the meeting of the brethren at Maulmein. May the Lord reward him for his kindness in accompanying me to this place. My spirits have been refreshed by his conversation and prayers, and these dear Christians will long remember his visit. My two assistants and one of the Christians here, have been spending the day at a village six or eight miles distant, where they met some violent opposers; but a few listened attentively, and promised to visit me.

22. Had an interesting female prayer-meeting this morning, at which several of the *brethren* were present, they having obtained permission of the sisters to sit and *listen*, so that while instructing mothers how to discharge their duties as mothers and wives, I had also an opportunity to speak to their husbands and fathers. My assistants visited another village to-day, and were pleased with the attention with which the people listened to the news of a Savior. About noon, the native brethren mentioned as absent last Sabbath, arrived, bringing little presents for me. They were baptized about two months ago by br. Mason, and appear very ignorant, and rather afraid of me. At evening, however, when the assistants returned, they appeared more at ease, and talked like Christians. One of them, however, confessed, that he had drank a little spirits now and then, since he was baptized, but appeared penitent for the dishonor he had brought upon the cause of Christ, and promised not to taste another drop. His wife and all his friends around him are haters of religion, and lovers of *strong drink*. This is the first instance I have known, of a Karen Christian's tasting a drop of ardent spirits since our arrival at Tavoy, though all the Karens drink *before* becoming Christians.

23. To-day my two assistants set out with the two Christians who arrived

yesterday, to visit their families, and the villages in that region. I have had a good number of visitors daily, since we arrived here, both Burman and Karen, and this evening I had an unusually large and attentive audience.

24. Have had fewer visitors to-day than usual; but the Christians, and those who are asking for baptism, appear much gratified when I have more than usual time to devote to them. I teach them on the plan of a Bible class, regularly morning and evening, after which one of the number prays in Karen. With individuals I converse at other times in the day, as their cases seem to require.

26. Have had quite a number of visitors the last two days, and have spent some time in instructing those who have asked for baptism. There are six who truly appear to have been "born again." The church members also listen with very strict attention to the instruction they receive. This evening, my two Matah assistants returned from a tour of three days among the villages around, where they met with some pleasing encouragement, and some bitter opposition, especially from *moderate* drinkers of ardent spirits.

27. Had an interesting assembly to-day, but a few *moderate drinkers* would not bow down nor worship the Lord of heaven and earth. May the blessed Holy Spirit descend and bow their hearts! Three or four, who have been so long asking for baptism, feel very sad on account of being obliged to wait eight or ten months longer, for Mr. Wade or Mr. Mason to come and baptize them.

28. The assistants visited a family not far distant, who will not come to us to listen to the word of life. But ardent spirits is their god, and after their idol they are resolved to go. Two others, however, listened with deep interest. One of them is a respectable and intelligent Karen, who had come three days' journey on his way to another village to purchase salt. But hearing from the assistants, of a Savior, for the first time, he listened with intense interest, and allowed his party to go on and purchase salt without him, while he listened to the glad news of salvation.

29. The man from a distance mentioned yesterday, has been very attentive to-day, and we have had many strangers to visit us, some of whom listened with the utmost interest.

31. Have still many inquirers, and

to-day have had another very interesting conversation with the wife of a drunkard, and bitter opposer to the gospel. She has been a frequent visitor, and we hope her mind is truly under right impressions. Being the mother of a large and interesting family, we feel much solicitude respecting her. She says, she fully believes in the Savior and prays to him daily.

The Christian from a distance who was mentioned as having fallen by drinking, is now here again, and is, we trust, truly penitent.

April 2. Have taken leave of the inquirers, &c. at the Karen village, eight of whom seem resolved to seek the Lord, and the Christians seem very grateful for my visit. The three baptized have returned to their villages rejoicing. The Christians have accompanied me to this place on the banks of the river, where we are to spend the Sabbath, before returning to Tavoy.

5. After giving a solemn warning, in the name of our blessed Master, to several bitter opposers, both Karens and Burmans, we spent the remainder of the day (Sabbath) very pleasantly with the Christians, and on Monday, after an affectionate farewell from those dear "lambs of the flock," we turned our faces towards Tavoy, where we arrived in safety this evening, having been absent twenty-two days. May the Lord forgive all the sin which he has seen in connection with our poor labors, and bless the truth which has been thus communicated, for his own blessed name's sake.

Burma.

EXTRACTS FROM THE JOURNAL OF MR. WEBB.

In the early part of February, 1836, Mr. Webb made a short tour to the neighboring villages of Mya-geh, Kum-oo, Yua-thut, and Kotte-yah, situate on the river, and containing in all about 500 houses. He returned to Rangoon in season to be present at the great festival, near the close of the month, and proceeded thence to Maulmein, to attend the general meeting of the missionaries, as mentioned in our number for December, returning April 9. During his absence Ko Thah-a, the native pastor, visited several Karen villages, and baptized 29 Karens. Mr. Webb had also baptized two Karens

"of good promise," at Rangoon, previous to May 28.

The following notices were made during his tour above-mentioned.

Feb. 2. A writer called, who has visited me once before, and boasts that he understands the Chronicles of the Burman kings better than any other man in this vicinity. When he entered the zayat to-day I was speaking to a blind Shyan, whom they call Sa-yah-gyee, (great teacher,) of the impossibility of meriting any thing by making offerings, since we should offer to the Lord that which is his own, for he made all things. He replied, "The Burmans do not say that God made any thing."

3. Three elderly and rather intelligent men came in, and spent most of the day. One of the questions discussed was, How can the Myenmo mount hide the sun at night, as the betagat says it does, when that mountain is north, and the sun rises and sets in the east and west, and sometimes even south of those points? The disputant, to get rid of the conclusion which most of the assembly showed that they saw, by a hearty laugh, said, "O, the Myenmo mount has four sides; if the sun comes out from the east side of the mountain, it rises from the east, does it not?" Another said, "The sun is so far from us when in the east [and west, that its light cannot reach us.]"

A Pong-na (Brahmin) astrologer, of good mind, who like many of his caste receives money for telling fortunes, called. He attempted to ridicule the idea of an eternal God, who had simply a *spiritual* existence, and asked, "How can we know anything of such a God? We cannot see, nor feel, nor hear him." I replied, We know God, though purely a spirit, as we know each other's spirit. We who are here conversing, 'cannot see, nor hear, nor feel' each other's spirit, but we all believe that every man here has a spirit, and after a short acquaintance I judge of your spirit, and you of mine, whether it is good or bad. So, too, we learn of God, and judge of his character. Nor is it necessary that a spirit should be connected with a body in order to exist. You and the Burmans believe that some of the Brahmas exist without a body, and you all believe, too, that when we die, these bodies [will moulder away to dust, and that until we enter another body, we shall be nothing, but spirits. He said, "The cases are very differ-

ent; we can see the spirits of men, we see them in their eyes, we see them in the whole man." A strong altercation here took place between him and several of the principal Burmans on the definition of spirit. His definition, they said, included the body. I left it to themselves till the astrologer arose and said he should get no money by disputing there, and left us.

4. One of the old men spoken of yesterday, said to-day, "One of your books says there is no Myenmo mount; how do you know?" Vessels of various nations go every year where the betagat says the Myenmo mount is, and it is not there. "But do they arrive directly under the north star?" No. But they reach within about forty uzinas,* and the Myenmo mount is, you say, more than 84,000 uzinas in diameter. Now, half that distance would be more than 42,000 uzinas. When a ship arrives, therefore, within 42,000 uzinas of the north pole, it would meet the foot of the mountain. But they have often been within 40 or 50 uzinas with ships; and yet no such mountain appears. "But if they have never reached the pole, who has been there to measure the distance?" I explained the manner of measuring at sea by the sun, moon, and stars, and by the log-line, and showed him a chart of the world, in which I had noted our daily situation on our way out from America. I told him of Capt. Town's foretelling our arrival at the Cape de Verds, at Tristan d'Acunha, and at Juggernaut pagoda; that he knew all this by correctly measuring, otherwise he would be as likely to arrive at Rangoon as at Calcutta, and that thus they measure their distance from the pole although they have not arrived there. "Astonishing!" says a bystander, "these foreigners are never idle. See, while sailing on the great ocean he even marks where he is every day!" Another,—"He says that all this about geography does not come from their scriptures: our betagat says that the Sam-boo-de-ba island (eastern continent) is 10,000 uzinas across. They go and see with their own eyes, and measure, and they say it is but 600 uzinas long, and 350 broad. They note things as they find them, and not as the books say."

5. The old man came again to-day. Said he was interested in what I told

him yesterday, it was all new to him. He spent as usual most of the day at the zayat. In the afternoon the old man's son and a son of the governor of the village spent an hour in the zayat in buffoonery, the first instance I have ever seen of the kind, for the Burmans are generally respectful. One young man, in the midst of all their folly, continued reading aloud, as Burmans always do, from a book of extracts from the Scriptures. When he read of the resurrection of the Savior, he stopped and said, "Hear this. The teacher said that the Lord Jesus Christ is the Son of the eternal God. If you ask how we may know this,—this book says, that he was put to death, but after three days he arose from death, and preached to the people forty days, and then publicly went up to heaven. *Men* do not do that." When I left the zayat he requested the book, and the next morning met me early at the zayat, said he had finished the book I gave him, and wished to exchange it for another; but he would read it through once more first.

EXTRACT OF A LETTER FROM MR. OS-
GOOD, DATED MAY 13, 1836.

In my last communication I informed you that I was on the point of making an excursion into the country for the purpose of distributing tracts, and to try the effect of travelling upon my health, which had become very poor. I was absent from home a little more than three weeks, visited between forty and fifty towns and villages, and travelled in all about two hundred and twenty miles. The excursion was one of much interest to me, and I trust attended with some good. The effect upon my health was upon the whole favorable, but it is not yet sufficiently confirmed to admit of close application to study: I have now made arrangements to resume my labors in the printing department, and devote as much time to study as my health and other duties will allow. You will probably have learned before this reaches you, that br. Hancock is to proceed to Bengal to superintend the cutting of punches for a fount of type of smaller size. This is an object of great importance, and a more favorable time will not probably occur for its accomplishment.

In addition to my labors in the printing department, I shall for the present labor, as much as my health will permit,

* A *uzina* is about 12 1-2 English miles.

for the English church, in which an interesting state of things now exists. There are at this time a goodly number of inquirers, and several who are candidates for the ordinance of baptism. You will learn from other sources, that at the request of the church, with the advice of Mr. Malcom and the brethren in the mission, I have received ordination to the office of evangelist, and am to be the acting pastor of the English church. I deeply feel my incompetency and unworthiness; but trust in God, who is able to use the weakest instruments to bring to nought the counsels of the wicked, and advance the interests of his kingdom. May I not hope to have an interest in your prayers, while I in great weakness attempt to labor for God?

EXTRACT OF A LETTER FROM MR. HASWELL, DATED AMHERST, JUNE 11, 1836.

You have probably learned before this, that at the convention of the brethren at Maulmein in April, we were appointed to labor among the Peguans. With regard to this people, I presume you have from Mr. Judson, and other missionaries, learned more than I am at present able to inform you. It is my intention, however, after the close of the present monsoon, to visit their villages as extensively as I am able, and obtain all information with regard to them in my power; and, as far as the Lord shall give me utterance, to proclaim to them "the unsearchable riches of Christ."

In view of the probability of this field's being assigned us, we commenced the study of the language immediately after our arrival; and were expecting to remain at Maulmein pursuing it, during the present rains; but the small-pox prevailed there to such an extent, that, as Mrs. Haswell had accidentally left America without being vaccinated, it was thought advisable for us to make Amherst our place of residence for a season. Accordingly, we removed the last of April to this place, and rented a small Burman house.

After becoming more acquainted with the place, and learning that it is the most central for the Peguan population, and the most healthy of any at which I could locate, with the approbation of Mr. Malcom and the brethren at Maulmein, I have built a

house, in which we are now comfortably situated. For the first time in our lives, we are separated from the society of Christians. Though we very sensibly and deeply feel the loss, yet we are happy, from the conviction that we are in the path of duty; and from the prospect of soon being able to point those, who all their lives have been blinded by ignorance and gross superstition, to the Savior of sinners.

The population of Amherst is 1600—mostly Peguans; and there are Peguan villages all around it—some very near.

We have a native assistant, who daily goes from house to house, preaching and giving books. He thinks two or three are beginning to inquire after the truth. But few take books, as they do not read Burmese, and there are not yet books printed in their language. We anxiously look for the beginning of a good work, though the efforts are, and must be, for a long time, *few* and *weak*. But our *hope* is in God; and our earnest prayer is, that *He* will bless the seed sown in weakness, and cause it to bring forth an abundant harvest—that it may be manifest to all, that "the excellency of the power is of God, not of man."

ATTACH.

EXTRACTS FROM MR. COMSTOCK'S LETTER, DATED APRIL 2, 1836.

A brief notice from the subjoined letter was given at the commencement of the accompanying Journal, at p. 288 of our last volume. The following extract respects the

Mission School.

A convenient school-house is completed, and we have commenced instruction both in English and Burman. A considerable number are anxious to learn English, and as there are no books of truth, either in science or religion, in the native language, we think it advisable to encourage and assist them. If a few are educated, they may teach others, prepare school books, &c. &c. The English department of the school was commenced twelve days since, with three scholars. We now have fourteen, two of whom are girls. The native department was opened six days since, and now contains seven scholars. More are promised to both schools, but how many will come, it is impossible to say. We have the scholars with us an hour and

a half on the Sabbath, to receive religious instruction, and last Sunday, although they were not directed to remain at worship, they staid of their own accord. I do not like to alarm the prejudices of the people by commanding the children to attend worship, but presume they will generally do so. Mrs. Comstock intends to have the charge of the schools; but I am now assisting in the English department, as there is a great deal of fatigue and trouble attending their commencement.

Having alluded to Mr. Simons's transference to Ava, Mr. Comstock urges, as follows, his

Need of Fellow-laborers.

I have been left *alone* to occupy a territory several hundred miles in length, and averaging something less than fifty in breadth. During the last cold season, it will be seen, I travelled some, indeed as much as I could, but how little was it possible for me to do! Loud cries reached me from Aeng, a hundred miles north of this, from Cheduba, as far to the south, from Ramree, with its more than six thousand inhabitants, and in truth urgent calls for help pressed upon me from all directions. What could I do among so many? I have spent a few days, where I should have spent weeks, and to many important places I have not been able to go at all. I have, however, travelled enough to see something of the destitution of this long-neglected province, and I can most truly say that the harvest is plenteous. O, that there were laborers to enter in, and gather fruit unto everlasting life.—Two circumstances render Aeng a very important place for missionary labor. Multitudes of traders from Ava and all parts of Burmah, resort there during the cold season, as it is near the boundary, and on the great pass from Ava, &c. to Bengal. And great numbers of the Arracanese pass through there, at the time of the annual pilgrimage to the foot-print of Gaudama, which is a few days distant on the Burman side. The two villages are also large, and several smaller ones are near. But the place is very unhealthy for Europeans and probably the wisest course would be to have a native assistant located there as soon as possible, and to let the missionary from here spend a few weeks there when it is most thronged. It is distant *from here two or three days*.—I have *remained in the old school-house at*

Kyook Phyoo, since coming to the province, because I was not able to decide whether this was the most eligible location. My opinion now is, that this station should by no means be given up. Four considerable villages are within fifteen minutes' walk of my house, and six within half an hour's distance. Several others can be visited in a day, returning home at evening, and several thousand inhabitants can be visited in a tour of a few days. The instructions and tracts which are given to the crews of Burman boats, may do much good. The place is also visited by a good many from different parts of the province, &c. It is decidedly healthy, and, in connexion with Aeng, must be considered, I think, a very important station. Ramree is itself a very large town, (the largest in the province,) and is surrounded by populous villages. A day or so distant is the island of Cheduba, with a population of seven or eight thousand, and other considerable islands are within a day's travel. Certainly a missionary should be stationed at Ramree, and that immediately. The Sandoway district, at the southern extremity of the province, contains about 25,000 inhabitants, and how shall they hear of Him who alone can save from hell? Surely a family should be located in that district. The Akyab district is much larger than any other. Its population is, I believe, about 125,000. Here is a missionary under the patronage of the Serampore brethren, with three or four native assistants. More laborers are greatly needed in that district. The Kyens and other hill tribes are quite numerous, and who shall go upon the mountains to seek these lost sheep and bring them into the fold of Christ? O, what can one missionary do among the perishing thousands of Arracan? Calls for help are numerous and pressing. "These are good words," say the people, "but we live far away, and have no Jesus Christ's teacher to tell us how to escape eternal hell." Said some men whom I met at Ramree, "We want to talk a long time with you, and can you not come and spend a few days at our village; it is large, and the people know nothing about the religion of Christ." But no, the people must cry for "pity, and a Jesus Christ's teacher," in vain, there is none to respond to their entreaties, and go and break to them the bread of life. But I must not say all I feel on this subject. We hope to hail some of the

passengers of the Louvre* as fellow-laborers in Arracan, but presume that more will be greatly needed here by the time that others arrive from America. The need of laborers, is seen and felt by others, as well as myself. A pious lieutenant in the civil service, told me some time since, that he should use his influence to have a church missionary come down from Calcutta immediately. The bible, tracts, &c., are all ready in the native language, and the only need is for laborers.

Mr. Comstock adds,—

The English officers in the province are all very cordial, and willing to do what they can to aid our missionary efforts. The pious sergeant, who has been to me a valued Christian friend since I came here, died in peace a few weeks since. We are now in quite comfortable health, and have abundant reason to speak with gratitude of the kind dealings of the Lord toward us.

Chinese.

EXTRACTS FROM THE JOURNAL OF MR. DEAN.

(Continued from p. 241, vol. 16.)

Bankok, March 1, 1836. I am receiving from two to ten or fifteen new patients daily; but by directing those who do not require daily attention to come once in two or three days, I seldom have more than thirty or thirty-five, or less than fifteen, in a day. Nearly half of my present patients are from the junks. One man who was brought from a Hainan junk about two weeks ago, with the whole surface of one foot ulcerated, is now so far recovered as to be able to walk with little inconvenience. His cheerful countenance as he came to me this morning, for the privilege to go and visit his friends on board the ship, exhibited quite a contrast to his down-cast appearance when brought here. He is a young man of about twenty years, of good natural talents, and can read. I have taken pains to give him all the means of religious instruction the circumstances would allow, and hope he may carry some ideas of Christ to his native land.

2. We have to-day experienced a distressing fire, which consumed the Pra-klang's bazar, with some surrounding buildings, leaving three or four

acres of ground a smoking waste, which yesterday was the residence of hundreds. During the fire a strong wind with an entire destitution of rain for the last three or four months, together with the fact that most of the houses in Bankok are covered with thatch, gave us reason to apprehend a far more serious result. But, through the mercy of Him by whom the elements are controlled, the flames were checked at the margin of the river. For a mile in length, the river was literally filled with boats, some containing the children and goods of families fleeing from the destroying foe, while others were loaded with men from authority, sent to aid in extinguishing the flames.

Obsequies of the king's son.

4. The king's son, on whom he had placed much dependence, and whom, (if any of his sons,) he would have wished to succeed him, died about eight months ago, and the funeral ceremonies commenced to-day, and are expected to continue a week or two. Near the palace is an area of two or three acres, in the centre of which has been erected, for the occasion, a large temple with a gilded spire, in which the corpse is to be burned. The whole building (if not too closely inspected,) has a magnificent appearance. The enclosure is lined on three sides, with stages which are occupied by play actors, but their motions and music might well put to the blush our American youth, and cure them of their fever for the *dance* and the *fiddle*. On my arrival at the place this morning, my attention was attracted by some fifty or sixty of the king's servants (of various nations,) each bearing an artificial tree covered with yellow flowers, which flowers were composed of new dresses for the *talapouns*, as presents from his majesty to his priesthood. After these, followed a large number of small pagodas, each containing a new rice-pot, and other utensils for the priests. Passing round the temple, I saw three or four white horses (brought from Penang,) dressed out with silver bridles, silver saddle-cloths, and golden stirrups, and some black horses harnessed before a coach, (which came from Bengal.) These were for ornament, and not for use. The number of people present have been variously estimated from 70 to 120,000. The king of Lagore arrived yesterday in a small brig, with an elephant as a present to the king.

* Mr. and Mrs. Ingalls were designated to Arracan.

5. A man with the small-pox was brought to my house to-day.

6. Sabbath. Bunti became much excited to-day, while speaking upon the future punishment of the wicked, and in the closing prayer his desires, overborne by the fulness of his heart, were uttered only in broken accents. The assembly retired in solemn silence.

7. At the monthly concert to-day all were present but Chek Peng. He is so far worn out by a protracted consumption, as to be unable, (though to-day for the first time,) to attend our religious meetings. His prayers however have ascended from his humble cottage in behalf of the heathen.

I have supplied most of the Chinese junks with books. The number of junks now here, is about thirty, and will probably be considerably increased. Some have already sold out their cargo and are nearly ready to return, laden with sugar and rice. Ivory, sapan-wood, &c., in considerable quantities, are taken from here to China.

I have on the list of my patients two Chinamen, who came from Yuthia in a small boat, which they have anchored in the river in front of my house, where they cook their rice and take their sleep, coming every afternoon for medicine. They were three days coming from Yuthia, and say, that that city contains as many people as this.

27. Our Chinese audience to-day filled the room in which we are accustomed to assemble, and occupied two rows of seats across the verandah. About half of them belong to the junks, and expect to return to their native country by the next monsoon. They listened with attention to the declaration that they were sinners, and without repentance must go to hell; but that by faith in Jesus Christ who was preached to them, they might without distinction of age or rank go to heaven, and be forever exempt from suffering. Before the hour of service, a Chinaman had asked me how I knew there was a God, if I had never seen him. As this is a somewhat common objection among them, I thought best to introduce the subject before the assembly. And presuming that few if any of them had ever seen the emperor of China, I had only to return the question for their own solution, by asking how they knew that there was such a personage as the emperor of China, if they had never seen him? It is to be hoped that some of these precious souls will take with them to their native

country some of the knowledge, if none of the power of the gospel. If there are other positions more favorable for giving the gospel to China, they ought to be occupied; but surely *this* is too eligible a stand to be neglected. During the last week I have treated more than one hundred different patients, having from forty to sixty each day. I have a Portuguese attendant, who has learned to assist me in the Dispensary.

29. I have recently received repeated marks of friendly attention from the commander of a junk from Seang-Hai, (situated between Canton and Pekin:) in return I presented him to-day with an entire copy of the sacred scriptures in Chinese, with which he appeared much pleased, promising to read them attentively, and preserve them for the benefit of his crew, which consists of about twenty men, all of whom speak the Teo-chew dialect.

If the Board should send other missionaries, as I trust they will, to labor here for the Chinese, my present impressions are, that it would be desirable for them to study the Teo-chew dialect, since that is the native dialect of most of the Chinese here, and is understood to some extent by those of other dialects who have resided here for any considerable time. A majority of the men on board the junks which annually visit here from China, also speak the Teo-chew dialect. There need be at present no fears indulged in relation to over-supplying this class of people in Bankok.

To those who are interested in the Chinese generally, I would recommend the perusal of "Barrow's Travels in China," which, on the whole, gives a more correct representation of the character and customs of the Chinese, than any other book I have seen.

30. A Chinese school, consisting of eight boys, has been in operation in the lower part of my house for a week, under the immediate charge of an assistant.

Chek Peng, one of the members of the Chinese church, died in peace this day, at the mission house, in the sixty-first year of his age.

Obituary of Chek Peng.

He was a native of a northern district in the province of Canton, China, whose inhabitants speak the Teo-chew dialect. The first forty-five years of his life were spent in his native land; but finding there, that his utmost diligence with a rigid economy, could

afford him but a scanty support, he resolved to follow the example of many of his countrymen in coming to this place, where the necessities of life can be secured with comparatively little labor. Here he commenced in the capacity of a market-man, and soon secured to himself, in addition to the means of support, a little surplus fund with which he was induced to seek his fortune in games of chance, to which his countrymen are passionately devoted. This, with its associate practices, soon reduced him to poverty and disease; and these, again, may have been the means of teaching him the emptiness and uncertainty of earthly enjoyments, while the instructions of Christian missionaries, (those particularly of Mr. Abeel,) directed him to an abiding good, in the religion of Jesus Christ. He was baptized by Mr. Jones on the 8th of Dec. 1833, and since that time he has maintained in the midst of heathen associates the character of a humble disciple of the Redeemer. From my first acquaintance with him he has been wasting away under the influence of a consumptive disease, but has exhibited obvious marks of growth in grace, and of preparation for the heavenly world. During the last few months of his life, he has been eminently a man of *prayer*. Living near to us for some time previous to his death, his voice in supplication to the Father of mercies was among the last sounds we heard on retiring to rest, and the first to salute us in the morning. The last time he was able to meet his brethren at the monthly concert, he seemed much affected, and, after engaging in prayer, in turn with the other members, he requested the privilege to pray with us the *second* time, and as he poured out the feelings of his overflowing heart, in praise to God, and prayer for the poor heathen, we felt that "God was not far from every one of us." A few weeks before his death, he called me to his room, and said, that he thought he should not live long. I asked him if he was ready to go; to which he replied that he should rejoice to go. I then asked him if he should be willing to live, if it were the will of God. After a little deliberation he said, that he should "rejoice to live, if God wished him to, but that he had a desire to go." During the last days of his life Bun-Ti had frequent conversations with him in relation to his future prospects and the little church, and the world he was about to leave. He ever

expressed on these occasions a humble confidence in the Savior of sinners, and a deep solicitude for the prosperity of the church, and the salvation of his countrymen. On the day of his death he expressed much joy in prospect of his departure, even while suffering under severe paroxysms of pain. After attending him through one of these, which appeared more severe than any of the preceding, he at length became calm, then, placing his cold hand in mine, and by a gentle pressure, told me that he was *happy*—and expired.

The following day, after having been shrouded in a winding-sheet, and laid in a becoming coffin, the corpse, in accordance with his request, was buried; and not *burned* according to the customs of the country.

The subject was improved, for the benefit of the surviving members of the church and others, on the following Sabbath.

Chinese School.

April 25. A few schools of different kinds have been started at various times here, by the missionaries, but little in this way is being done at present. The only school we now have under our supervision, is one for Chinese boys, including some of the children who composed a school formerly under the direction of Mrs. Jones. These, as well as most other Chinese boys here, are the descendants of Chinese, who have intermarried with Siamese, &c. Consequently, the children *speak* the Siamese language, but in learning to *read*, they wish to learn the Chinese. Thus, in learning to read they learn, in its most extensive sense, a *new language*, but so does the boy whose colloquial is pure *Chinese*. And though a superintendent or teacher, in preparing to be useful in this department, must learn the *Siamese* and the *written* Chinese, still his task can be no greater than if he were to learn both the written and colloquial Chinese; neither would he in any additional sense have to learn two languages.

A more formidable difficulty lies in the character, and manners of the people. The Siamese children are educated (if education it can be called) by the priests at the wats; and strong prejudices must be overcome before they will be committed to the instruction of foreigners. Another difficulty will arise from the Roman Catholics, who, judging from our little experience in this matter, will do all in their power

to keep the children from Protestant influence.

Distribution of Books.

May 1. I have to-day had an interview with Chek Héih, (a brother to Bun-Ti,) who has just returned from a tour into the jungle. He had taken with him a quantity of Chinese books, which, he says, he has distributed, to those only who could read; and now requests another supply, as he is about to leave again for a similar tour. Though he goes mainly on business of his own, still he appears interested, from the desire of the people to receive books, to gratify their curiosity: he says that he finds Chinamen wherever he goes. I have just put him up a bundle of books as large as he can carry, with the confidence that they will be distributed as directed, though I have no reason to think the distributor a Christian, or that the receivers will desire them *because* they are religious books. But if they will accept them and read them from any motives, we may hope good to follow. I am also putting up a box of books for one of the sons of a member of our church, who is about to leave for China, where he has promised to see them faithfully distributed. He is going to an interior district, which has never been favored with Christian books. I have recently visited nearly all the junks here, for the second time, and supplied them with books for their homeward passage, and a few for their friends in China.

Still I am induced to believe, from the little I can discover, that it is chiefly in connexion with the instructions of the *living teacher*, that the circulation of religious books may be a valuable auxiliary, in giving the gospel to the heathen. Four fifths, perhaps, of the heathen, who pretend to read, might repeat the words of a book, from the beginning to the end, and, if there were not some external circumstance by which they might determine, they could not tell even the *subject* of the book.

On my first acquaintance with the Chinese, I was pleased to learn that so many could read; but I soon found that, if interrogated in the language of Philip, "Understandest thou what thou readest?" they might, with at least equal propriety, answer with the Ethiopian eunuch, "How can I, except some man shall guide me."

General View of the Mission.

There are a few in addition to the members of the church, who seem to

be seeking after the truth. Five or six of these are as regular attendants, on Sabbath meetings, as the church members. The Chinese brethren all seem to evince the growing piety of true Christians. Bun-Ti is increasing his familiarity with the truths of the gospel, and becoming more ready and practical in their illustration, and application. It is pleasing to notice with what interest he receives any new idea, connected with the system of salvation by Jesus Christ. He is employed, as usual, during such a part of the day as I can study, as my teacher in the language, and the remainder of his time is spent in writing and reading. He is now writing an exposition of several passages of scripture, which may perhaps be worthy of print, and circulation in the form of tracts. I find that a variation of style, even in the *written* language, is desirable in order to have books adapted to the various dialects spoken by Chinese. This difference in the mode of writing is comparatively small, when viewed in connexion with the different forms of *speech*. Bun-Ti will probably be able to furnish some small books, better adapted to the prejudices, and more in accordance with the style of his countrymen, than can be written by foreigners, and though his religious knowledge is comparatively limited, still, he possesses a tolerably correct idea of the saving doctrines of the gospel, and is not slow to meet the popular objections of the heathen. Should his writings not be printed, he is perhaps taking the most successful course to become acquainted with the scriptures himself, while it affords me a profitable exercise to look over his writings for the purpose of suggesting any alterations of sentiment, that might not be thought to be in harmony with the scriptures.

4. After an absence of nearly six months, Mr. and Mrs. Johnson* arrived to-day from Chantibun, being two days on their passage. They now occupy a part of my house, expecting on the return of Prah-Klang, to have the privilege of returning to their own house, from which they were expelled by the interference of some petty officers, (before going to Chantibun.)

8. Sabbath. Br. Johnson took a part in our Chinese exercises to-day. His remarks could be but partially understood by the assembly, from the circumstance of his speaking a differ-

* Missionaries of A. B. C. F. M.

ent dialect. I hope he may soon gather an assembly of Hokien people, his efforts having been directed to the language of that class of the Chinese.

9. At about 11 o'clock last night I was aroused from sleep by the cry of fire, which was consuming some floating houses on the other side of the river directly opposite from our place. The house took fire from an opium pipe, while the intoxicated occupant came near being consumed. There being no wind, the fire was checked after destroying two houses. We have to-day been blessed with copious showers of rain, which will render us less exposed to danger from this source; still we are reminded on every hand, that we hold our lives, and what little else is intrusted to us, at the pleasure of our Heavenly Father,—and this is our great consolation.

15. Sabbath. We have had but about thirty at our Chinese worship to-day. This diminution from the usual number may be owing in part to a shower of rain, (with which we are daily favored,) and partly to the departure of the Chinese junks, from which we have had several attendants. The subject of remark to-day was drawn from that part of our Savior's history which relates to his going, at the age of twelve years, with his parents to Jerusalem, to attend the Passover.—"Christ our passover," became a theme of interesting discourse with Bun-Ti. He also explained particularly the origin of the Passover, which seemed to be listened to with much interest by the assembly.

Notices of Climate, &c.

16. During the last ten days we have enjoyed a shower of rain nearly every day, and the thermometer, at 3, P. M. has ranged from 82° to 91°. During last month, at the same time in the day, it ranged from 92° to 97°. April has been by far the most oppressive month I have experienced here. At 6 A. M. the mercury stood at 78° and 86° and at 7, P. M. at 84° and 90, and much of the time not a breath of air in circulation, and neither rain nor dew for months previous, with scarcely a cloud to veil from us the burning sun. After such a season we are prepared to appreciate these showers of rain, given us by our Heavenly Father. It is worthy of remark, that notwithstanding the excessive heat and want of rain, vegetation here wears a perennial verdure. Gardens for the cultivation of

esculent vegetables, are irrigated by means of canals; but forest and fruit trees, whose roots can scarcely reach moisture, appear to flourish as well in the dry as in the wet season. Forest trees grow to a greater size, and fruit trees sooner come to maturity, here, than in the United States.

I think that tropical fruits and flowers are far inferior to those of temperate latitudes.

22. Sabbath. To-day we had a full assembly, who listened with attention while Bun-Ti read and explained the portion of Scripture which says that Jesus entered the synagogue, and read, from the book of the Prophet Esaias, predictions concerning himself. Br. Johnson and myself followed him with some remarks.

After religious service to-day, a Chinaman called at my room with a pen and a roll of paper in his hand, which indicated that he was a man of letters. He appeared to have considerable acquaintance with books, and from his conversation, showed that he had read several of our Christian books, and proceeded of his own accord to give his countrymen a long exhortation to obedience to God, and faith in his Son. This afforded me an opportunity to apply the subject to his own case, and inquire if he obeyed God and believed in the Savior. But he showed himself a stranger to the power of the gospel, and at heart an enemy to the truth, while he thought, with many others, to extol our religion by way of compliment to us.—He took a copy of Scripture extracts, with the promise of returning for another when he had read this.

I have recently, as time and circumstances would allow, been out among the neighboring inhabitants for conversation, thinking it would aid in acquiring their language, while some instruction might be communicated to their dark minds.

Cherokees.

EXTRACTS OF LETTERS FROM REV. E. JONES.

Under date of Four Mile Branch, Monroe Co., Tenn., Sept. 9, 1836, Mr. J. writes,—

Since my last, the Cherokees of our vicinity have been kept in a state of constant agitation, by the urgency of the government agents to induce them to agree to the late treaty made, by a few individuals, in opposition to the

protestations of the body of the people. In consequence of this, and having suffered some molestation from the officers of government, with the prospect of being exposed to further vexations; we have been much hurried in removing to this place, and in attending to preaching appointments previously made.

I am now just returned from br. Bushyhead's, where we had a series of meetings, commencing on Friday, and continuing till Monday noon. Br. B. had fitted up his large barn for the occasion, with seats and a temporary pulpit. He also made comfortable provision for the accommodation of persons coming from a distance, and for their horses. I presume that from fifty to seventy persons were entertained at his house during the meetings, besides occasional refreshment, of which many more partook. The attendance was very good, but heavy rains, on Saturday and Sunday morning, prevented great numbers from coming. The congregations were serious and attentive. On Saturday one full Cherokee man, and two females, of mixed blood, gave an interesting account of a work of grace on their minds, and were received for baptism. One of the females is a daughter of the late venerable chief, Charles Hicks. On Sabbath, they were baptized, by br. Bushyhead, in the presence of a large concourse of people. It was a solemn and delightful scene, to witness those lately emerged from darkness and death, thus obeying the ordinances of the Lord of life. In the afternoon the Lord's supper was administered, and I trust the Lord was present to humble and soften and bless the hearts of his people, in their approach to his sacred board. On Sabbath night, five came forward, to unite with the church in prayer. The meeting was concluded about noon on Monday. May the Lord crown with his blessing the seed sown in weakness, and cause his word to diffuse a holy influence throughout the community.

Br. Bushyhead has lately baptized four other Cherokees. Two at Coosawattee, a place at which unsuccessful attempts have been made for many years past. The prospect at present is quite encouraging. The other two were baptized at Big Spring, near the Council Ground, at which place the prospect is also encouraging.

Mr. Jones adds in a postscript dated Oct. 6,

At the General Council of the Cherokees held on the 15th ult., they re-

jected the late treaty unanimously, as a fraud on the United States and an act of oppression on the Cherokee Nation.

The following communication is dated October 24.

I am happy to have to communicate to you some further instances of the success of the gospel among the Cherokees. Some time ago, it was feared that the present trouble would greatly impede, if not entirely stop, the progress of the gospel. In this, however, we are happily disappointed; for though many obstacles are thrown in the way, there is an influence abroad quite favorable to the spread of the religion of the Savior.

Through the southern and western parts of the mountain districts, frequent requests for preaching continue to be made, and serious attention has been paid whenever they have been visited. And below the mountains, in all directions, the prospect is quite encouraging. Along the course of the Etawa river, sixty or seventy miles, the people are, every where, anxious to have the visits of our brethren repeated.

Coosawattee has greatly increased in interest. On the 8th instant br. Bushyhead, in company with two other brethren, visited that place. Seven came forward to tell what God had done for their souls; and were received as candidates for baptism. One full Cherokee man, three females, and one female, part white, were baptized. Two full Cherokee females, not being prepared, will be baptized next visit. In that benighted neighborhood, there are now nine professed disciples of the Lord Jesus. May they shine as lights in that dark place.

On Sabbath, October 16, and the two preceding days, we had a series of meetings at our camp-ground, near Valley Towns. Br. Bushyhead and some brethren from his church, came up to help us. The weather, at the commencement, was quite unfavorable, but on Saturday it became more pleasant, and a very good congregation attended, and continued till Monday morning. The meetings were interesting and solemn, and, I trust, many of our brethren and sisters enjoyed the presence of the Lord, especially in their approach to his sacred table, which was spread with the emblems of the body and blood of their dying Savior.

Six full Cherokees gave interesting relations of the exercises of their minds, and were approved by the church as

candidates for baptism. Thus, we have still cause for thanksgiving, that the Lord continues to bless his own word, for advancing the interests of his kingdom. O! that the Holy Spirit may brood over the unrenewed multitudes, till they shall become submissive subjects of divine grace.

It appears that God has not yet finished his work among the Cherokees; for at the moment that human prudence would dictate relaxation of effort, Providence seems to be enlarging the sphere of action, and urging to renewed energy in the work of the Lord. "Work while it is day;" for the time may come, when our labors among this interesting people can no longer be prosecuted, or, at least, not without an entire change of plan.

Mr. Jones again writes under date Dec. 20,—

Two weeks ago I was at Valley Towns, for about ten days, and was highly gratified to find the members of the church affectionate and humble. On Sabbath day the 6th instant, at Galaneeye, I had the pleasure to bury in baptism five full Cherokees—four males and one female. The day was extremely cold, but they were not intimidated. A large and attentive congregation was present. At the river a large fire was prepared, so that the people attended the service with considerable comfort, notwithstanding the severity of the weather. After returning to the house, several came forward for prayer. And at the conclusion of the meeting, brother Oganaya made some very appropriate and affectionately grateful observations, on the kindness of God to the Cherokees, in sending to them the messengers of peace; and proposed that, as existing circumstances required our separation for a time, we should unite in a parting prayer for blessings on those who were about to go, and protection of those who remained; which was offered most fervently. In taking leave, the feelings of almost the whole assembly were much affected, and every eye was suffused with tears. Our parting, however, was not viewed as final; but only as a temporary interruption of our fraternal intercourse. I trust I shall still be able to visit them frequently.

On Sabbath day Nov. 20, and Saturday preceding, the native brethren had a two days' meeting at Oodeluhee. Brother Wickliffe baptized two males and one female. The meetings were fully attended and quite interesting.

Our native assistants are making encouraging improvement in intelligence and seriousness. Their exhibitions of the plain and important truths of the gospel, are solid, fervent and interesting. I hope the Lord will make them increasingly efficient instruments for advancing his glorious kingdom.

I hope our friends will not forget us, at the throne of grace.

EXTRACT OF A LETTER FROM MR. BUSHYHEAD.

In confirmation of some of the facts stated in the preceding letters from Mr. Jones, particularly with reference to the feelings of the Cherokee Nation, in view of their removal to the west, we subjoin a few lines of a letter just received from the native preacher, Mr. Bushyhead, dated Dec. 29, 1836. For the satisfaction of any who may not be aware of the extent to which the English language has been cultivated among the Cherokees, we shall give the extract as it stands in the original, without the change of a letter.

It was with great pleasure I found my family and bretheren and friends of my own flesh well at my return from Washington, after being six months and six days absent.

It was truly sad news that we bore to them about our country being sold by a few unauthorized individuals, and then ratified by the senate of the United States, which was very unexpected to them.

I had the pleasure of baptizing thirteen cherokees, since my return from Washington. And it is evident the work of the Lord is going on in the midst of distresses and oppression &c.

Brother Beaver, and myself have formed a circuit, this last fall, of about two hundred and thirty or forty miles round. It is interesting to see the people flocking in to hear the word of God preach'd or read.

• Creeks.

EXTRACTS FROM THE JOURNAL OF MR. ROLLIN.

(Continued from p. 23.)

Our readers have undoubtedly observed that Mr. Rollin and family, while laboring with great constancy at their station among the Creeks, have suffered much from repeated attacks of fever, and at our last date were contemplating a removal to another station in the Spring. The following extracts from his

journal show that he has been led to anticipate the time of his removal by an order from the acting superintendent of the Indian Territory, addressed to him in common with the other missionaries to the Creeks, stating that the chiefs and principal men of the nation had alleged certain (groundless) charges against the missionaries, and that under the excitement then existing among the people, their continuance there was "not safe." It has since appeared that the Creeks were instigated to the measures alluded to, by Indian traders, and that they signed the memorial containing the allegations, with reluctance. Their personal feelings towards Mr. Rollin may be learned from the fact that most of the chiefs who signed the memorial, assembled with others, at the station, Sept. 24, without interference on his part, and "in open council fully exonerated him from all charges contained in said instrument."

Sept. 18. The assembly at worship was large and solemn, while I endeavored to point them to the day of judgment, and bring its awfully interesting scenes to view.

21. From Jan. 1, 1836, to this date, eight have been baptized; six have been received by letter; two have been excluded; one has died in the faith of the gospel.

25. This day, preached to a full assembly, probably for the last time in this nation. I addressed the disciples and the congregation to whom I have been accustomed to speak, in the name of my Master, for nearly two years past. My own heart was dissolved, and the assembly were melted into tears, as I bade them adieu. An order from the agent, Wm. Armstrong, bids me depart, and I feel it duty to obey. And while I regret leaving these dear sheep and lambs of Christ's flock here in this wilderness, in the midst of wolves, for whom the sympathies of my soul have often been drawn forth,—I rejoice that the great Shepherd still cares for them, and will preserve them safe unto his heavenly kingdom.

Nov. 5. This day arrived at the Shawanoe mission-house after a protracted journey of more than four weeks. We feel that we are called upon to devote ourselves anew to the service of that God who has sustained us in the wilderness, and brought us in safety to this new field of labor.

6. Lord's-day. Had the privilege of hearing the truth dispensed by our respected brother M'Coy. Afterward we sat down to commemorate the suffer-

ings of Jesus: the season was truly refreshing to my soul. I was rejoiced to see a good number of the Shawanoes present.

11. By the advice of the brethren, I occupy a part of the mission-house here, with a view to commence missionary labors among the Shawanoes.

In consequence of the unsettled state of the Creeks, as above indicated, the immediate charge of the Creek Mission will devolve for the present on the native preacher, Mr. Davis. Mr. Kellam, who, it will be recollected, was designated to join this mission, is expected to pass a few months at the station among the Choctaws, occupied by Mr. Smedley, where, in addition to teaching school, he will have the opportunity of preaching on the Sabbath to the Choctaws, and occasionally to the garrison at Fort Coffee. He arrived at Fort Coffee with Mrs. K. and Miss Taylor, Nov. 21, "well and happy."

Other Benevolent Institutions.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The Board is composed of corporate members, who are elected under the act of incorporation, corresponding members, also elected, and honorary members, constituted such by the contribution at one time, of one hundred dollars, if laymen, and fifty dollars, if ministers. The number of corporate members is

of corresponding members,	19
" honorary do.	1,901

Total,	2,006
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The concerns of the Board are under the immediate charge of a Prudential Committee of six members, three Secretaries for Correspondence, and a Treasurer. There are seven General Agents.

The 27th annual meeting was held at Hartford, Ct., in September, 1836.

Summary of the Twenty-seventh Annual Report.

During the past year the receipts of the Board have amounted to \$176,232 15, and the expenditures have been \$210,407 54; besides \$37,900 intrusted to the Board and expended by its missionaries for various bible and tract societies. The number of missions now under the care of the Board, is thirty-one, including eighty-one stations, at which are laboring one hundred and fifteen ordained missionaries, five of whom are regularly educated physicians.

ten other physicians, sixteen teachers and catechists, eight printers and book-binders, fourteen other lay assistant missionaries, and one hundred and fifty-eight married and unmarried female assistant missionaries; making in all three hundred and twenty missionary laborers sent from this country; and, including five native preachers, and seventy-two other native teachers and assistants, three hundred and ninety-eight persons now connected with the missions of the Board and supported from its funds. Of these, fifteen ordained missionaries, two physicians, three other male and twenty-three married and unmarried female assistant missionaries, in all forty-three, have been sent forth during the year. Connected with the several missions are forty-four churches gathered by the labors of the missionaries, embracing 2,003 members, also 420 schools, embracing 17,715 pupils, besides four seminaries for training native preachers and teachers, at which 327 pupils are receiving instruction. There are ten printing establishments for the use of the missions, (at three of which are type and stereotype foundries,) at which sixteen presses are kept in operation. These establishments possess the means of printing in nineteen different languages, spoken by more than 450,000,000 of people; and during the year have printed not less than 481,665 copies of books, tracts, and portions of the scriptures, embracing not less than 18,640,836 pages. The whole number of pages printed for the missions of the Board since their commencement is not far from 116,000,000.

WESTERN FOREIGN MISSIONARY SOCIETY.

Organization and Operations.

This Society is formed by a union of synods, and a union of presbyteries, as such, in the work of foreign missions. Each synod appoints three ministers and three elders, and each presbytery one minister, and one elder, to be members of the Board of Directors. The Synods of Pittsburgh and Philadelphia are now formally united in this blessed work; and the Synods of Ohio, Kentucky, New York, and New Jersey, have recommended the Society to the churches within their bounds. Twenty-two presbyteries have united with the Society, and are each entitled to two members. The Board of Directors, at their annual meeting, choose from their own members, the Executive Committee consisting of five ministers and four elders, two corresponding Secretaries and a Treasurer, by whom the business of the Society is conducted. The annual meeting of the Board of Directors is held at the time and place of the meeting of the General Assembly, which enables the most distant synods and presbyteries, without expense or loss of

time, to be represented in the Board, by appointing as members their commissioners to the General Assembly. The seat of the operations of the Society is at present in Pittsburgh; but the Board of Directors may change its location, when, in their opinion, the interest of the Society will be thereby promoted.

The Missionaries of the Society, including females, now in the foreign field, are—In Northern India, 14—In Smyrna, 4—Among the Western Indians, 6. They are preparing, and expect to send out, during the year, 72 male and female missionaries to the following most important stations—To Northern India, 10—To the Western Indians, 24—To Smyrna, 10—To Africa, 4—To Calcutta, 8—And to China, 18. Of this number, 28 are already engaged, and the reinforcements to Northern India, to Smyrna, and to Africa, will be ready to embark in a short time. To sustain their present missions, and the proposed enlargement, seventy-five thousand dollars will be required, and from the spirit manifested by the churches, it is confidently expected that they will not permit the missionaries to be detained from the perishing heathen, for want of the means necessary for their support.

For. Miss. Chron.

FREEWILL BAPTIST FOREIGN MISSION SOCIETY.

The Society was incorporated in Maine, January, 1833. The third annual meeting was held at North Parsonsfield, Sept. 20, 1836. The missionaries of the Society are Messrs. E. Noyes, and J. Phillips, and their wives, who sailed in company with Mr. Sutton, September 1835, to join the Orissa mission. They arrived at Calcutta, Feb. 5, 1836, and at Cuttack, the station assigned to Mr. Noyes, 300 miles from Calcutta, March 11. Mr. Phillips is stationed at Balasore, 120 miles south west of Calcutta. The following is an extract of a

Letter from Mr. Noyes dated March 30.

Having been informed respecting the time when we should arrive (at Balasore,) he (Gunga Dhor, a native preacher,) came two or three miles to meet us. His heart was elated with joy to see us, and he strenuously insisted that one of us should remain at Balasore. He said, "there was much jungle in this country, and we want men to come, who will not merely live among it, but who will cut it up."

I went one afternoon into the bazar to hear him preach, and though I could not understand him, yet his countenance and gestures evinced that his whole soul was in the work.

While we were at Balasore, the Doi,

Jatra was held, a great festival of the Hindoos, at which they celebrated the marvelous acts of Krishnoo. The ceremonies consisted in drumming and various kinds of native music, and throwing red powder upon each other. Some whom I saw appeared almost exhausted and really intoxicated from their long continuance of the worship.

Having spent one week very happily at Balasore, with brother and sister Gunga Dhor, we resumed our journey, which was increasingly interesting. The mud huts which we passed, were more miserable than any we had hitherto seen, and were generally surrounded by a host of Juggernaut's pilgrims, many of whom were in a state of starvation and extreme misery. As we approached Juggernaut, the number of pilgrims, of human bones and dead bodies, greatly increased. Never shall I forget the scene we witnessed at Bhudruck. My heart was painfully affected as I walked by the river side, only four or five rods

from the serai, in which we had stopped. I could scarcely step without placing my feet upon human bones, and while standing in one place I could count eight or ten bodies recently deceased, and with the flesh still on. The vultures, ravens and dogs seemed to sport in devouring their prey, and were increased to an unusual size on account of their luxurious fare. These were the bodies of pilgrims on their way to Juggernaut, who had stopped and died in the same place where we were resting. Oh! exclaimed I, are these bones, bone of my bone, and this corrupted mass, flesh of my flesh? And had they like myself, immortal spirits, once in a state of probation, but now sealed unto the judgment of the great day! These were all poor idolaters, who died in the actual practice of idolatry, and who are now gone to receive their sentence from that Judge who has declared that no idolater shall enter the kingdom of heaven.

Morn. Star.

Donations from December 15, 1836, to January 15, 1837.

Farmington Academy, Me.—The Pupils, with ,25 added by the bearer,	
Mr. J. Upham,—(omitted in the Mag. for Jan.)	13,25
Alton, Ill.—Mr. Mark Pierson, per Mr. R. Flagg,	25,
Boston, Ms.—Mr. R. Flagg,	5, ——— 30,
East Winthrop, Me.—Bap. ch. mon. con., per Rev. J. H. Ingraham,	12,
New York—Oliver St. Fem. For. Miss. Soc., for outfit of Messrs. Thomas and Bronson, per Mrs. L. Ferrier, Sec.,	410,
Do. do. for India Rubber tent, for do.,	28,
North Carolina, Bap. State Convention, for For. Miss., 300,—Bur. bible,	
129,25—per Rev. A. J. Battle, treas.,	429,25
Boston—Juv. Miss. Soc. connected with the male dep't of Federal St. S. S., for Burman schools, per W. O. Edmonds, treas.,	25,
Philadelphia—New Market St. Bap. ch., including \$25 subscribed by Israel E. James, Esq., at Richmond, in 1835,	100,
Providence, R. I.—Fem. Miss. Soc. of 4th Bap. ch., for Bur. schools,	
per Mr. S. R. Weeden,	12,50
Foxborough and Mansfield, (Ms.) Fem. Miss. Soc., for For. Miss.,	18,56
Foxborough, Ms.—S. S. to ed. Bur. child to be named Timothy C. Tingley—per Rev. T. C. Tingley,	27,50 ——— 45,86
Salem Bible Translation & For. Miss. Soc., of which the Fem. Boardman Soc. of Lynn contributed for the ed. of Christiana Cheesman, 25,—per S. W. Shepard, Esq., treas.,	900,
Albany—a sister of first Bap. ch., for support of Mounq Shway Mounq, native preacher in Burmah,	100,
Haverhill, Ms.—Rev. Geo. Keely, for Bur. Miss.	5,
Barnstable Asso. Ms.—per Geo. Lovell, Esq., treas.,	40,
Mr. James F. Wilcox, for Bur. bible,	2,
General Committee of Charleston Asso. S. C.—for Bur. bible, 250,—For. Miss., 250,—per A. C. Smith, Esq., treas.,	500,
Virginia and Foreign Bible Society—for For. bibles, per James H. Temple, Esq., treas.,	2000,
Boston, Ms.—Bap. For. Miss. Soc.—Col. from June 3, '36 to Jan. 8, '37—of Mrs. Abigail Ripley, to ed. Bur. child named Mary Ripley, 50,—Venus Manning, 1,25—Male Prim. Miss. Soc. of Fed. St. Bap. Soc., D. Cummings, tr., 135,10—Unknown friend, 5,—mon. con. in Charles St. 42,70—Union St., 118,61—Baldwin Place, 48,10—Federal St., 44,62—Federal St., Prim. For. Miss. Soc., Mrs. H. Lincoln, treas., 88,75—Dea. Th. Pettingall of St. John, N. B., for Bur. Miss., 60,—Bur. Miss. Soc., Mrs. D. Sharp, tr. 68,—per Dea. J. Loring, tr.,	657,18
Granville, O., Bap. ch. mon. con., per Rev. S. B. Swaim,	32,12
I. B.—a balance of acc't—per J. Putnam,	31
Illinois Northern Bap. Asso., per Rev. I. T. Hinton, Cor. Sec.,	88,
H. LINCOLN, Treasurer.	6230,48

New York—Oliver St. Fem. For. Miss. Soc., 2 boxes sundries for missionaries in Ava and Tavoy, valued at \$200.

Shuen, Ms.—Friends of Mrs. C. H. Vinton—a box of articles for her school in Burmah, valued at \$39,17—per Rev. Addison Parker.

BAPTIST MISSIONARY MAGAZINE.

Vol. 17.

March, 1837.

No. 3.

American Baptist Board of Foreign Missions.

Deputation to Eastern Missions.

JOURNAL OF MR. MALCOM.

(Continued from page 30.)

Bald Island.

A day or two after the close of our conference, I accompanied Mr. Vinton to Bald Island, to counsel with him on the final choice of a spot for a new station, and to visit some Karen villages, where as yet the gospel had not been dispensed. This island forms the right bank of the Salwen river, from Maulmein nearly to Amherst. It is about seventeen miles long, and six or seven wide, settled chiefly by Karens. No portion of these Tenasserim provinces is more fertile, or more carefully and successfully cultivated. The population of course is dense, amounting to over 10,000. Along the whole island, from north to south, stretches a fine chain of moderately elevated mountains.

Having coasted the northern end of the island, and passed down its western side a few miles, we came to a creek, navigable for row-boats, except at very low tide, and pulled up it to within about two miles of the proposed spot. From our first entrance, at the mouth of the creek, the rice fields engrossed each side, as far as the eye could reach, covering an immense flat, but little above common high-water mark. The walk from the boat to the spot proposed, carried us through villages and rice fields, till we began to ascend the mountain, and then presented enough of the beauties of an oriental forest to keep a transatlantic eye intent. Being the midst of the hot season, we of course were deprived of its full glories, but many stately trees were bearing

large and gorgeous flowers, beside shrubs and smaller plants, in great variety. The American forests have far more large trees, and less undergrowth, but they have fewer leaves, and scarcely any flower-bearing trees. We were never a moment without a variety of blossoms in sight, and many fruits.

Arrived at the spot, I found it near one of the lower summits, overlooking rice fields, limited north and south only by the extent of vision, and to the west commanding a wide view of ocean, distant five or six miles. A few yards to the eastward is the summit of that ledge, and from it a view scarcely less extensive is had of the Salwen river, Amherst, and the ocean.

It would seem that, though in the jungle, this spot must be salubrious, from its complete exposure to the sea breeze and its great elevation; but I fear it will prove too much out of the way from the main path. After breakfasting on the spot, we descended to the village of the Karen chief, and spent the day making contracts for house materials, and testifying to them the grace of God.

Though we lodged each night in our boat, protected by a thatched cover, and a mosquito curtain, we spent our time and ate among the people. The glance I thus gained at native character was very gratifying. We saw no house where poverty seemed to dwell, (though we passed through four or five villages,) and no disorder in any place. Wherever we stopped to eat we entered a house freely, and were immediately offered seats, and treated with the utmost hospitality. Mr. Vinton heard them expostulating with the servant, as he was cooking our meals, that he had brought rice and fowls, instead of allowing them to furnish our table. This

trait is prevalent among the Karens. The native assistants go from village to village among them, even where the gospel has never been heard, and take literally, "neither scrip nor purse." Every where they are bountifully supplied, even where their message meets only with opposition. Mr. Vinton, on one occasion, went several days' journey among villages, without servant or food, and every where they killed for him their best fowls, and spread before him rice, fruits, honey, and whatever they had.

Among that portion of the Karens lying contiguous to Maulmein, among whom Mr. Vinton labors, there are three churches. 1st. At Ko Chet-thing's village, on the Salwen river, two days above Maulmein, thirty-seven members, five or six inquirers, Ko Chet-thing pastor. 2d. *Newville*, on the Dah-Gyieng river, three days from Maulmein, twenty-eight members, Ko Tau-pau pastor. 3d. *Boolah*, on the river Ataran, thirty-four members, Ko Taunah pastor. The station at Chummerah has been abolished by the removal of all the people. The place is no longer inhabited. This part of the mission to the Karens has five valuable native assistants, including the three pastors just named, besides several young members of the church, in training, who give evidence of being called to the ministry. One hundred and twenty-three persons have been baptized in all.

When the amount of labor which has been bestowed on this portion of the Sgau Karens is considered, these results will appear exceedingly encouraging. Miss Cummings went to Chummerah to acquire the language, but died before she was able to speak it. Mr. Judson commenced this department of the mission, and resided among the people a few months. He, however, retired thither chiefly to be undisturbed in translating, and devoted but a small part of his time to direct missionary labor. Mr. and Mrs. Vinton came out in December, 1834, and their time of course has been almost wholly occupied in getting the language. They have already made a beginning in proclaiming the gospel, but much of their time will still have to be spent in study. They are now the only laborers among this people, and six months of the year they must leave these infant churches, and retire from the jungle to their *new station on Balá Island*. The past dry season they visited them each, and

passing up the Unselen river, twelve days from Maulmein, established several schools in important villages. They hope, from the elevated position which has been selected on Balá Island, the absence of jungle for many miles on one side, and the full sweep of the daily sea-breeze, to be able to reside there during the rains, continuing the itinerant system in the dry season.

Singular Festivals.

The festivities which usher in the new year (commencing at the April new moon,) have, for several days past, kept the town excited. Before every Burman house is erected a neat bamboo palisade, six or eight feet long, decorated very tastefully with young palm-trees at the posts, and along the top, pots of water, filled with various beautiful blossoms. The moistened streets send up an enlivening freshness, which, with the odors of the flowers, makes the street like a charming avenue in a garden. The ceremony to which these are preparations is at once absurd and amusing, and seems peculiar to Burmans. It is a general war of water. Every one is at liberty to wet his neighbor, but the compliment is chiefly paid by women to men, and men to women; the children taking the principal share of the business into their hands. I have just been riding along the principal streets to witness the scene, but no one offered to compliment me, or other foreigners, with a bowl of water. They know that foreigners do not relish the sport; though sometimes, out of ill-timed complaisance, they submit to it. Almost universally the people take it pleasantly, but occasionally I saw little fellows chased and overthrown in the dirt, who played off on men. It certainly requires some command of temper, to show entire nonchalance when the children project a forcible stream from large bamboo syringes directly into the eyes and ears, creeping up slyly for the purpose, and running off with exultation. Not a native is to be seen with dry clothes; but "holiday clothes" on this occasion are their poorest.

No one can assign any origin or signification to this custom. It seems as if it must have originated in some notions of purification from the sins of the old, and entering cleansed upon the new year; but Buddhists have no idea of the remission of sins, in any way. Their only hope is to balance them with merit.

Beside this harmless and merry custom, the religious celebrations of several classes of foreigners have kept the town in confusion for a fortnight past. The Chinese have just had their annual ceremonies in memory of deceased ancestors. Hearing, a few mornings since, an uncommon din of great gongs and other discordant instruments, I went to the verandah, and saw the procession pass to the cemetery. It was a meagre affair as to pomp, but doubtless quite as absurd as if it had been in their own country. A succession of tables borne like biers on men's shoulders, were spread with hogs, goats, and poultry, roasted whole, together with other eatables; the horrid music followed, and a procession with streamers, terminated by a man or two with muskets, firing at short intervals. A priest, in proper costume, walked on each side of the tables.

Nothing can exceed the revolting exhibitions made by the Hindoo musulmans, who also are now holding their annual feast of Mohurram. By nature almost black, they make themselves entirely so with paint; many of them adding blotches and hideous figures, not only on their faces, but on every part of their body, and of every colored earth they can find. Some go further, and put on masks of truly infernal ugliness, with horns, snouts, and indescribable distortions. I never beheld them but with fresh horror. Moving about the streets in companies, they writhe in every muscle, some throwing their arms about as if ready to attack every one they meet, and others slapping long flat sticks together, beating on drums, and pieces of brass, yelling and filling the air with clamor. Man could not more brutify himself, even in the madness of intoxication.

These three ceremonies are, perhaps, pretty fair specimens of the habits of the three nations of idolaters. Surely they furnish no ground for the boast of the infidel, as to the purity and nobleness of human nature, evinced by pagans whose morals have not been contaminated by Europeans.

River Excursions.

Desirous of seeing the people, as much as possible, in their own retired villages, where foreign influence is unknown, and of ascertaining the numbers, locality, &c. from personal observation, I occupied the latter part of April in making two excursions into the interior; one up the Dah Gyieng,

and the other up the Salwen river. In the first, Mrs. Judson accompanied me, and in the last and longest, Mr. J. himself. We slept generally in the boat, stopping at shady villages to cook our food, distribute tracts, &c.

The whole region immediately above Maulmein is alluvial; the rocks chiefly blue limestone of excellent quality. The country is flat, fertile, and beautiful; but though once populous, is now thinly inhabited. The scenery is rendered romantic and peculiar by small mountains, rising abruptly from the level fields to the height of four, five, and six hundred feet; the base scarcely exceeding the size of the summit. In most parts, trees and shrubs cling to the sides; but here and there the castellated and perpendicular rocks project above the foliage, like the turrets of some huge ruined tower. On the summits of many of them, apparently inaccessible to human feet, Boodhist zeal has erected pagodas, whose white forms, conspicuous far and near, remind the traveller every moment that he surveys a region covered with the shadows of spiritual death. Some of the smaller of these hills, I ascended. My heart sickened as I stood beside the dumb gods of this deluded people, looking down and around on a fine country, half peopled by half-civilized tribes, enjoying but half the blessings of their delicious climate, borne by whole generations to the chambers of death. They eat, and drink, and die. No inventions, no discoveries, no attainments, no enjoyments, are theirs but such as have descended to them age by age; and nothing is left to prove they have been, but their decayed pagodas, misshapen gods, and unblest graves.

Remarkable Caves.

Most of these mountains contain caves, some of them very large, which appear to have been, from time immemorial, specially devoted to religious purposes. The wealth and labor bestowed on these are of themselves sufficient to prove how great the population has been in former ages. I visited, in these excursions, three of the most remarkable—one on the Dah Gyieng, and two on the Salwen. They differed only in extent, and in the apparent antiquity of the idols they contained. Huge stalactites descended almost to the floor in many places, while in other stalagmites of various magnitudes, and fantastic shapes, were formed upon the

floor. In each, the bats occupied the lofty recesses of the ceiling, dwelling in deep and everlasting twilight. In one they seemed innumerable. Their ordure covered the bottom in some places to the depth of many feet. Throwing up some fragments of stone idols, we disturbed their noon-tide slumbers, and the effect was prodigious. The flutter of their wings created a trembling or pulsation in the air, like that produced by the deep base notes of a great organ. In the dusk of every evening, they issue from the cave in a thick column, which extends unbroken for miles. The natives all affirmed this to be the case every evening; and Mr. Judson himself, being once here in the evening, with Major Crawford and others, saw the almost incredible fact.

This cave has evidently been long deserted, except that a single large image at the entrance is kept in repair, before which were some recent offerings. I felt therefore no hesitation in carrying off some of the images.

The last one we visited is on the Salwen, about fifteen or twenty miles above Maulmein. The entrance is at the bottom of a perpendicular but uneven face of the mountain, enclosed in a strong brick wall, which forms a large vestibule. The entrance to this enclosure is by a path, winding along the foot of the mountain, and nothing remarkable strikes the eye till one passes the gate, where the attention is at once powerfully arrested. Not only is the space within the wall filled with images of Gaudama of every size, but the whole face of the mountain, to the height of eighty or ninety feet, is covered with them. On every jutting crag stands some marble image, covered with gold, and spreading its uncouth proportions to the setting sun. Every recess is converted into shrines for others. The smooth surfaces are covered by small flat images in burnt clay, and set in stucco. Of these last there are literally *thousands*. In some places they have fallen off with the plaster in which they were set, and left spots of naked rock, against which bees have built their lives undisturbed. No where in the country have I seen such a display of wealth, ingenuity, and industry. But imposing as is this spectacle, it shrinks to insignificance, compared to the scene which opens on entering the cavern itself. It is of vast size, chiefly in one apartment, *which needs no human art to render it sublime. The eye is confused, and*

the heart appalled, at the prodigious exhibition of infatuation and folly. Every where, on the floor, over head, on the jutting points, and on the hanging festoons of the roof, are crowded together images of Gaudama—the offerings of successive ages. Some are perfectly gilded, others incrustated with calcareous matter, others fallen yet sound, others mouldered, others just erected. Some of these are of stupendous size, some not larger than one's finger, and some of all the intermediate sizes, marble, stone, wood, brick, and clay. Some, even of marble, are so time worn, though sheltered of course from changes of temperature, that the face and fingers are obliterated. In some dark recesses bats were heard, and seemed numerous, but could not be seen. Here and there are models of temples, kyoungs, &c., some not larger than a half bushel, and some ten or fifteen feet square, absolutely filled with small idols, heaped promiscuously one upon another. As we followed the paths which wound among the groups of figures and models, every new aspect of the cave presented new multitudes of images. A ship of five hundred tons could not carry away the half of them.

Alas! Where now are the successive generations whose hands wrought these wonders, and whose hearts confided in these deities? Where now are the millions who came hither to confess their sins to gods that cannot hear, and spread their vain oblations to him that cannot save? The multitudes are gone, but the superstition remains. The people are left like the gleanings of the vintage, but the sway of a senseless, hopeless system is undiminished. Fewer bow in these dark recesses, but no better altars witness holier devotions. May we not hope great things from the effect of a full toleration secured by the present rulers, and a full tide of missionary effort set forward by American churches? Thanks be to God, that a Christian nation rules these provinces, and a Christian community sends forth light and truth. Happy and auspicious is the dawn which now begins to break! May Christians pray it into perfect day.

Karen Christian Village.

On the third day after leaving Maulmein, we arrived at the newly formed Christian village of which Ko Chet-thing, so well known in America, is pastor. It numbers as yet but thirteen

houses, of which most of the adults are Karen disciples, drawn together to enjoy the means of mutual edification. Thirty-nine members constitute the church, and others are about to remove thither. Few of the great effects produced at Matab, are yet visible here; but religion has already placed this little band far above their wandering brethren in many respects. At least, it has saved their souls! Did it leave them in all their destitution of comfort and refinement, the deficiency, when compared to the gain, would be a grain of sand to the universe!

Mr. Vinton was absent on a preaching tour up the river. Mrs. Vinton received us with a hearty welcome, and the disciples were not behind in paying their cordial respects. My intended visit had been announced to them a fortnight ago, and a church meeting and communion season appointed. Some Christians from other villages had arrived, and others kept emerging from the jungle all day. Several brought presents of eggs, plantains, honey, &c., and the occasion evidently possessed in their minds great interest. A number of serious inquirers and hopeful converts presented themselves. Several, who had for some months given evidence of a spiritual change, asked baptism, and the evening was spent in warm devotional exercises. We lodged in little rooms partitioned off at the end of the chapel, and most of those who came from a distance lodged in the building. It was truly refreshing to hear them conversing, till a late hour, on the things of the kingdom. As one after another at length grew sleepy, he engaged in private prayer in a low tone of voice, and stretched himself for repose on the clean bamboo floor. The voice of prayer was in this manner kept up till midnight.

Next morning we had a church meeting, at which, among other business, three candidates for baptism were received. Some others were deferred for the present. The rude-looking assembly, (lately so rude indeed, and so ignorant of eternal things,) transacted their business with much order and great correctness of judgment. Now and several times before, I addressed them officially, through Mr. Judson, examining into their degrees of religious knowledge, and leaving them various injunctions relating both to temporal and eternal things. In the afternoon we met again, and after re-

ligious exercises walked in procession to the water side, where, after singing and prayer, I baptized the candidates in the name of the Holy Three. The river was perfectly serene, and the shore a clean sand. One of those lofty mountains which I have described, rose in isolated majesty on the opposite shore,* intercepting the rays of the setting sun. The water was perfectly clear, the air cool and fragrant, the candidates calm and happy. All was good. May that lonely mountain often, often echo with the baptismal hymn, and the voice of prayer. Next morning we had the Lord's supper, and departed, amid the tears and prayers of these lovely children of the forest.

How blessed and golden are these days to Burmah! Men love to mark the glorious sunrise. Painters copy it; poets sing it; all derive pleasure and elevation as they gaze while it blazes up the heavens, turning to gorgeous purple every dull cloud, gilding the mountain tops, and chasing the mists from the valley. God seems present, and creation rejoices. But how much more glorious is the dawn I am permitted here to witness! All the romance which swells the bosom of the sentimentalist, gazing on early day, is coldness and trifling, compared to the emotions a Christian may cherish when he sees the gospel beginning to enlighten a great nation. Surely we may hope such is the case here; and that the little light which has invaded this empire of darkness, will issue in perfect day. I see a dim twilight; others will rejoice in the rising sun, and others in the meridian day. O Lord, come with thy great power. Inspire our churches to do all their duty, and prepare all the people for thy truth.

Maulmein.

The city of Maulmein was only a few years ago a jungle, though some intelligent natives affirm that it was once a large city, and the metropolis of a Shyan kingdom, then independent. After the cession of these provinces to the English, it was selected as a military post, and a town sprang up which has continually increased, and numbers now 18,000 souls. The rest of the province contains about 30,000 more, of whom about 7000 are Karens, and 1000 Tounghthoos. The city consists

* Containing also a cavern filled with idols, which, however, I had not time to visit.

principally of one street, which extends along the river about two and a half miles. The river is about a mile wide, with a tide of twenty feet perpendicular rise. In the rear, distant about a quarter of a mile, is a long narrow hill, running parallel to the river, presenting along its summit a string of pagodas mostly fallen to ruin. From a fine road, made here by Sir A. Campbell, the whole city, with the river, shipping, and high hills on the opposite island of Balu, are in full view. On the east and north, the windings of the Dah Gyieng and Ataran are visible, as well as the vast plains and abrupt mountains, which have been described. The location of the city has been found exceedingly salubrious, and gentlemen in the Company's service are glad to resort hither for health, from the opposite shore of the Bay of Bengal. The settlement is too recent to be adorned with noble shade-trees, like Tavoy and Mergui; but is well laid out, and the Burmans, always tasteful in such matters, have planted them to a sufficient extent. Over the water-courses are handsome bridges of substantial masonry, and fine roads are made, and being made in various directions. Many houses are now being built of brick in Calcutta style, and the population rapidly increases.

Being the metropolis of British Burmah, the Commissioner or acting Governor resides here. The garrison consists of a regiment of the line, a detachment of artillery, and some companies of sepoys. The officers of this force, and the gentlemen connected with the civil service, make a considerable circle of English society, which, with soldiers, traders, &c. and their families, ensure all the conveniences of an abundant market, various mechanics, and well-supplied shops. In the market may always be had fresh beef, pork, goat, venison, and poultry, butter, eggs, milk, &c. with great plenty of the finest fish, fruits, and vegetables. In passing through it one day, I counted thirty-two different kinds of fruit, besides vegetables. The price of articles, with some exceptions, is cheaper than in our cities. Fowls two rupees a dozen, rice half a rupee a bushel. The best of bakers' wheat bread is sold at about our rates, and British goods are in general cheaper than with us. On the whole, it is perhaps as pleasant and desirable a residence as any part of the east.

On commerce and trade, there are

no restrictions. Vessels pay no tonnage, and merchandise no duty. A pilotage is established at low rate, and such as choose to dispense with pilot, pay only a small sum, for benefit of the buoys. Ship and building, on English and native mode is done to the amount of some thousand tons per annum.

The imports from Tavoy and Mergui are principally attaps, or denees, (leaves stitched upon strips of rattan, ready for thatching,) damar torches, cardamom, sapan wood, guapee, rattans, served doryans, mats, salt, yam, and ivory. In return are sent to these places, cotton, oil, English goods, paddy, beef, lime, and tamarinds.

From Rangoon are imported cutch, or catachouc, stick lac, gram, seed, earth oil, sesamum oil, lappa (tea,) wheat, ivory, lacquered and glazed pottery, jaggery, (black sugar,) Burman silks, tamarinds, chillies, (peppers,) garlic, &c., and in return sent areca nuts, cotton, dates, English goods, cocoanuts, &c.

From Pinang are brought umbrellas, muskets, torches, dates, coffee, &c., and in return are sent chiefly paddy and rice.

From Calcutta, are brought specie, English goods, wines, ginger, steel, rose water, sugar, and almost the only important return is teak timber. The same may be said of Madras. This is about the whole commerce of Maulmein. From eight to twelve vessels enter annually clear per month.

Among the inhabitants, are 50 Chinese, and above 2000 other foreigners, most of whom are from Bengal at Madras. Each class has a place of worship, and adheres to its national costume and habits. The English have a Company's chaplain, and a spacious church. Here service is regularly performed, and the troops are required to attend. The English Baptist church have also a good meeting-house of teak, and one of the missionaries always acts as pastor. At present Mr. Osgood discharges this duty, in connection with his engagements at the office.

Though there is not the slightest restraint upon idolatry in these provinces the people are certainly less devoted to their superstition than before the war. It is scarcely possible to discover, from the appearance of the streets, when the worship days occur; and the number of priests is much less than it would be among an equal population in Burma.

per. The people are evidently waiting for some change. There is before eminent necessity for follow-up, with the utmost vigor, the means of extending Christianity. The morals of the people would greatly suffer by loss of their religious system, if no other were to be substituted. Such a change is not altogether improbable, and the people of God are most affectingly dependent upon, by the state of the case, to send out more teachers forthwith.

Buddhism is as yet by no means a neglected system. New pagodas are making their appearance in different parts of the city. There are twenty-five young men, containing somewhat more than five hundred priests including novitiates, who are plentifully supported. In the city and suburbs are pagodas, only one of which is of great size. In the image houses, &c. and this latter are 250 idols; all gilded, and most of them gilded.

The mission here was established in the first settlement of the town in 1827, by Rev. Mr. Boardman. Mr. Judson came also in a few months, and Mr. Boardman commenced the mission at Tavoy. It is now the principal point in our mission, having the printing-office, five houses for missionaries, an English chapel, a large teak-wood zayat, and smaller zayats in different parts of the town. Belonging to the station are Mr. Judson, Mr. Hancock, Mr. Osgood, and Mr. Bennett. The latter is wholly engaged in teaching an English high school for native children, and is nearly supported by the salary allowed by the Company.

The printing-office is of brick, two stories high, 136 feet long by 56 wide. It contains four hand-presses, and a power-press, equal to two more; twelve small founts of English type, one of Burman, one of Karen, and one of Taling. For these last, there are punches and matrices complete, so that they may be cast anew at any time. The expense has of course been enormous; there being about forty matrices, for the Burman fount alone. A new set of punches and matrices has just been ordered for the Burman character, on a size reduced one third. The upper rooms of the office are devoted to a bindery, storage, &c. The capabilities of the bindery are fully equal to the work of the printing-office. Every part of the labor, in printing and binding, is performed by natives; of whom on an average 25 are constantly employed.

Mr. Bennett's school is large and flourishing. He possesses a happy talent in imparting instruction, and the stated examinations abundantly attest his diligence. The English language is the principal object, and many of the pupils have made surprising proficiency.

The native church under Mr. Judson's care has more than a hundred members. Some sixteen or eighteen are valuable assistants, of whom a part are generally employed at other stations. Such as are employed here, meet Mr. Judson every morning at sun-rise, and give an account of their labors during the previous day, often rehearsing the very conversations. An excellent opportunity is thus obtained for enlarging and rectifying their views, and giving them helpful ideas in particular cases. On Sunday the congregation consists of but few beside the church members. If any attend three or four Sundays, they are pronounced disciples by their friends, and indeed generally become so.

Scarcely more direct missionary labor is expended on this city, than on Tavoy. Mr. Hancock is not yet sufficiently master of the language, to be able to preach, and Mr. Osgood has of course made still less advance. Nor do the printing-office labors of these brethren, allow them to devote much time to study. Mr. Judson has been so much engrossed with revising the translation of the whole Old Testament, and proof reading, for several years, as to be wholly prevented from laboring publicly either in the zayat, or from house to house. Mr. Bennett is confined to the school, the labors of which are truly arduous. Thus this great city, with nominally four missionaries, has no evangelical labor done for it, except by the native assistants. Mr. Judson, however, will be comparatively at liberty after the New Testament which is nearly out of print, shall have been reprinted.

Mrs. Hancock has under her care two schools, containing together twenty-five scholars, a few of them females, which she examines monthly. One of the teachers is a disciple. It is very common for the pupils to be withdrawn after a while, sometimes even before they learn to read. All are required to attend worship on Lord's days, and are both then and at other times instructed in religion. From four to eight of the scholars are supported by the mission, at an expense of about three rupees a month. One of these schools has been

in existence three years, and during that time six of the scholars have passed from death unto life. The other school is but of four months' standing.

Mrs. Osgood has two schools for girls, which contain together nineteen scholars. One of the teachers is a Christian. Christian instruction is imparted very much as in the boys' schools. None of the pupils are boarded at present. One of these schools has existed ten months, the other has just now gone into operation. No conversions have taken place.

English Influence.

On the 14th of May, the sad hour of bidding adieu to the dear missionaries, and their interesting disciples, arrived; and I embarked for Rangoon. Every day had increased my regard for them, and the probability of seeing them no more, made the last few days truly sorrowful.

In taking leave of British Burmah, I feel bound to record the courtesy and kindness which each of the commissioners, and various other officers, civil and military, extended to me during all my stay, and the readiness with which they gave me useful information. The missionaries also constantly receive from them favors and facilities.

As to English influence in these provinces, on the public morals, it is as a whole, deplorably pernicious. Few of the officers have wives, and most of the rest openly maintain infamous connections with native women. A few of the common soldiers are married, but most of the rest are lewd. The Temperance cause finds few advocates. The Sabbath is not properly observed. To have the natives become Christians, is no part of the care or desire of the majority of their conquerors. Officers have even been known to aid in the repair of pagodas, and to furnish powder, &c. for their idolatrous exhibitions. In fine, though here and there, in the army and out of it, an individual loves and advocates religion, the general influence of the English is decidedly detrimental to its progress.

On the other hand, it is not easy to describe the variety of ways in which English influence benefits the temporal condition of these provinces. It has abolished all those border wars, which kept this people and their neighbors continually wretched. None but those *familiar with the country*, can describe *the evils produced by a Burman war.*

The troops are drawn from the remotest provinces, and as they march, laborers, stores, money, boats, and cattle are taken without compensation. They have no tents, no pay, no regular rations, and suffer every sort of hardship. Every where as they go, the people fly into the jungle, leaving their property to be plundered without restraint. Poverty and distress are thus spread over the whole kingdom, even by a petty border conflict. Of course, at the seat of war, every evil is magnified a hundred fold. The mode of raising troops is the worst possible. Each chief is required to furnish so many, and is sure to get rich by the operation. He calls upon those who have money, and suffers them to buy themselves off by extorting from them all he can get. It is just so wherever his men go. If he wants a dozen boats, the richer boatmen pay a bribe and get off, and the poorer must go. So with carts, and, in fact, every thing.—Besides this great benefit, there are many others. Coin is getting introduced instead of their absurd masses of lead and silver. Manufactures are improving. Implements of improved construction are used. Justice is better administered, &c. &c.

The provinces actually under British rule are still more highly favored. Life is secure, property is sacred, religion is free, taxes are light and equitably imposed, and courts of justice are pure. There are no lawyers. Every man or woman pleads personally, and the sitting magistrate decides at once, every case. Other improvements in a thousand forms are made and making, and it were heartily to be wished that the British flag waved over every part of the east.

(To be continued.)

Burmah.

EXTRACTS FROM THE JOURNAL OF MR. KINCAID.

(Continued from p. 257 of last vol.)

January 10, 1836. During my visit in the country, I had repeated applications for medicine. Being aware that I should be thronged by the sick, and thus in a measure diverted from the principal object of my tour in the country, I took no medicines with me, but directed those who needed medical aid to come to Ava. Many of these

have called since my return home, and while furnishing them with something to alleviate or remove bodily pain, I have had a favorable opportunity for giving them religious instruction, and of putting into their hands portions of the Word of life, and besides this have had repeated invitations to visit their villages again.

Traits of Chinese—Facilities for evangelizing Western China.

11. I had forgotten to say that, in company with Col. Burney, Dr. Bayfield, and Mrs. Hannay, we went to the Chinese mart a few days since. We found that only a small caravan, of four or five hundred, had come in; one or two similar troops are expected soon, and the first of February, the large caravan will arrive.

It is rather interesting to a foreigner to see a large body of this very singular people, just from their own country. Their features, language, manners and dress, declare them a distinct race of the human family, and in some respects a civilized people; yet the filthiness of their clothes and habits would place them on a level with the rudest tribes of mankind. Perhaps, however, these travelling merchants are not a fair specimen of the nation; yet I am inclined to think, if cleanliness were considered a virtue among the Chinese, filthiness so intolerable and disgusting would not be so prominent a feature among the merchants. Some of them wore beautiful crape and black satin, but they were put on over other garments, that were so defiled, as to defy all criticism in reference to what might have been the original color. I should judge the Chinese to be intelligent, industrious, and rather enterprising; but, owing to their moral degradation, their affections are brutalized and their minds cramped.

Here is a field for Christian effort. There is no nation on earth, that stands in more pressing need of the enlightening and purifying influence of the gospel. They are superstitious, degraded heathen, having no hope, and without God in the world. Perhaps it will be said, the way is not clear for the commencement of labors among that people. The way is not entirely clear, and there is no hope that it ever will be, till the Christian church takes hold of the subject in earnest. Here in Ava and Amarapura are three or four thousand Chinese, and great numbers come and go every year, so that in addition to those settled here, there is an opportu-

nity of having intercourse, by means of the travelling merchants, with the western provinces of China. Were a man to take his stand in Amarapura, he could learn the language, and soon begin active operations among this people, and it is not too much to hope that in a few years the way would be open for planting the Christian standard in some of the cities in the west of China. Ava is but a few days' march from Yunnan, a large and populous province, bordering upon Burmah. Were the churches informed on this subject, I am confident they would seize this position without delay.

17. Besides our usual number, we had four strangers at worship. They were attentive, and occasionally amidst the discourse spoke out loud, expressing their approbation of what appeared to be pertinent. In the afternoon, between thirty and forty called at the house for books, and three persons for medicine.

Growing distrust of Boodhism—Native church members—Baptism of Ko Geo.

19. Had a long visit from a priest who has been accustomed to call occasionally for months past. He says his mind is not at rest, and that sometimes he is very much troubled, though he cannot feel clear in abandoning his old religion. That the Christian religion is not true he dare not say, and that his own is false he is reluctant to acknowledge. The state of this man's mind is a fair specimen of the feelings of a great number who have read our books, and, if nothing more is gained, there is at least a conviction on their minds that Boodhism may prove an imposition. Truth is mighty and will prevail, but without an unction from heaven, the heart remains untouched.

23. For three or four days past have given away about 800 pages of tracts per day, at the house, besides a considerable quantity given by some of the native brethren, who have made little excursions in different parts of the city. The Psalms are sought after and read with great avidity. Every Burman who has read them, speaks of the Psalms in the highest terms.

25. I have just received from Dr. Jewell, of Philadelphia, a large box of medicines, put up in the best manner. This is a great treasure in such a part of the world as Ava, and I trust will subserve the blessed cause of the Redeemer. The medicines were judiciously chosen, being those kinds most needed in a tropical climate.

26. Several government officers

called, and among them one woon-douk, (the man who joined with the Me-a wa de woongee, in opposing me, when I was called to the king's court.) They were very friendly.

27. Went to a temple near evening, and conversed with a large number of elderly people, who were worshipping an idol of great size.

31. Lord's-day, preached from Romans, viii. 16, 17. After a short intermission, administered the Lord's Supper, assisted by br. Simons. The native members present, were Ko Gwa, Ko Kai, Ko Thla, Moungh Shway Nee, Moungh Oo Doung, Moungh Too, Mah Dike, Mah Pwa, Mah Nwa Oo. Those absent are Moungh Moungh, Moungh Na Gau, Moungh Shway ra, and Mah Shan.—Moungh Moungh having a sister in the palace, is obliged to be at her call, and consequently can seldom command his time, Moungh Na Gau is with brother Webb, in Rangoon, Moungh Shway ra and Mah Shan are living about forty miles from Ava. Four persons besides school children were present. One of them has been an inquirer for a long time; the others I cannot call inquirers, though they are friendly and well-disposed. Towards evening, twenty-five or thirty called for tracts; some of them were Shyans.

February 2. Col. Burney has just received intelligence from Captain Hannay, who is now at Mo goungh, the most northern city of Burmah. He writes that many priests and others come to him for books, and if he had some he could dispose of them to good advantage.

3. During an excursion in the city, this morning, had a long and rather interesting conversation with seven or eight respectable Burmans. They reasoned calmly on the subject of religion, acknowledged their strong prepossessions in favor of what they had been taught from infancy, confessed they had many doubts about the truth of Boodhism, and promised to read the tracts I gave them with care.

7. Lord's-day, after worship, Ko Geo asked to be baptized, and admitted a member of the church. We had much conversation with him about his knowledge of divine things, and were much gratified with what he said.

10. Ko Geo came forward again, and after examination we were all convinced that he was a fit subject for baptism. He said, "he solicited no worldly favor, he asked no worldly aid; his desire was to be numbered

among the disciples of Christ, and live and die a true worshipper of the only true and living God." We repaired to the usual place, and once more went down into the Irrawadi, and baptized another redeemed Burman. Ko Geo is a tall, fine-looking man, more than fifty years old—is well acquainted with Burman books, and has travelled extensively. For several years he had charge of five hundred soldiers, and has fought the Siamese, the Shyans, the Asamese, and afterwards was led against the English. Since these wars, he has led a private life, and given himself up to all the requirements of Boodhism. By his friends he was considered a man of great zeal and devotion, and he considered himself as having laid up a good stock of merit for time to come. While in this state of feeling, about one year ago, he heard the gospel from Ko Gwa. It was a new thing, and struck at the root of all his fancied goodness. He did not believe, and being a metaphysician resolved to read a book that he might be able to show the absurdity of its claims. He read, and soon after had another interview with Ko Gwa. His confidence in Boodhism was shaken: he became anxious, and at times distressed about his future state. Soon after this, he abandoned the religion of his ancestors, continued reading the word of God, and became a constant visitor at the house of Ko Gwa, where he heard the gospel, and it was not long before it was to him the "gospel of peace."

Our readers have been apprized that Mr. Kincaid, with his family, visited Rangoon and Maulmein, in the early part of last year, and was present at the Conference held at the latter place in April. The following are the principal incidents of his

Voyage to Rangoon.

11. Having every thing in readiness, about three o'clock in the afternoon we took leave of our friends, and embarked for Rangoon. Br. and sister Simons, the native Christians, and other friends, accompanied us to the boat. With feelings little less painful than when I last looked on the shores of my native land, I now looked back on the city of Ava, and as the boat glided onwards I continued to look back till the last glittering spire faded away in the distance. If there is any place that we can call home, it is here; and though it be a dark place, a land full of idolatry, we have many friends, some of

whom are rescued from the dominion of idolatry and sin, and others are inquiring after truth. We hope to return by the middle of May. In order to get a pass I was obliged to call on several government men, and finally to the king's high court, before the woongees. I told them, as I was a religious teacher, and not a merchant, it was not right for me to pay money for a pass. They said every boat, according to its size, paid for a pass, and that it was a part of the king's revenue. I replied, every merchant should pay, because he receives money for his merchandise, and that was the very reason why I should not pay. They said, Very well, you shall have a pass without charge. They inquired if Mr. Simons remained, and when I expected to return, and on the whole appeared very friendly.

12. Have passed a great number of very pleasantly situated villages, but made only one stop, for about an hour and an half, where I gave away forty-three tracts and two copies of the Psalms. We reached Menmo at dark, and gave away a few tracts.

13. During the day we have had high winds. At evening reached Meadau, and, soon after dark, the storm became a tempest. Two boats near us, through the violence of the winds and waves, went to the bottom, but no lives were lost. Nothing can exceed the beauty of the scenery on each side of the river, spotted with villages, and groves of tamarind and palm, and all the intermediate grounds under cultivation; droves of cattle here and there feeding; occasionally a mountain lifting his head in the distance. On account of the storm, and the danger our boat was in, I spent but a few minutes on shore; had some conversation with eight or ten, and gave them a copy of the Psalms.

14. Reached Pa koke ko near evening, gave away a few tracts, and was able to do nothing more, as fatigue and a drenching in rain last night have brought on an attack of intermittent. This is a large town, and on my return I intend spending several days here.

15. About four o'clock in the afternoon, we came before the ancient city of Pagan. I took Moug Oo Dounge, and went into the city, gave tracts to thirty or forty Shyans, and as many Burmans. Visited an old but very splendid monastery, was kindly received and listened to, for some time, but the Abbot, or head priest, would not allow the monks to take books; he said he was *eighty-six years old*, and had been

a priest more than fifty years, and therefore I ought to consider him a wise man.—I returned to the boat with a burning fever.

16. It was hardly day-light when we left Pagan, and, after sailing about forty miles, came before Pakon gnae, a very large and delightfully situated town on the east side of the river. Gave away about 200 tracts, and was too ill to do more.

17. Came to Magwé before dark, having passed ten large towns, besides a great number of small villages. Read and explained to a considerable number on shore, and gave forty or fifty tracts to those who came to the boat.

18. The wind being favorable, we have sailed fifty miles. Part of the way has been through a wild mountainous country, with only here and there the huts of fishermen, yet this evening we have come into a fine cultivated valley, and have fastened our boat before S'hen baung, a large and pleasant village. Found several here who have read our books.

19. On account of high winds, was disappointed about reaching Yatt'haung, or Tharet, two large towns standing on opposite sides of the river. We staid before a village of 100 or 120 houses; gave about thirty tracts, and medicine for three sick people.

20. The sun was not down when we came before Me a wa de, and fastened our boat for the night. The village stands on a high point of land, and the whole country is broken into mountains and vallies. A large district here, of which this village is the centre, is the domain of the Me a wa de woongee, Moug Sa. I went to a monastery near the middle of the village, found twelve or fourteen monks, and a few other persons, with whom I entered into conversation; made them confess, by quotations from their own books, that nothing made by the hands of men is God, or can in the least represent the image of God. After being forced to confess this truth, I pointed to a pagoda, and said, Why do you worship those bricks, and say you worship God? They replied, "A relic of Gaudama is there, and so we call it god, and worship it." But a relic is nothing but material substance, a bone, or a hair, and is less an object of reverence than the meanest insect that moves. They replied, "What you say is very true, but how can we worship a being that we cannot see?" This is a foolish question, for you might as well say

we cannot love and reverence our parents who live in Ava, because we cannot see them. The truth is, you do not know God, you do not know yourselves, and you do not know the law of God; and that is not all, you love and worship a lie. After considerable conversation, I distributed thirty or forty tracts, and gave a copy of the Psalms to the head priest.

21. Having a very favorable wind, we sailed about fifty miles, and put up at Ta yoke mau, a large village on the east side of the river. Just before evening, we passed more than a hundred boats, containing as many families, fleeing, as they said, from the tyranny and extortion of the Rangoon woongee. Some distance from Prome, we saw another fleet of boats fleeing from Rangoon for the same reason.

22. Reached Monho, a considerable village on the east bank. Villages are to be seen in every direction, on each side of the river, and far into the country. Had some conversation and gave away a few tracts. One man, of very respectable appearance, said he had read some of these books, and liked them much. Having no native assistant, and not being very well, I am able to accomplish but little.

24. Came before Danubu, about sundown, but was not able to do much. I should judge there were fifteen hundred boats lying before the city. Gave away a few tracts in the evening to several intelligent looking Burmans.

25. It was dark when we reached Sa m louk. I did not go into the village, but the bank was crowded with people, and I soon entered into conversation with a group, who had their mats spread on the ground where they intended to sleep. The people appeared interested, and asked me to sit down and explain to them this new doctrine more fully. I sent a boy to my boat for a lamp, and then read and explained the Catechism to a large and listening assembly. Mrs. K. had a large group of females around her, who were equally attentive. All begged for tracts and promised to read them with care.

26. About noon came to Cotiya, and several other villages lying near, where we learned that Mr. and Mrs. Webb have been spending several days, teaching in all these villages the things pertaining to the kingdom of Christ. I soon found they had heard a good deal about the way of life. Several invited me into a house, and soon twenty virgins came round to hear the divine

law. A very respectable looking man brought forward the 2d vol. of the Old Testament, given him by Mr. Webb. I read several passages, and addressed them more than an hour. I then returned to the boat, and found ten or twelve males and females round Mrs. K., listening to the Golden Balance, which she was reading and explaining. From what I can perceive, br. Webb's labors here have made a good impression, and I trust some good to souls will be the result.

27. After being absent two years, ten months, and thirteen days, we find ourselves again in Rangoon. The brethren and sisters gave us a most cordial welcome.

EXTRACT OF A LETTER FROM MRS. KINCAID AND MRS. SIMONS.

The communication from which we extract the following, was addressed to the ladies of the Baptist Church in Charleston, S. C. and was published in a late number of the Southern Watchman. It gives a particular view of the

Character and Condition of Burman Females.

During our residence in Burmah, we have seen much in the character and manners of the females, that has made us blush for poor human nature; and we have felt that it is a miserable lot to be born a heathen female. Yet, it is encouraging to be able to say that, though females in this country are fallen and degraded, they are not utterly so. There are yet a few traits in their character, which we may call amiable.

Such is their affection for their offspring—Burmans love their children; and they fail more in a misguided and ill-judging fondness for them, than in any want of tenderness, or severity of discipline. For their female children, they have an equal affection as for the males. Chinese and Hindoos are said to destroy their children. Burmans never do this. There are instances of abandonment of infants; but these instances are confined to the same class of characters as abandon their children in England and America; and are not more common, perhaps, than in those countries. They sometimes sell their children, but only in cases of extreme poverty, and also in cases of inveterate obstinacy on the part of a child. These cases are very rare, however, and by

no means creditable to the parents, among their countrymen. The birth of a female is not, as in Hindostan, considered a misfortune. They are supposed to possess souls, the same as males; yet, without depreciating in the least the worth of females, males are considered *more excellent*.

The bringing up of children is left almost wholly with the mother. An ignorant heathen herself, she is but ill prepared for her important charge. The system is that of extreme indulgence. Whatever her child cries for, it obtains, however injurious it may be. The consequence is, as might be supposed; the child grows up ungovernable, selfish, and deceitful. The too great indulgence of the fond mother is often repaid by filial disobedience and neglect. They clothe their little girls about the age of three or four years; the boys a few years later. It is to be regretted that the Burman female dress is far from being modest or becoming. Indeed, in this respect, their mode of dress is more exceptionable than in any other race of females we have met in Asia. Yet this is more the fault of their predecessors, than of the present generations, as no one, however well convinced, would venture upon an effort at changing fashions, which have existed from time immemorial.

Girls are not generally taught to read, though the practice of teaching them is becoming more customary. Their employment is nursing children, drawing water, running on errands, and selling in the market. Compared with the surrounding nations, their habits cannot be said to be more filthy or idle; but, compared with the standard of these virtues in Christian countries, they appear to great disadvantage.

When a girl arrives at the age of fifteen years, she is considered marriageable. About this time she makes extra efforts to show off her person to advantage. When she appears abroad, she is careful to have her person and clothes clean. She collects as many ornaments as she can afford, to decorate her neck, fingers, and ears. She also takes great pains to tie her smoothly combed black hair in a graceful knot behind, and having well powdered her face, and perfumed her clothes, she goes abroad, morally certain of the success of her attractions; nor is she often disappointed. Some one of her own rank fancies her, and if she is equally pleased, *the young man makes a present to the parents, generally about the*

value of fifteen dollars, and obtains her in marriage.

The middle and lower classes celebrate their marriages by a feast, having no other ceremony. The royal family and nobility conduct their marriages differently. Infants are betrothed by their parents, and when arrived to a suitable age, if no objection is made by any of the parties, they are married. These marriages are solemnized by protracted feasting, giving and receiving presents, joining hands, repeating passages from Pali books, with great rejoicings.

The king has four queens, thirty wives, and five hundred female attendants, generally considered as concubines. Each queen has a separate palace, connected with that of the king by openings and verandahs. Each wife has her house in the palace yard. The children of these females are considered of no consequence, except those of the head queen. These have princely rank, and are heirs of the crown. The head queen has one daughter, about fifteen years old, the pet of the palace, and, in concert with her mother, the governess of the empire. If any important favor is to be solicited from the king, his majesty is not petitioned in person, but the request is laid before his daughter, or the head queen, with valuable presents. If they smile upon the petition, it is sure to be granted by the king; if they do not favor it, the petition is not presented. It is true, the king is suffering under a species of insanity, or mental inability; yet, in such a case, it would seem that his son, by a former queen, and heir apparent, should be prime minister of state, rather than the queen and daughter. She sufficiently shows her desire for pre-eminence by preventing his just claims, and taking his office.

Female influence is not confined to court life. In the management of family affairs, and concerns of business and trade, the commonest Burman woman rules her husband. If he should be so presumptuous as to make a bargain without first consulting her, she will, most likely, frustrate all his plans. Business affairs being left almost entirely with females by common consent, they have acquired great expertness in trade, and can be seldom overreached in making a bargain. Yet, as far as we have had opportunity to observe, they are honest in making purchases; and, on account of their cleverness, we employ them with far more confidence than men.

Polygamy is practised among all classes, but chiefly among the great. All of them have a plurality of wives, and most of them a great number. A short time since, Prince Surrawa, the king's brother, invited us to walk in his garden. When we arrived, we found him walking in his garden with an infant in his arms, of which he seemed very fond. After taking us round his fine and spacious garden, he conducted us to the front of his house, and introduced us to his head wife, and a score of daughters, all apparently of nearly the same age. Their countenances were very fine; one especially, of whom the Prince seemed particularly fond, appeared extremely interesting. He observed that his oldest daughter, i. e. the daughter of his head wife, was well acquainted with all their books, with astronomy, and all their sciences. We asked him how many children he had; after stopping a moment to think, he said, "above forty." Then smiling observed, "Your custom is not like ours; you have but one wife, we have as many as we like."

The law of divorce does not recognize any crime in particular. It allows any who choose, to separate. Hence, divorces are constantly taking place, and new connections being formed, to the great disturbance of order and morals in society. A great part of females at the middle age, have had more than one husband, and have two or three kinds of children.

There is a law prohibiting any female from leaving the country. This law extends to animals, as well as women. Many families, however, escape privately from Rangoon into the Provinces, where they can enjoy a more liberal government. If males leave the country, their families are kept as hostages, to insure their safe return. If they do not return in a specified time, their families are annoyed by threats, and extortions of money from officers of government. If they do not return at all, their hostages are thrown into prison.

Burman females have a strong attachment to their own religion. They are as active in promoting its interests as the other sex, and we have thought even more so. It is their appropriate vocation to feed and clothe their priests. We cannot walk the shortest distance in the morning, without seeing these yellow-gowned priests standing before the door of a Burman house, with a *rice pot* in their arm. Without a word *passing on either side*, the woman of

the house comes out and puts one or two cups full of rice into the pot. The priest then walks gravely away.

You will not smile to hear that these idolatrous females have religious societies, or perhaps, clubs would be a better name, in which their object is to accomplish a great amount of labor in a short time. The members of these clubs annually appoint a day for united operation, in which they undertake to pull cotton from the tree, to pick, card, spin, weave, and color a piece of cloth, for a priest's garment. They generally finish it by five o'clock in the afternoon, when they stretch it out at full length, (generally five or six yards;) then fifteen or twenty of them carry it through the streets spread over their heads, with music and triumph, to the residence of the priests, where a formal presentation is made of their offering. By this act, they think they obtain great merit, and are, with a heathen's faith, expecting a large reward in the world to come.

They manifest a great concern to have their children brought up in the faith of their fathers. As soon as a child is capable of understanding any thing, it is dressed in its best attire on worship days, and taken to the pagodas, and taught to kneel before the idols, and make offerings. Thus, idol worship is inculcated with their earliest ideas.

Some of these poor women, more pious than their neighbors, shave their heads, and become nuns. They wear a coarse garment, live near pagodas, and take the vow of perpetual celibacy. Like the priests, they subsist on the charities of the people, with this difference: *they ask alms—the priests never do*. They are seen with a basket of rice on their heads, and a string of beads in their hands.

In justice to the females in Burmah, it should be stated as one of the amiable features in their character, that they are invariably kind to strangers. We never heard of any one in want, whether foreigner or native, who sought sympathy from them, and sought in vain. Nor is their pity a mere passive emotion; we have abundant evidence to believe that they do what they can to alleviate the distress, and make comfortable the situation of the houseless stranger. Capt. Kenney, now on an exploring tour on the Irrawadi river, near the borders of Asam, writes thus: "Whatever others may say of the Burmans, I can testify that I was never treated more

kindly and hospitably in my own native land, than I have been by the Burmans on this journey." Mr. Simons, in his recent tour through the wilderness between Arracan and Burmah, says, "Nothing could exceed the desire of the natives and especially the females, to serve me." And though he was alone, without servant or provisions for his journey, his wants were amply and gratuitously supplied by the natives, who continually expressed a tender sympathy in his situation as a lonely stranger.

Dear sisters, need we say how much claim these poor creatures have on your sympathies, prayers, and efforts? With natural elements of character that would, with proper cultivation, make them blessings to society, they are the slaves of ignorance and superstition. They are literally, "all their life time in bondage" through fear, not only of death, but of ghosts and hobgoblins, in which they are firm believers. Their probation for eternity is passed in distressing apprehensions of future, unreal evils, and in their end there is no peace; and oh, it is sad to think of their destiny in the coming world!

Having given you some account of the moral character and habits of females in Burmah, we will make a few remarks in reference to those who have been rescued from the dominion of idolatry and sin. That some have come to the knowledge of God—have abandoned their former hopes and former superstitions, and are making an effort to cultivate just feelings and right views of the blessed gospel, we have abundant reason to believe. The work of the Holy Spirit is the same in all ages and countries. The love of God is wrought in the heart, constraining the believer in Jesus to seek for glory, immortality, and eternal life. The deportment of those who have become Christians, gives us hope that the Holy Spirit's influence has been felt, and that these females, according to their measure of knowledge, are walking in the path of piety. Yet, we are well aware that their piety, as well as knowledge, would bear but a poor comparison with that of Christians in our native lands. Born in a land of idols, all their ideas of future happiness have been associated with deeds and feelings so abhorrent to truth, that "line upon line, precept upon precept" are necessary to make them comprehend, even in a small degree, the beauty and excellency of that gospel, which brings life

and immortality to light. We rejoice, however, that the gospel does commend itself to their consciences; and that, through grace, they are learning in the school of Christ.

Though the filthy and idle habits peculiar to a heathen people are not overcome in a day or a year; yet, in this respect, there is a change for the better, and, perhaps, as great a change as we could reasonably expect, when we consider the obstacles in the way of their improvement, from the combined influence of their heathen neighbors, early habits, and an enervating climate. The influence of thirty or forty years' habit is not easily overthrown. Hence the importance of schools to discipline and elevate the minds of children, and form industrious habits.

Two years ago, last October, four months after the Ava station was recommenced, a beginning was made in the way of schools. The first six months, there were seven scholars, and the year following, thirteen—nine boys, and four girls. Since then, there has been an addition of seven, besides two country-born youth; making in the whole, twenty-nine, who have received more or less instruction. The greater part have learned to read and write, and have been instructed in the Scriptures, and the first principles of geography, astronomy and chronology. In addition to the above studies, six girls, from thirteen to eighteen years of age, have learned to sew very prettily. Two of the scholars, who are young men, have become pious, and are members of the church. Three of the girls appeared seriously attentive to religious instruction, and were often overheard in secret prayer; but we have no evidence that any one of them experienced religion. About nine months since, when only one of us was in Ava, and very low of a fever, the school was nearly broken up. About that time, through the influence of a very wicked mother, two of the girls were enticed away; and soon after, three others went to their native village, thirty or forty miles from the city. Since that time, the school has numbered but eight, and, a part of the time, only five scholars.

There is no want of capacity on the part of Burman children to learn. In this respect they are not behind English children. There are difficulties in the way of obtaining either boys or girls. The most formidable arises from the unwillingness of mothers to be separated from their children, even for one day.

Perhaps among no people on earth is maternal fondness more strong. If their children are out of sight, they are afraid some evil will befall them; and, not being able to appreciate the value of learning, they easily find excuses for keeping them at home.

We are happy to say that we have seen two or three female schools in operation in the city, and we are informed that others exist. Formerly no such thing was known, and though the only instruction they receive is to learn to read, and commit to memory passages from the life of Gaudama, to be repeated before the idols, of the meaning of which they are generally totally ignorant, yet even this is better than no instruction, as they will be able to read our books. From what we have seen, and from what has been done, we do not despair of getting under our influence many of the female children of Ava, as also some who are mothers.

A number of females whom we may call *friends*, often visit us, not for instruction, but merely through friendship. Some of them can read, and we have given them books, which they appear to value. We take such opportunities to give religious instruction; but they manifest little interest in eternal things. Their stupidity can only be removed by the quickening influences of the Holy Spirit.

We have said before, that, in the common business of life they take the lead in knowledge and influence. But, alas! in science and religion they are content to remain ignorant. They have a routine of external rites, the performance of which they suppose to be the sum of their religious duty. To understand religion makes no part of their concern. "These," they say, "are the concerns of men—talk to them, we do not understand them—they are too deep for us." A few exceptions here and there may be found.

Dear sisters, we are happy on many accounts that you have put it in our power to lay before you the degraded state of females in Ava, and to solicit your united co-operation with us, by your prayers and alms, to ameliorate the condition of the poor heathen, and bring them to the knowledge of the truth as it is in Jesus. It rejoices our hearts that you take so deep an interest in the welfare of this great and proud city. We know that you pray for its deluded inhabitants, and that God would bless our poor endeavors to spread the gospel of his Son.

May the God of all comfort bless you, strengthen you to every good work, and finally give you an abundant entrance into his everlasting kingdom and glory.

GERMANY.

EXTRACTS FROM THE JOURNAL OF MR. ONCKEN.

Hamburg, April 17, 1836. Sabbath. After preaching this evening, I was accompanied by a Roman Catholic, named Fabricius, to my house, with whom I had an interesting conversation. He stated, that by attending on my ministry, he had been led to see and feel that he was a great sinner, and that he needed teaching from above. On asking him how he expected to obtain the pardon of his sins, he replied, without any hesitation, "Only through the blood of Christ." He appeared to be fully convinced of the errors, both of the government established protestant and the popish church, and expressed his determination to follow the Scriptures, with which he has been lately supplied. He also expressed a wish to receive baptism, as soon as I might judge him fit for it. I endeavored to show him the great importance of securing first the pardon of our sins, by applying to the Lord Jesus Christ, in order to be influenced by a principle of holy and grateful love to Christ in the discharge of all his commands. I had visited this person some time before, when there appeared nothing hopeful about him, except that he had begun to read the Scriptures, and left off working on the Lord's-day. I trust he is now under divine teaching, and that ere long I shall have to rejoice over him as one of the redeemed of the Lord.

19. Visited K. Gunsmith, who, in company with his wife and son, has attended on my preaching for some time. He is just recovering from a severe illness, which appears to have been blessed to him. He begins to view himself as a poor sinner, and seems always deeply affected under the word of God, to which he attends very regularly. Converses with him on the necessity of regeneration, to which they all listened with fixed attention. The Lord pour his spirit on these dry bones, and quicken them in Christ.

22. Called on B—. He applied a short time ago for admission to the Lord's table. Told him at that time, that unless he was truly converted to

God, that ordinance would prove no blessing to him, and that the church admitted none, but such as gave satisfactory evidence that a change of heart had been effected. He took the denial in a good spirit, and said to-day, he saw, that as yet he was not fit for the enjoyment of the privilege. I hope he is beginning to see his sinful condition, and the need of heavenly teaching. He diligently reads the scriptures, and has ceased to work on the Lord's-day.

May 3. Called again on B—. In asking how it was with his soul, he said, "Both I and my wife rejoice that we begin to see the truth, and nothing gives me greater pleasure than perusing the Bible, and holding communion with my Savior in my heart. We are very anxious to sit down with you at the Lord's table." I trust the Spirit of God has begun his gracious work in their hearts. May he complete it.—Amen.

Two poor Poles engaged in the late unfortunate revolution of that country, called on me, who were entertained at my house. By this means I had an opportunity to point them to the Savior, to which they listened with attention. They were supplied with Testaments and tracts, and leave to-day for England.

A few days subsequent, Mr. O. had the pleasure of baptizing four persons, as stated in his letter of May 20, published at p. 222, of our last volume.

A continuation of his journal from that date, has recently come to hand, from which we give the following extracts:—

Tour to Oldenburg.—Additional Baptisms.

22. Lord's-day. On board the ship *Plato*, from Philadelphia. Accompanied brother T. yesterday down the river, to join his ship at *Cruckstandt*, with the object of supplying the emigrants on board, about 80 in number, with the scriptures and tracts, before they leave the land of their fathers forever. We reached the ship late at night. Was the greater part of this forenoon employed in conversing with the passengers, and in supplying them with religious tracts. The emigrants consisted of Lutherans, Reformed, Roman Catholic, and Jews; all of them received the tracts thankfully, and listened with attention to the word of exhortation with which they were accompanied. The conversation with the cabin passengers was particularly interesting. I was enabled to introduce

the great fundamental truths of Christianity to their notice, supplied them also with a number of good books and tracts, and exhorted them to search the scriptures for future instruction.

In the afternoon, I had just arranged to preach on deck, when the wind shifted to the east, the ship got then immediately under way, and thus prevented our worshipping together.

23. Cuxhaven. From this, I intend to proceed to Oldenburg and Eastfriesland. Called on the Lutheran minister in this place. It is very likely he will establish a Temperance Society. I promised to lend him some English—American publications on the subject.

25. Bremerhaven. On my way to this place, I distributed a considerable number of tracts, both in the villages through which I passed, and to the people I met with on the road. Visited two Lutheran pastors, both men of evangelical sentiments.

Met here with a lad from Hamburg who is going out to America as cabin boy; he was supplied with a pocket-bible, and a number of tracts. He listened with attention, when pointing out to him, that unless God taught him, he would never be able to understand the scriptures to the saving of his soul.

27. Hollwarden. This is a small village in the Dutchy of Oldenburg, and the only individual in this part of the country who feels at all interested about the salvation of his fellow-sinners, is the Christian farmer, with whom I am residing at present. I have, from time to time, furnished him with bibles and tracts, which he has judiciously distributed, and he has at least had the satisfaction of winning one soul for Christ. *This* individual I had the pleasure of meeting at his house. She is a farmer's wife, and from the conversation I had with her, it appears that she loves the Savior, and is attempting to instruct her servants and day-laborers in the blessed truths of the gospel. Supplied both these friends with tracts and encouraged them to continue and increase their efforts in the extension of the Redeemer's kingdom.

June 4. Varel. During my stay here, I have frequently spoken to my relations (this is my native place,) on the great importance of vital godliness,—expounded the scriptures to them, and prayed with them. Some have listened with attention—others among them have shed tears—but, alas! as yet none of them have turned to the Lord. The gospel is not preached here—the

Sabbath is universally profaned, and the use of ardent spirits is increasing to an alarming extent—death and destruction following in its train. Only a day or two ago, a man was found dead on a public road, destroyed by this poison, with a half-emptied bottle of spirits near his side. When shall this foul monster be chained—never, never again to obtain the liberty it has so long enjoyed? Blessed be God! the temperance societies, under his direction and blessing, will ultimately effect this.

From this I visited an evangelical minister at Dykhausen, but not finding him at home, and learning that he was at Neustadt Goedens, a small town on the borders of Oldenburg, I went thither, where I met him, as also a Mennonite preacher, who had come to settle among the few Mennonites, that remain, of a once flourishing church. I exhorted and encouraged both these friends to engage in the circulation of the scriptures and religious tracts, with which I promised to supply them: they promised to do what they could.

I had intended to proceed from this to Eastfriesland; but as fourteen days have already transpired since I left Hamburg, and as I shall probably stay a few days at Oldenburg and Bremen, it will be necessary to give this plan up, and return.

5, & 6. Oldenburg. I have had several highly interesting meetings, with the new converts in this place, for preaching, prayer, and conversation. There is one feature especially in their Christian profession, which I greatly admire; they are desirous to understand the whole truth, and submit to all the requirements of the holy scriptures. The ordinances of Baptism, and the Lord's Supper, they have embraced, in their native purity and simplicity, and four of them offered themselves as candidates for the former of these appointments of Christ. Their wish was readily complied with. We proceeded, on the 6th of June, a little way down the river (Hunte,) which passes through the town, when this blessed ordinance was administered to them. Peace and joy filled our hearts, on our way home. At the particular request of these brethren, we partook together of the emblems of the dying Savior's love. I was particularly glad to find that these brethren were preserved, unpolluted, from the strange errors so prevalent even among profes-

sors of religion in this country—Universalism, and the violation of the Lord's day.

The brethren here take an active part in the spread of the truth. They are embracing every opportunity to furnish those around them with good religious tracts, bibles, testaments, and other religious books;—in this way, one of the brethren named Weichardt, can be made extensively useful, as he has a large connexion both in town and country, and possesses much talent, in communicating the truth in a clear and powerful manner. A collection had been previously made in furtherance of the spread of the gospel, amounting to fourteen Spanish dollars, half of which was to be given to the American Baptist Missionary Society.

The prospects at this place are indeed encouraging: may the Lord watch over and strengthen this infant cause, to the salvation of souls and his own glory.

On the morning of my departure from Oldenburg, I received a most interesting letter from a young woman, sister to one of the brethren who were baptized, from which it is evident that the Lord has also visited her soul with his salvation; and there are two other females who also give hopes that a good work is begun in them.

Brother Weichardt has received the pleasing intelligence this morning, that a letter which he had written to a candidate of theology at Elsfleth, who had preached against the tracts that were circulated in that place,—and in which he had faithfully warned him of the guilt and danger of attempting to hinder the spread of the gospel,—the candidate had shown to some of his friends who had taken a copy of it; others had taken copies of this copy; and the letter was now circulating in the place; so that many who otherwise would probably never have heard the truth, will hear it by this means. Surely the devil is not unfrequently taken in his own craftiness.

15. Bremen. I had intended to visit, from this, a number of Hanoverian villages, where I preached the gospel with considerable success ten or twelve years ago. I had requested br. Lange to meet me here, in order to assist me, as much of the work consists in conversation, and the distribution of tracts. Br. Lange I met here, according to appointment, and visited with him some Christian brethren at Scharnbeck, brought to the knowledge of the truth,

through his instrumentality, about four years ago. To them we gave the word of exhortation, and pressed on them the duty of diligently searching the scriptures, in order to know and do the whole will of God. We returned very late in the evening to Bremen, from which I caught such a severe cold, that I have been confined to my chamber several days, and I feel myself so weak, that I shall not be able to make the intended visit to the different Hanoverian villages. Br. Lange will therefore make the tour alone. Whilst here I called on several individuals, and on the Lord's-day I was permitted to expound a portion of God's word at the house of a family in whose conversion the Lord used me as an instrument more than ten years ago. With these dear people, who have, on the whole, scriptural views of the truth, we had sweet communion.

On the morning of Lord's-day, 12th June, we attended at St. Ramberti, and were agreeably surprised, to hear our own views of baptism so well defended by Mr. Ulrichs, the minister. He preached from Acts viii. 38: and said among other things: "*Die Apostel taufen durch untertauchen*,"—"The apostles baptized by immersion;" but instead of going on thence, making a faithful confession of his sin, in having departed from the law of Christ, and exhorting his hearers to search the scriptures in order to see how they also had departed from the good old way, he went on, without assigning any reason why the apostolic mode had given place to a human invention, and said that though the mode had been altered, the design and blessing remained the same.

Baptisms at Hamburg—Temperance Effort.

Hamburg, July 4, & 5. On Lord's-day evening, preaching from Acts xxiv. 25, as also at the monthly missionary prayer meeting, the word appeared to be accompanied by a divine power: the deepest attention was manifested, powerful feelings were raised, evinced by the many tears that were shed. A woman who, during the latter service, had hardly been able to suppress her voice from weeping aloud, came at the close, fell down at my feet, and exclaimed, "Oh, is it possible, that my sins can yet be forgiven?" I directed her to Him who came to seek and save that which was lost, and who will in no wise cast out any that come to him. May these

promising appearances not be like the morning cloud or the early dew, but end by the teachings of the Holy Spirit in the conversion and eternal salvation of these precious souls.

15. Sister Kœbner was baptized this day.

August 11. With a Mr. K—, a proselyte from Judaism to the Lutheran church, I had a highly interesting conversation to-day;—his elder brother is a member of our church. It appears from his statements, that he was sprinkled and joined the Lutheran community about two years ago; but that, though convinced of the truth that Christ is the promised Messiah, he had no experimental acquaintance with his own heart. He came on a visit to his brother in this city three months ago, and attended regularly on my preaching, which in connection with the instructions received from his brother, the Lord has greatly blessed to him. He now sees and feels the depravity of his nature, the freeness and fullness of the plan of salvation, and the duty of believers to walk in all the ordinances of Christ blameless. There is a third brother, residing in the neighboring town of Altona, who has also been lately induced by the exhortations of the above dear brother, for such I can doubtless call him, to attend on my ministry; and it is pleasing to observe, that he also begins to listen with much attention to that word, by which his two brothers have been converted from darkness to light. May the good and gracious Shepherd add this lost sheep of the house of Israel also to his people, and thus encourage all who seek the good of the descendants of Abraham. There is still among this unhappy people, even in our day, a remnant according to the election of grace;—these pleasing facts fully prove it. Soon, I trust, there will be four brothers members of our church, who are a part of that remnant.

13. Visited a man, named K. and his wife, who have for a considerable time attended regularly at our meetings for preaching and prayer. They are both desirous of being baptized, and of joining the church. Though as yet I am not fully convinced that they are converted, they give many pleasing proofs, that they are anxious about their souls. May the Lord instruct them, lead them into all truth, and become the only foundation of their hope, and thus bless our labor.

18. A woman who for some time

has manifested much concern for her eternal welfare, called on me this morning. On entering the room, she exclaimed: "I am a lost sheep!—I am the greatest sinner on earth!" I requested her to sit down, and pointed to the Savior, assuring her that he wanted just such persons for his kingdom as she felt herself to be. She went away, apparently a little comforted. May the gracious Savior remember her in mercy, and fulfil to this poor distressed soul, that gracious promise, *Is. xl. 11.*

26. To a Jew and a gentile, I had the pleasure of giving religious instruction this evening. They appeared to be both deeply impressed with the truths stated, and expressed their wish to join the church under my charge as soon as possible. I intend to continue a regular course of instruction with them.

29. Two women, originally brought up in the errors of the popish church, called yesterday and to-day, and expressed their desire to join our little church. They had been joined, about four years ago, to a disorderly church in this place, holding the errors of Erskine on universal pardon, &c. but they were now convinced of these errors, and, having derived much instruction and comfort, by attending on my ministry, they were anxious to be joined with God's people.

31. Baptized this afternoon, in the name of the triune Jehovah, brother Halcrow, and brother Köbner, the former by birth a gentile, the latter a Jew. It was a season of refreshing from the presence of the Lord, and we all went on rejoicing after the administration of the ordinance. My soul rejoices in God my Savior, at all the glorious things I am permitted to witness. Blessed be his holy name, for ever and ever!

Sept. 23. From the beginning of this month up to the present period, I have had very many opportunities, besides preaching at stated times, of proclaiming the glad tidings of salvation to my perishing fellow-sinners. Nearly every day, I had the privilege of directing anxious inquirers to the Savior. To four hopeful individuals I have given a regular course of instruction;—the Lord has blessed these feeble efforts to bring sinners to his cross, and five persons have expressed their wish to submit to the command of Christ, and receive the ordinance of baptism. Besides these, there are one or two others who also have experienced the power

of divine grace on their hearts, who will doubtless also soon come forward and fulfil all righteousness, and make an open profession of their attachment to Christ.

Two persons excluded from the church more than eight months ago, have at last humbled themselves, confessed their sin, and are now anxious to be received into its bosom again. May the Lord heal their wounded spirit and restore to them the joy of his salvation.

Several of the members of the church being English, I have organized a bible class for their profit, to meet once a week at my house. I intend to commence also an English-prayer meeting after the German service on Lord's-day evening. The prospects of the mission, are at present most encouraging. May we have all necessary wisdom from above, to improve the opportunities of sowing the good seed.

27. A Temperance Society was formed yesterday evening at a meeting of about sixty persons at my house. After imploring the blessing of God on the object for which we were assembled, and having in a short address shown the object of Temperance Societies, brother Köbner followed me, and advocated the cause by an appropriate speech; after which forty-three individuals signed the pledge. May the gracious Lord smile upon the day of small things, and grant that our efforts may be crowned with abundant success.

After this meeting, a candidate for baptism offered herself, with whom I have had many interviews, and who, for a considerable time, has received private instruction. I think she gives satisfactory evidence that the good work is begun in her heart.

30. A man, named Debus, who is about to emigrate with his wife and two children to New South Wales, and who has for some time attended our meetings for worship, and who has also received a course of private instruction, called to-day. I have the best hopes that the Lord has begun a work of grace in his heart, and trust, that should he sail for New South Wales, he may be made instrumental in the conversion of those who are to sail with him.

I commenced this evening a course of instruction with five females, who appear to be inquiring what they must do to be saved.

Oct. 2. Lord's-day. Baptized this afternoon, on the Hanoverian side of the Elbe, the brethren Köbner and Fride-

ice, the former by birth a Jew, the latter a Roman Catholic.

4. Another inquirer called this forenoon, who has regularly attended our meetings for some time. He stated that for many years he had never once looked into his bible; but that since attending on my preaching he found so much pleasure in reading it, that his eyes had been inflamed by his reading so much. The truth has evidently made a deep impression on his heart. The Lord grant it may end in his genuine conversion to himself.

7. The Lord is still adding to us such as shall be saved. A woman, who has attended both my private and public instructions, and of whom I have entertained the hope for some time that the gracious Spirit of God had opened her heart, offered herself this evening as a candidate for baptism.

8. Baptized four persons. Blessed be the Lord God of Israel, for all his marvellous works of grace among us. May the whole earth be filled with his glory.—Amen.

Other Benevolent Institutions.

BAPTIST GENERAL TRACT SOCIETY.

The thirteenth Annual Meeting of this Society, was held in Philadelphia, Jan. 4, 1837.

According to the Annual Report then read, the number of tracts printed during the year was 279,472, and of pages, 5,169,800. The number of pages issued from the Depository, was 4,808,200, leaving on hand 3,198,600. Of the Monthly Paper, 1800 copies have been issued, and of the Triennial Register, 2,500. The number of stereotyped pages belonging to the Society, is 2530. The number of pages in twelve other publications, not stereotyped, is 1207; making in all, 4037 pages. The tracts in the regular series have been bound in six volumes of 300 pp. each, and in twelve half volumes. Of the seventh volume, 284 pages have been stereotyped. The amount received for publishing tracts and Mrs. Judson's Memoir, in Germany, including the receipts of the preceding year, is \$752.84. \$184.85 have been received for publishing tracts in Burmah, since the last Triennial Meeting of the General Convention. On the "Ten Thousand Dollar Plan," the amount received the past year is \$1120. The present number of shareholders is 275. The Society has 74 Aux-

iliaries; the number of Depositories is 44, of which 20 are owned by the Society. The receipts into the Treasury for the year ending Jan. 3, were \$9,215,73, of which \$390, '78 were donations.

Officers of the Society.

WILLIAM T. BRANTLY, *President*.
JOSEPH H. KENNARD, *Vice President*.
I. M. ALLEN, *General Agent*.
WILLIAM W. KEEN, *Treasurer*.
WILLIAM FORD, *Secretary*.
and 21 *Managers*.

The Board of Managers have addressed to the "Baptist Churches in the United States," the following

Circular.

Dear Brethren,—The Managers of the Baptist General Tract Society, deeply sensible of their responsible relation to you and to a perishing world—and placed in a post of observation, where the destitution of religious instruction, such as it is the design of the Society to furnish, continually meets their view,—beg leave to address to you their imploring plea for help. They believe that the one hundred and sixty publications which they have prayerfully selected and sent forth, will not suffer in comparison, so far as their adaptedness for usefulness is concerned, with any similar publications, or perhaps any other uninspired writings. These also present a superior claim to the confidence of the Baptist churches, from the fact that they are intended to utter the unadorned language and sentiments of the Bible, on all its doctrines and ordinances. The plea of our denomination has always been for the whole light and truth of God's holy word.

When you consider the immense field which is opened for the circulation of our tracts in this country, and wherever the English language is understood, and the special claims of the more destitute regions, we cannot doubt your desire to co-operate with us promptly and efficiently in this labor of love, by furnishing the means, as God has enabled you, for sending abroad these messengers of truth. We would gladly send to all of you a living messenger to plead this cause, and excite you to think upon and relieve our necessities. But as this is attended with much expense and delay, we venture, in this epistle, to solicit your early attention to this important subject.

Will you be pleased prayerfully to consider your obligations to our glorious Redeemer, and the promotion of his cause by the use of approved instrumentalities. And while Burmah, China, France, Germany, and Greece, as well as our own destitute churches and unevangelized population,

are calling on us for religious tracts, may we not hope that you will consent to take up a public collection, in behalf of this object, by the first of April next—that your offerings may be brought to us by the brethren visiting Philadelphia the last of that month, to attend the anniversaries which will then occur. Our prayers are unto God, that He may incline you to a more liberal effort in this good cause. And while you and we will rejoice together in all the good accomplished, to Him shall be all the glory.

By order of the Managers,
Wm. T. BRANTLY, } Committee.
I. M. ALLEN, }

AMERICAN TRACT SOCIETY.

Shall the Foreign Christian Press be sustained?

Of the sum of \$35,000, which the AMERICAN TRACT SOCIETY at their last anniversary resolved to be the least amount required, during the current year, for foreign lands, (and which many at the time expressed an earnest desire to increase to \$50,000—a lady present, and she a widow, offering, through a friend, to pay \$100, in case \$10,000 should be added,) only \$3,221 35 have been yet received, leaving to be raised before April 15, when the Society's year ends, \$26,778 65

Notes for paper and other engagements of the Society, which must be paid before April 15, amount to

11,378 79

The Treasury is short of meeting bills due this day,

1,394 50

Making, over and above all the current expenses of the Society, to be paid within 81 days,

39,546 94

The whole amount of donations designated for foreign distribution, received within the last five months, is but

2,303, 83

The Committee are aware of the difficulty which has attended the raising of funds, and of the claims presented by other Christian objects; nor would they divert attention from the great work of Tract and Volume distribution, accompanied by Christian effort and prayer in our own country; but when they look at the press in foreign lands, and the multitude of laborers depending on aid from this Society, they feel that all, to whom the facts are known, will unite in the conviction that this department of means for the world's conversion must not be neglected.

Presses in operation, and laborers to be supplied.

Missionaries and Tract Societies, from among almost all the nations of the earth,

are urging forward their operations, expecting a measure of assistance from this society. Their presses are in motion; colporteurs, missionaries and assistant missionaries, native Christians, all whose services can be secured, are engaged in the distribution. Millions, among whom some portions of divine truth have been distributed, wait for further supplies. Thousands of pagans, who have read the tracts they have seen, call for new ones. Original tracts are preparing; translations are in progress; blocks are cutting; stereotype plates are casting; punches and matrices, and founts of new type (including metal moveable type for the Chinese, the written language of probably one fourth of the human family,) are in preparation at great expense. A large part of all that is doing by the American churches for the conversion of the world, is more or less intimately connected with the operations of this Society.

Not to dwell on what is doing for the North American Indians, among whom are about 168 missionaries and assistants, with two printing establishments; or on the labors of the Moravian brethren and others for the American continent, the Society is intimately co-operating with the following agencies abroad.

Tract Societies in Europe.—The Society at *Paris*, laboring for 32,000,000 French, and for Spain, issues 500,000 tracts annually, and has 40 tracts, the same as published by the American Society, and to which its funds may be applied, and also seven volumes (Saints' Rest, Call, Rise and Progress, Pilgrim's Progress, Keith on Prophecy, Bogue's Essay, and Young Christian.) In *Belgium*, the Rev. Mr. Boucher and a few others are just commencing tract operations. The Tract Society at *Hamburg*, issues 270,000 tracts annually, and has 60 tracts, and two volumes (Pilgrim's Progress and Keith,) in common with the American Society. The Society at *Barmen* have 25 tracts, to which this Society's funds may be applied; that at *Bremen*, 12; that at *Berlin*, 9; the last Society having issued 2,000,000 tracts, with access to millions of Poles, Hungarians, Bohemians, Wendish, &c. The Society at *Stockholm* have 84 tracts, and are now about to issue the Young Christian and Life of Page, in Swedish. The friends of Christ in *St. Petersburg* printed 155,000 tracts the last year; 19 tracts have been sanctioned by this Society, besides Baxter's Call, translated by a Russian bishop, and printed at the office of the Holy Synod of Moscow, and the Young Christian translated; a population of 60,000,000 to be supplied, and tracts every where gratefully received. In France, eight American Baptist missionaries and assistants, and in Hamburg a devoted missionary and colporteur, are also co-operating in the

work. Proposed appropriations, including \$3,000 for Russia, \$5,800.

In countries on the Mediterranean are (including reinforcements on the way) 85 American missionaries and assistants, with a printing establishment at *Syria*, which has issued in two years, at this Society's expense, 1,700,000 pages; two printing establishments at *Smyrna*, embracing a stereotype foundry, and founts of type for almost all the principal languages of the surrounding countries; an Arabic press at *Beirut*; and a press at *Oormiah*, among the Nestorians of Persia. About forty tracts (including Robinson's Scripture Characters,) have been adopted for publication at *Syria*; about fifty approved tracts, and the Saints' Rest, Pilgrim's Progress, and Flavel's Touchstone, have been issued from the press lately removed from Malta to *Smyrna*; eight issued by Rev. Mr. Brewer, at *Smyrna*; and ten tracts of the American Society are published by the Church Missionary Society at Malta. Proposed appropriations, \$6,500.

In Africa, are 19 missionaries and assistants; the South African Female Tract Society, at Cape Town, has issued six approved tracts and Pilgrim's Progress; and Rev. Dr. Philip says, nothing is now so much needed as means for printing tracts. Proposed appropriation, \$500.

At the Sandwich Islands, (including reinforcements now on the way) are 90 missionaries and assistants, with a printing establishment, issuing 10,000,000 pages annually; two tracts adopted, and a number of Scripture Tracts printed. Proposed appropriation, \$1,000.

In India, the missions to the Mahrattas, in Ceylon, Orissa, and other parts of Southern India, and in Northern India, embrace (including reinforcements on the way) 160 missionaries and assistants, with a printing establishment and type and stereotype foundry among the Mahrattas; three presses in Ceylon, two in Northern India, and numerous tracts issued by the Calcutta Tract Society, in various languages; 13 tracts adopted in Mahratta, 30 in Tamul, 2 in Orissa, besides Pilgrim's Progress in several languages. Proposed appropriation, \$7,000.

In Burmah are 48 missionaries and assistants, and 30 native printers; 5 presses, 2 wholly occupied with tract printing, and a stereotype foundry; 24 tracts approved; the whole bible printed, and operations extending among the Karens, Talings, &c. Proposed appropriation, \$4,000.

In China and South-eastern Asia are 49 missionaries and assistants; a press at *Canton*, a large printing establishment at *Singapore*, with a stereotype foundry and type in various languages, and 11 Chinese block-cutters and printers at work; 4 presses in *Siam*, and one among the *Shyans*;

9 tracts adopted, and many large Scripture tracts issued. Proposed appropriations, \$9,800.

SUMMARY.—659 missionaries and assistants, of whom nearly 200 are ordained preachers; upwards of 500 have been sent out from the United States, of whom 17 are printers, and the remainder are native teachers, printers, or assistants, supported by our various Missionary Societies. *Eighteen mission printing establishments, four of which embrace stereotype foundries; and twenty-nine presses in operation, besides six Tract Societies in Europe and the laborers in Russia; 359 tracts and 16 volumes issued in common with the American Society, or approved by the Publishing Committee; and the Society and the various Institutions aided, issue tracts in fifty-six different languages, embracing a very large part of the earth's population.**

Shall all these laborers be told that the American churches are sunk in so deep poverty, or have allowed the love of the world so to absorb the spirit of benevolence, that further aid may not be expected? That they have forgotten their Savior, their vows, and perishing millions for whom he died? Shall our brethren who have been borne out on the arms of our faith, and the pledges of our support, relinquish their plans, lay aside their translations, stop their presses, disperse the native printers, seal up the truth of God, and hide it from the eyes of inquiring millions? Who shall bear this responsibility? bear it before God, and bear it to the judgment? Is there an *evangelical pastor*, who will not do so much as to bring this cause without delay before his people, and see that their contributions are transmitted? Is there an officer of an Auxiliary Society, who will not attempt to rouse it to action in favor of this object? Are there any individuals, male or female, ransomed by blood divine, who will not by personal gift, and gaining the co-operation of others, do *what they can*? Is there a Christian so poor that he will not pray for the dews of the Holy Spirit to descend on the society, its officers and agents, and all who take any part in this great work?

By order and in behalf of the Executive Committee.

JAMES MILNOR, *Chairman.*

WILLIAM A. HALLOCK, *Cor. Sec.*

O. EASTMAN, *Visit. and Fin. Sec.*

New York, January 24, 1837.

* From American Board of Commissioners, 454 missionaries and assistants, 16 presses and 3 foundries; American Baptist Board, 162 missionaries and assistants, 8 presses and 1 foundry; Western Foreign Missionary Society, 24 missionaries, and 3 presses; Board of Protestant Episcopal Church, 19 missionaries, and 2 presses.

Languages.—Seneca, Mohawk, Delaware, Ojibwa, Ojoe, Wea, Putawatomie, Shawanoe, Creek, Choctaw, Cherokee, Creole, English, Welsh, French, Spanish, Portuguese, Italian, Dutch, German, Lithuanian, Bohemian, Hungarian, Wendish, Danish, Swedish, Polish, Finnish, Estonian, Russ, Armenian, Hebrew, Greek, Turkish, Arabic, Syriac, Persian, Caffre, Hawaiian, Mahratta, Tamul, Telinga, Oriya, Hindoo, Hindoostane, Panjabe, Burman, Karen, Taling, Siamese, Shyan, Bugis, Javanese, Malay, Chinese.—Total 56.

The proposed appropriations are for China, \$4,000; Singapore and Indian Archipelago, 3,000; Siam, 2,000; Shyans, 800; Burmah, 4,000; Northern India, 1,000; Orissa, 1,000; Telingas, 500; Ceylon, 2,000; Southern India, 1,500; Mahrattas, 1,000;

Sandwich Islands, 1,000; Persia, 500; Nestorians, 500; Asia Minor, 2,500; Sweden, 300; Greece, 2,000; Constantinople, 1,000; Russia, 3,000; Hungary, 800; Poles, 800; Hamburg, 600; France, 800; South Africa, 500; United Brethren, 700; N. A. Indians, 200.—Total, 35,000. Statements showing the claims of each station, with the encouragements, may be found in the Society's Annual Reports, and other documents.

Remittances may be addressed to Mr. O. R. Kingsbury, Assistant Secretary and Treasurer, No. 150 Nassau street, New York, or Rev. Seth Bliss, Secretary American Tract Society, Boston, No. 5 Cornhill. \$20 constitutes a member for life; the addition of \$30, or \$50 at one time, a Director for life.

Donations from January 15, to February 15, 1837.

Alton, Ill.—Mark Pierson, Esq., per Messrs. Griggs & Weld,		\$11,62
New York—Emily G. Gates, per D. Dimack,	4,	
“ —Beriah Bap. ch., Eld. Dunbar pastor, per S. Chapel, tr.,	100,	
Abington, Pa.—I. Phillips, 1,25; John Seamans, ,25	1,50	
“ Asso., per R. Grennell, tr.,	34,17	
Nicholson, Pa., Bap. ch.,	2,59	
Collected in the State of New York by Rev. O. C. Comstock, as ag't of Board,	1002,90	
For For. Miss.	1145,46	
New York, Juv. Benev. Soc. of 1st Bap. ch., for Burman bible, per I. M. Bruce, tr.,	30,	
New York—Mrs. Woodruff, for Bur. Miss.,	1,	
Per William Colgate, Esq.,		1176,46
Tolland, Ct., Bap. ch., mon. con., 9; Mrs. Merrill, for Bur. Miss., 1,		
per Rev. S. Barrows,	10,	
Worcester, Ms., Bap. ch. mon. con., per Rev. J. Aldrich,	107,	
Worcester, N. Y., Bap. Asso., per F. Humphrey, Esq., of Albany,	54,77	
Paterson, N. J., Bap. ch. mon. con., \$4,23; mission box of the Sabbath school, 12,27; mission box of the infant school, 6,—per Mr. C. P. Jacobs, by Rev. C. B. Shute,	52,50	
Columbia, S. C.—Annual donation of “S. C. Columbia,” for the Burman Mission,	100,	
York Co. For. Miss. Soc., Me., Dea. Chas. Swasey, tr., by hand of C. H. Cushing, Esq.,	162,28	
Knoxville, Ill.—Mon. con. collections of different denominations in that place, per Rev. G. Bartlett, by I. G. Sanborn, Esq.,	10,	
Boston, Ms.—Fem. friend of missions—proceeds of gold beads, per Mrs. O'Brien,	4,50	
Virginia Bap. Miss. Soc., for Bur. Miss. 48; for Mr. Mylne's ch., Africa, 20,66; For. Miss. 23,82; Richmond African Miss. Soc., for Mr. Mylne's ch., 27,52—per A. Thomas, Esq., tr.,	120,	
Newberry, S. C., Bap. Bib. Soc., for For. bib., per I. S. Carwile, tr.,	25,	
Sturbridge Asso., Ms., 63,83; S. S. at Three Rivers, Ms., 1,20—per Edward Phillips, Esq.,	65,03	
Caroline Co., Va.—Mrs. Lucy Ann Colman's legacy to the Burman Mission, per A. Thomas Esq., tr. Va. Bap. Miss. Soc.,	700,	
Boston, Ms., South ch. mon. con., Feb. 6, per Dr. Bolles,	7,62	
Richmond Vill., Me., Bap. ch., at mon. con., per Rev. L. C. Stevens,	8,59	
Randolph, Ms., North Bap. ch., mon. con. miss. box, per A. Alden, Esq.,	10,45	
Taunton Bap. Asso.—Bap. ch., Seekonk, Ms., for Bur. bible, per S. L. French, tr.,	29,	
Boston, Ms.—a friend, to be appropriated expressly “for the benefit of schools in Africa,” per Miss M. Webb,	30,	
Bucksport, Me.—Moses G. Buck, Esq.,	20,	
Darlington, S. C., Juv. Miss. Soc., for Bur. schools, per Miss Sarah P. Catlett,	10,	
Mississippi, Bethel Asso., for Bur. bible, per Rev. A. Vaughn,	60,	

H. LINCOLN, Treasurer.

\$2794,13

BAPTIST MISSIONARY MAGAZINE.

Vol. 17.

April, 1837.

No. 4.

QUARTERLY PAPER.—No. II.

APPEALS OF MISSIONARIES FOR FELLOW LABORERS.

A Missionary, writing from Tavoy several years ago, said, "The situation of things here, calls louder for more missionaries at the station than I can possibly do. If a deaf ear is turned to that voice, I despair of mine being heard."

The presentiment has, to a painful degree, proved just. In almost every letter and journal from missionaries, their voice has come to us in tones of invitation, remonstrance, or entreaty; it has been taken up, and borne along over the face of the whole land; it has broken on the ears of multitudes of young men, professed disciples of Christ, many of them called to the ministry, and some preparing to enter it—to whom it is specially addressed;—nevertheless, *few have heard,—few have even seemed to hear.* It was the voice of men who "spoke what they knew, and testified what they had seen."

It is possible, the representations to which we allude, fell on the ears of some whose circumstances precluded at the time a right appreciation of their force. In regard to others, the impression they made on the heart and conscience, may need to be renewed and deepened. With others still, who have since joined the church of Christ, or recently begun their preparations for public service, they were not appropriately, *then*, subject of personal application. They should be collected, a few at least, and placed on record. They are as just, now, as at any former period, and may unitedly effect, what singly they have failed to do.

To say nothing of urgent requests from the Missions in France and Germany, for effective support and enlargement; or of the wants

of Hayti, in our immediate neighborhood, with its solitary missionary;—and not to dwell on the claims of the Indians on our western borders,—of whom a laborious and successful missionary writes, "The fields are white already to harvest: respected fathers, I beseech you, send us missionaries; send us men of devoted souls, men of talents, men of learning;"—we shall restrict our present notices to a few of the appeals from missionaries in *Asia* and *Africa*.

In 1835, Mr. Jones, having stated several reasons for evangelizing Cochin China and Hainan, the latter an island on the coast of China, "so densely populated that thousands emigrate every year to Siam," proceeds:—

"I feel impelled to urge on the attention of the Board, the following:—

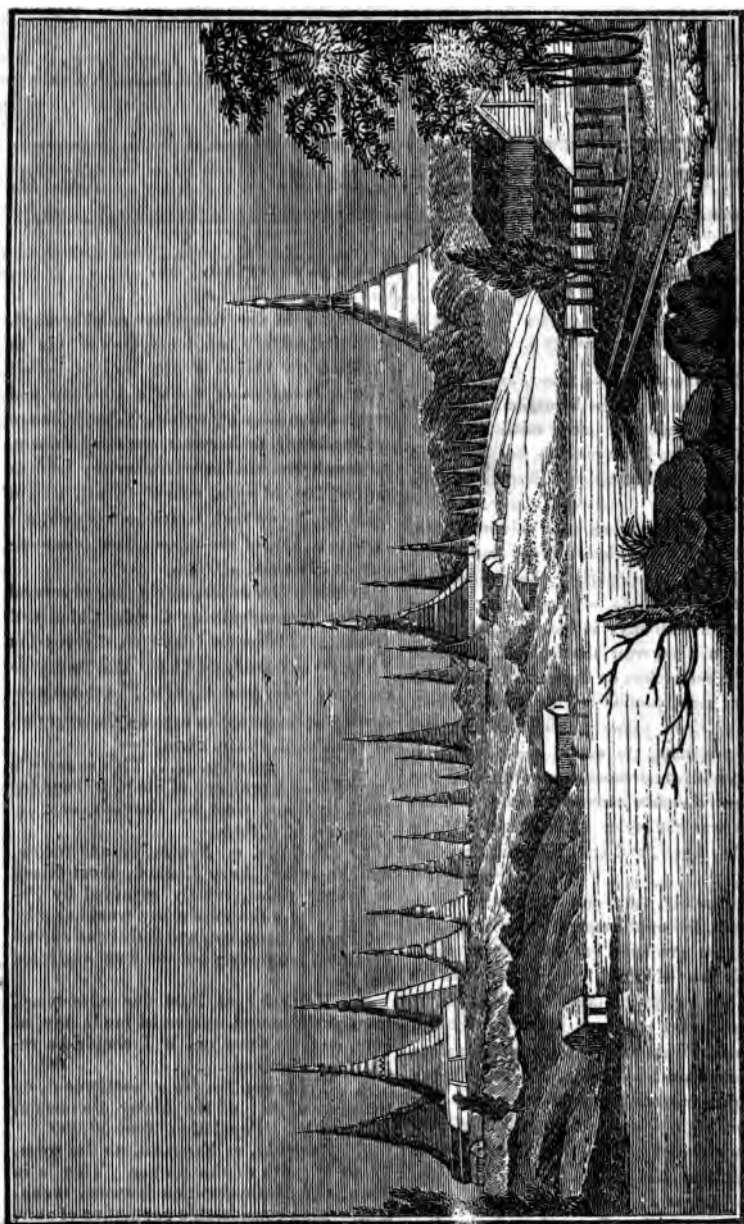
1. *Laos country*. This country is regarded as a province of Siam, is bounded south by Siam, west by Burmah, east by *Yunnan* in China.

2. *Paklâte*, or *Samkoke*, one below, and the other above Bangkok, about fifteen or twenty miles, mostly occupied by Peguans. Here the missionary would acquire the Peguan language, and find about 40,000 of a most interesting but too long neglected people.

3. *Bankok*; at least one missionary, to pursue Siamese, and assist me in my labors, or carry them on, if I should be removed or disabled.

4. *Tringanu*; a Malay settlement, on the eastern part of the Malay Peninsula, 5° north lat. Population 40 or 50,000.

5. *Songkla*, or *Songora*, on the coast, 2° or 3° north of the former. This is in Siam, a romantic situation between mountains—has a considerable population of quite a mixed character, Siamese, Malays, and Chinese. From hence information might be gained relative to all that immense territory of Ligore lying between Songkla and Bankok.



VIEW OF PAGODAS NEAR RANGOON.

6. *Quedah*, or the Siamese country lying along the western coast near Pinang....

7. *Chittagong*... Its population is immense. Situated on a river leading up to Bootan and Thibet, countries of which less is known even than of China. Are the Thibetians never to know the gospel?....

8. *Asam*....."

"In addition to what was said of Hainan," Mr. Dean writes, "it should be remembered that it has a delightful climate, situated between 16° and 20° north lat.—and its partial independence of the Chinese emperor, and its separation from the empire, have left the people to more correct views of themselves, and of their relation to the rest of mankind, and far more accessible to the missionary, than the inhabitants of the continent. Scarcely less can be said of the importance of sending a missionary to labor among the Chinese in *Borneo*.... The interior of Borneo is said to be inhabited by an independent colony of Chinese, consisting of several thousands. The whole Chinese population of the island is estimated at 120,000."

"There is little doubt that, at the present time, Sadiya is the most feasible entrance from the interior, to the empire of China. It is, in fact, precisely such a point of approach as the Board contemplated in their late resolutions. It is situated near the head waters of the Kiangku or Nankin river, which runs through the centre of China.... I hope the Board will avail themselves of this opening of Providence, and immediately send out one or two missionaries, with the view to enter China.... And in case they should at any time be driven from China, they might find a safe retreat, and a fine field of labor among the Shyans.... 'The Shyans,' says the British resident at Gowahatti, 'are a much finer and more intelligent people than the Burmese, and ten times as numerous. Here is an ample field. It is indeed boundless; for it extends over all the north and west of China, and embraces some of the most fertile and most temperate countries on the face of the earth.'... The next object of importance is, as I conceive, the forming a line of communication with Ava, through the Kathéh or Cassay country, the capital of which is Manipur, nearly in a line between Sadiya and Ava, and about two hundred miles distant from each. Manipur district is said to be a very populous and fine country, and is independent of the Burman government. I hope the Board will take measures to occupy that station soon." [Mr. Brown.

Mr. Comstock, of Arracan, writes, in 1836:

"I have been left alone to occupy a territory several hundred miles in length, and averaging something less than fifty in breadth.... Loud cries reached me from Eaga, a hundred miles north of this,—from

Cheduba, as far to the south,—from Ramree, with its more than 6,000 inhabitants,—and in truth urgent calls for help pressed upon me from all directions. What could I do among so many? I have spent a few days where I should have spent weeks; and to many important places I have not been able to go at all.... O that there were laborers to enter in, and gather fruit unto everlasting life.... Certainly a missionary should be stationed at Ramree, and that immediately. The Sandoway district, at the southern extremity of the province, contains about 25,000 inhabitants, and how shall they hear of Him who alone can save from hell? Surely a family should be located in that district. The Akyab district is much larger than any other. Its population is, I believe, about 125,000. Here is a missionary under the patronage of the Serampore brethren, with three or four native assistants. More laborers are greatly needed in that district. The Kyens and other hill tribes are quite numerous, and who shall go upon the mountains to seek these lost sheep and bring them into the fold of Christ?... 'These are good words,' say the people, 'but we live far away, and have no Jesus Christ's teacher, to tell us how to escape eternal hell.' Said some men whom I met at Ramree, 'We want to talk a long time with you, and can you not come and spend a few days at our village; it is large, and the people know nothing about the religion of Jesus Christ.' But no, the people must cry for 'pity and a Jesus Christ's teacher' in vain; there is none to respond to their entreaties, and go to break to them the bread of life."

"Were ever a people prepared for the gospel, surely the Karens are that people. But Christians have been waiting so long for 'the Lord's time,' before they have engaged in missions, that when the heathen would 'cast their idols to the moles and bats,' they have none to guide them into the way of truth.... Last Sabbath three Karens spent the day with us, who had travelled a road hitherto deemed impassable; repeatedly and repeatedly swimming streams which, from my knowledge of the country, must now be rapid torrents; and all for the privilege of spending one Lord's-day with a few disciples of Christ. Now, it is for our 4000 churches to say, whether such a people, who are *literally* crying, 'Come over and help us,' from Malayalim on the south, and Siam on the east, to say nothing of the north, where they belong to the Maulmein brethren; it is, I say, for the 3 or 400,000 Baptists of America to determine, whether such a people shall have three or four missionaries to point them to Him, whose we are, and whom we profess to serve." [Mr. Mason, in 1831-2.

"When I reflect how little is doing to enlighten the many thousands who throng this city and the hundreds of cities and

villages around, I feel greatly distressed. . . . When I had two faithful assistants, and some hundreds were hearing the gospel daily, I felt animated and happy. I saw multitudes moved as by one spirit, to inquire about God, and eternal life. But now, alas! how changed! the city given over to idolatry; but little strength myself, and no one able to render me assistance. O God, have mercy on Ava; have mercy on the surrounding cities and country. Have mercy on those who come not up unto the help of the Lord against the mighty. Have mercy on those who hear the cry 'Come over and help us,' and yet will not come: let not the thousands who are here perishing in their sins, rise up against them in the day of judgment."

Mr. Kincaid, in 1835.

"Some come two or three months' journey from the borders of Siam and China,—'Sir, we hear that there is an eternal hell. We are afraid of it. Do give us a writing that will tell us how to escape it.' Others come from the frontiers of Cassay, a hundred miles north of Ava,—'Sir, we have seen a writing that tells about an eternal God. Are you the man that gives away such writings? If so, pray give us one, for we want to know the truth before we die.' Others come from the interior of the country, where the name of Jesus Christ is a little known,—'Are you Jesus Christ's man? Give me a writing that tells about Jesus Christ.' The fact is, that we are very weak, and have to complain that hitherto we have not been well supported from home. It is most distressing to find, when we are almost worn out, and are sinking, one after another, into the grave, that many of our brethren in Christ at home, are just as hard and immovable as rocks; just as cold and repulsive as the mountains of ice in the polar seas. . . . Those rocks, and those icy mountains, have crushed us down for many years."

[Mr. Judson, in 1831.

"We are in distress. We see thousands perishing around us. We see mission-stations opening on every side; the fields growing whiter every day; and no laborers to reap the harvest. . . . O God of mercy, . . . have mercy on the Board of Missions, and grant that our beloved and respected fathers and brethren may be aroused to greater efforts, and go forth personally into all parts of the land, and put in requisition all the energies of thy people. Have mercy on the churches in the United States,—hold back the curse of Meroz,—continue and perpetuate the heavenly revivals of religion, which they have begun to enjoy,—and may the time soon come when no church shall dare to sit under Sabbath and sanctuary privileges without *having one of their number to represent*

them on heathen ground. Have mercy on the Theological Seminaries, and hasten the time when one half of all who yearly enter the ministry, shall be taken by thine Holy Spirit, and *driven into the wilderness*, feeling a sweet necessity laid upon them, and the precious love of Christ and souls constraining them."

Missionaries at Maulmein, in 1832.

"Africa presents to the eye of the Christian and philanthropist a most interesting field for exertion. If there is a heart touched with sympathies for human woes, here is a field where his sympathies may ripen into action, and where he may give full scope to all his desires for benevolent effort. . . . The climate we do not believe to be so fatal as we once anticipated. The actual suffering from heat is not so great ordinarily as from the heat of July and August in New England. . . . We have heard with joy that some more brethren have gone out to Burmah. May the Lord continue to bless that field till it shall become fertile as the garden of God. But will not some of our brethren, instead of passing round the Cape of Good Hope, just stop, and cast their eye upon poor bleeding Africa, and be induced to step ashore, and spend their brief span of life in pouring into *her* wounds the oil and wine of gospel consolation."

[Mr. Crocker in 1836.

"It may reasonably be asked," say the Directors of the London Missionary Society,—and the question is equally pertinent here,—"what would it avail the 360 millions of China, could the missionaries of the cross traverse the so called Celestial Empire in all its breadth, from the Japanese sea to the plains of Thibet; and in all its length, from the Uralian mountains to the Siamese border; with as much facility as they can pass from one extremity of India to another; if suitable men were not disposed to enter the field. . . . With the views and feelings on the subject of missionary work at present prevailing in our colleges and churches, have we any just reason to conclude that this feeling would secure a more adequate supply of faithful laborers than have been found willing to enter India, and other parts of the world,—where the events of Providence concur in the most remarkable manner with the injunctions of the word of God, to invite the spiritual reaper; and where no impediment exists to the most vigorous prosecution of his work? *Nevertheless, provinces containing millions, and cities containing hundreds of thousands of inhabitants, remain year after year without one friendly voice to tell of the Lamb of God, which taketh away the sin of the world; each individual bearing witness as their generations successively pass into eternity, 'No man canETH FOR MY SOUL.'*"

American Baptist Board of Foreign Missions.

Karens.

JOURNAL OF MR. MASON.

Excursion to Toung Byouk and other villages—Baptisms.

Toung Byouk gala. Jan. 26, 1836. It is heart-cheering to look on the Christian faces around me, remembering as I do, that on first visiting this region south of Tavoy, not a single individual throughout the whole length and breadth of the country unto Mergui loved the gospel, or obeyed its precepts. The little flock around me increases, though slowly, every year, and on Monday last I baptized four from a list of twenty-one that have applied for the ordinance, and although among the remaining seventeen some have fallen from the promising state in which they once were, yet there are none concerning whom I have not hopes, and several will doubtless be baptized by br. Wade when he makes his promised visit, the next or the following month. To the above who have asked for baptism, must be added some six or eight that have promised to renounce their evil practices, and endeavor to obtain new hearts; with many others that listen and speak favorably of Christianity. A head man in the neighborhood, that had heretofore been decidedly opposed to the gospel, has, since I have been here, publicly declared his intention to become a Christian; and a man that on previous visits hung around as a mere listener, in fear of his ungodly father-in-law, obtained strength enough on Sunday to declare his intention to give up all for Christ, and request baptism.

Miss Gardner, who accompanied me to this place, returned in the boat to-day. Her visit has been, I trust, accompanied with a blessing. No white woman had ever been seen in the region before, and the Christian women highly valued her instructions. She held an interesting prayer-meeting with them on Saturday, and seized every opportunity to impart to them religious instruction, and to teach them their appropriate duties. While I write, "Oh, how I feel," cries one of the Christian women, crouching around the fire, "for the maiden teacheress, and long to see her again. Perhaps she is at this moment at the mouth of the

river, in danger of being driven out to sea."

27. Saw-kwa-lo. I am comfortably seated under the wide canopy of heaven by a Karen fire, and have become so perfectly naturalized to a wandering life, that I have thoughts of sleeping by the fire in preference to sleeping in the house, where it is so much colder. The house is inhabited by one of the men that I baptized on Sunday; but his wife remains much opposed to the gospel. Still, I trust, she will ultimately be brought over to the faith of the gospel. One of her daughters seems very anxious to become a Christian, as does also the daughter of another man that I baptized among the last. The head man of the district came to visit me in the afternoon, and listened with great interest while I read and talked to him, for an hour or two before dark. At worship he and another family from a neighboring house, gave good attention, and told me before they returned, that it was very pleasant to hear the word of God, and they would endeavor to observe it. I have a strong confidence in God, that many of these precious souls around me, will yet be gathered into the fold of Christ.

I have repeatedly been reminded to-day of the going forth of the seventy disciples. Here are eleven persons in company, going forth they know not whither, with all their goods and chattels on their backs, to preach the gospel and teach school, wherever we can find people to receive them. It is a great, very great privilege, to labor among such a people. A people that literally and cheerfully give up home and friends for Christ; and having put their hands to the plough *never* look back, but pressing forward, are ever emulous of doing something, "to usher in the millennial year."

Bamboo Falls—Boiling Springs of Pai—Mountain Villages.

28. Bamboo Falls. "The silent moon is gazing on the virgin waters of as pure a stream as ever leaped from cliff to glen since the flood. Its bed is a chasm, its course torrents and cascades, and its banks precipices capped with mountains. We have heard the praises of God echoed from base to base, and from summit to summit; and our

spirits are refreshed from the fatigue of walking on the slippery rocks half the day, over our knees in water. In one part of our course our path was crossed by a chasm of water, at the foot of a cascade, to which we could find no bottom, while the banks on each side rose from the water's edge in precipices of rocks several hundred feet high. After some delay, we succeeded in bridging the abyss with three bamboos, on which, one at a time, we all reached a jutting rock, whence we clambered on our way up the stream again. My couch is under a tree, with a dozen Karens around me, and a fire on each side, where I am likely to sleep as soundly and as sweetly as in the midst of civilization, though the fresh-trodden tracks of the rhinoceros are around us. Fatigue smiles at a hard bed, and religion says to every apprehension, "Peace, be still." The man with whom I staid last night, saw me perform what he considered two surprising cures on persons with fever at Toung Byouk, and was therefore anxious this morning to have some of the medicine left with him, to use in the event of being attacked with fever. I pity this people exceedingly in their sicknesses.

30. We found a man in the woods to-day, that listened attentively and confessed readily, as all do, that his sufferings were the consequences of transgressing the commands of God. He seemed pleased with the idea of a school, and promised to send his children, should one be established in the settlement. A further walk of a few hours brought us to the first house with which we have met the last two or three days. The owner has followed us to hear the gospel, to *this* place, where there are three or four houses, but the people are so riotously intoxicated, that in preference to taking my place in a circle of drunkards, I came down to the bank of the stream, and selected a friendly bunch of bamboos that have kindly lent me their shade for a habitation, and where I expect to spend the Sabbath, and the two succeeding evenings before me. In one of the houses I found a woman tolerably sober, but the only sentence she would utter, was, "If the bird goes black, we go black; if the bird goes white, we go white;" meaning she would follow the leading man whether he went right or wrong. We had two promising young men at worship this evening.—One of our company observed in conversation *day, that the Karens had nothing to*

eat but the seeds of the bamboo in "Alompra's famine." Thus it is with "the mighty men of renown." The poor associate them with their sufferings alone. The Karens know nothing of Alompra in their annals, but that he was a chieftain, carrying devastation, sword, and famine, wherever he went.

Feb. 2. Boiling Springs of Pai. We are now at the house of San-kaw-tu's brother, and where he is coming to teach school at the commencement of the rains. The brother is not particularly promising, except as being desirous of learning to read; but of all in the settlement, I should choose him for patron to my school, being a man of great influence, with five or six brothers and sisters about him, and their families. Under the Burman government he was the chief of all the Karens in the Pai valley, and he still retains the command of a district. Moreover, he is a man of superior natural talents, and is well versed in the Burman books for a Karen. His brother, whom I baptized a little more than a year ago, is also a man of good mind, and promises to become a very useful assistant.

The house in which I am seated is not a hundred yards from one of the greatest natural curiosities in the province—a hot spring, where the water actually comes boiling out of the earth. The springs are probably a thousand feet above the plain below, and show themselves in two places in the midst of a cold water stream. The upper spring is a small hole, not more than two or three inches in diameter, in the crevice of a rock, where the water comes bubbling out, and steaming up, as hot as any water can be boiled. The second place is a short distance below, where the stream is pouring over the granite rocks in a succession of cascades, and between the crevices of these rocks the boiling water bursts forth, throwing up a volume of smoke some twenty feet high.

3. We are in a village of four or five houses, on the top of the mountains that divide the Pai valley from that in which runs the Palouk. Although a couple of thousand feet above the plain, here is plenty of good land available for cultivation, and an abundance of water. The prospect from some of the knolls is splendid, displaying the whole range of high mountains in the distant perspective, and the Pai valley at the foot of the spectator, with its thick forests of a hundred hues, dwindled in the distance to the likeness of

mass or many colored lichen. These hills are famous among the Karens, as affording a retreat from the persecution of the Burmans. More than a hundred families lived secreted in the dells and dens of this neighborhood, unknown to their Burman rulers; and I have every reason to believe that there are many families living here now, unknown to government or their agents, which makes the people exceeding shy of me, as they are afraid I shall report them, and bring taxation down upon them, of which a Karen has a great dread. Still, we had a goodly number at worship this evening, and I scattered the Christians around in the houses; so that every one has heard the gospel.

(To be continued.)

Chinese.

EXTRACTS FROM A LETTER OF MR. REED.

Messrs. Reed, Shuck, and Davenport, with their families, arrived at Singapore, it will be recollected, on the 31st of March, 1836. On the 20th of June, Mr. and Mrs. Reed with Mr. Davenport took passage for Bangkok, leaving Mrs. Davenport, who was threatened with a liver complaint, till the return of Mr. and Mrs. Jones from Pinang, when, if her health permitted, she would proceed to Bangkok in their company. Letters since received from Mr. Jones, inform us that he and his family reached Singapore July 11, and were to sail for Siam, with Mrs. D., on the 19th. Mr. and Mrs. Shuck were to continue at Singapore.

Our first extract from Mr. Reed's letter is dated "British Bark, Sarah, off the Eastern Malay Coast, June 23, 1836."

On Tuesday, the 21st, at 7 o'clock, A. M., we were under weigh, and a fresh breeze soon carried us past Point Romanian into the China Sea, on our way to the city of Bangkok, where we hope to arrive in the course of the ensuing week. Our situation on board is pleasant, and our captain is kind and obliging, cheerfully allowing us the privilege of giving thanks at table, and of attending morning and evening devotions in the cabin. Himself and officers are generally present, and without solicitation kneel with us, as does another passenger, (a Roman Catholic,) who expects to engage in commercial business in Siam. For the tokens of our Heavenly Father's kindness, in the privi-

leges here enjoyed, our hearts are truly grateful, and we cannot but hope that, through grace in Christ Jesus, we may exert a healthful influence, on our passage.

After detailing a few incidents connected with their embarkation, illustrative of strong maternal and filial love in the case of a Tio Chew youth, whom he wished to take with him to Bangkok, in conflict with the lively interest which had been excited even in a heathen bosom by Christian kindness, Mr. R. proceeds:—

27. Gulf of Siam. Yesterday was to us a day of some interest, and the religious exercises on board were listened to with apparent solemnity by the officers and crew. At 11, A. M. we had a sermon from Psalms iii. 8, and at 5 1-2 P. M. br. D. and myself went forward and read the 3d chapter of John, and made some remarks on the great love of God in the gift of his Son, and the obligation of all, at once to embrace the offer of mercy through him.

I had previously distributed a few tracts among them; and now the offer of bibles to those who were destitute, and would read them, was joyfully and thankfully received. One of them has just now given me the names of five who wish for bibles, and when I proposed to have worship in the fore-castle each evening, he expressed much joy, and even said that they had spoken of it themselves this morning. I trust it cannot but give joy to those that love the souls of men, to know that, while going from place to place, and unable to do much in the immediate work for which we are sent, we yet have opportunities to do good in preaching "Christ crucified" to a neglected class of men, and of distributing the publications of those noble Institutions, the Bible and Tract Societies. O may every missionary and every Christian feel more fully the spirit of the Apostle, and "be not weary in well doing."

The following extract respects their

Arrival at Bangkok.

July 1. Day before yesterday we early anchored in shoal water, as we supposed, near the mouth of the Meinam; but, on sending off our boat to some fishermen near by, we ascertained that we had mistaken our position, and were obliged to sail some three or four leagues east, where we dropped anchor in 2 1-2 fathoms at low water. Our boat went immediately to Pak-Nam, a few miles up the river, for a pilot; and owing to

strong winds from the sea, was unable to get off till this morning. It is now the height of the S. W. monsoon, and in the afternoon the waters are much troubled. In the morning it is more calm. We shall lie here till four or five P. M., for the return of the tide, as at low water there are only six or seven feet on the bar, at the mouth of the river. Our pilot is apparently a fine old man, of 56, and is quite familiar, and speaks a few words of English. A line from br. Dean at Bangkok, brought by Mr. Hunter, informs me of the sickness of his child.

22. Of our reception here, the jealousy of government men, and of our future prospects, I need say nothing, as br. Davenport informs me that he has particularized. My efforts to the contrary notwithstanding, I have been much interrupted in my studies, and it is but a few days since I have had a new teacher.

"Tender mercies of the wicked."

28. This morning, in going to the bazaar, I passed a man who lay mostly covered with mats or filthy rags. Beside him was a large basket, into which an individual threw a few cowries, (shells, used for money,) which induced me to think him a beggar fallen asleep. On my return an hour after, he was in the same position, and I soon ascertained that he was really dead. The multitude were passing heedlessly on; and when I mentioned his case, and pointed to the dead man, all I could get from them was an unmeaning vacant laugh. My feelings were shocked at the brutality of the people; but the sensibilities of my soul revolted in a still greater degree, at what I was soon compelled to witness. I had passed but a few rods, when my attention was arrested by a groaning on the road side; and, turning my eyes, I saw a most pitiable object lying just off the path, with his head on a hard pole, and his body wrapt in a coarse mat, apparently in the agonies of death. In vain did I try to interest the people, and in broken Chinese tell them that they were bad men; for none would pity or assist him; and I was obliged to leave him, his groans falling on my ears till I had proceeded some distance. Then, if ever, did I rejoice that I was on heathen ground, and permitted to do something in disseminating the "glorious gospel of the blessed God," which alone is able to soften the flinty heart of man. Full well do the heathen now sustain the

character given them by the inspired apostle; and perhaps no trait is more prominent, than what is couched in the term "unmerciful;" and more strongly than ever before, was I reminded that "*the tender mercies of the wicked are cruel.*" I had just seen them give bountifully of their rice, and fruit, to the profitless, lazy priest, and spend prodigally their money, in purchasing gilded and other ornaments for their senseless gods. When, O Lord, shall thy kingdom come, and thy will be done, as in heaven, so in earth?

FRANCE.

EXTRACTS OF A LETTER FROM MR. SHELDON, DATED PARIS, NOV. 2, 1836.

On Sunday the 23d of October, I had the happiness of administering to the little flock in this city the Lord's supper. It was an interesting, and I trust profitable occasion. It was the first time I had ventured to conduct an exercise exclusively in the French language, and I was not free from apprehensions that I should make myself but very imperfectly understood. But the result was better than my fears had anticipated.

In accordance with the instructions of the Board, I have done something in the way of distributing tracts, and have supplied the members of our church in Paris each with a number of copies, with directions to distribute them to individuals as they shall have opportunity.

Obstacles to success—Catholicism, Rationalism, and Infidelity.

You are already well acquainted with my situation in Paris, and with the obstacles against which I have to contend. There is here every thing to divert the mind from the deep and steady consideration of religious truth. Yesterday was the festival of *All Saints*, and the Catholic churches were thronged with individuals of all classes and characters, attracted by curiosity or superstitious regard, to hear the music, to see the splendid priestly vestments, and witness the imposing ceremonies which belonged to the occasion. To-day is the *fête des trépassées* in which prayers are offered for the dead, particularly for those who died by violence, or remote from their friends, and in circumstances which deprived them of such religious offices as in Catholic countries it is customary to pay to those who are on

the point of leaving the world. Crowds of people will resort to the cemeteries for the purpose of ornamenting the tombs and monuments under which repose the ashes of their friends, and of others who have earned a claim to remembrance or gratitude, with chaplets and beads tastefully arranged; while, as I understand, there will be in the churches an exhibition equally well fitted to captivate the senses and the imagination, as that displayed on the preceding day, and admirably contrived to inspire the mind with feelings which it would be strange indeed if many of the attendants should not mistake for the genuine sentiments of religion. It is by pomps and ceremonies such as these, frequently exhibited before the eyes of multitudes here, that the Catholic religion continues to exert a powerful influence over the minds of a considerably large portion of the inhabitants of Paris, and of the other large cities of the empire, while in the smaller towns and hamlets throughout the nation it maintains a sway, which, with some few and rare exceptions, is almost wholly undisputed. It is impossible not to feel under what great disadvantages any attempt to convince this class of persons of their errors, must be made by the teachers of a religion which foregoes and disowns any other means of recommending itself than an appeal to the Bible, and to the reason and consciences of men for its truth.

I wish I could say that the other portions of the population in the midst of whom I am placed, were more accessible to evangelical instruction than the class just described. But how can this be said by one who has had an opportunity of observing their tastes, habits, and amusements? Many of them identifying, perhaps, the form of religion with which they are most familiar with the religion of the New Testament, consider Christianity as an obsolete thing, which has spent its force and is no longer capable of conferring any benefit upon individuals or society. If urged to read the scriptures for themselves, and put themselves into possession of the means of forming a more just judgment of what efficacy there is in Christianity, they instantly reply in substance, 'that it is all a vain and useless matter; that the subject is too trivial to merit so much labor; that if there were any thing true and important in the Christian religion, it would have been found out before this time by the distinguished literary men and philoso-

phers who never fail to examine all such questions to the bottom, and who conduct their inquiries without prejudice; and as the greatest proportion of these writers make very small account of it, we may very well spare ourselves any idle trouble of inquiry about it.' Now, plainly, where such a state of mind as this exists, there is little prospect of making any direct personal appeal without a painful feeling that it will most certainly be slighted. I have had conversation with some persons who realize exactly the above description, and I daily see numbers who appear in all respects to resemble them.

And then there exists, as you do not need to be told, another pretty numerous class, who are avowed infidels, and fortified in their infidelity. In this class are included many of the most learned men in the kingdom—a portion, at least, of the professors and lecturers in the Universities and in the Medical School, and many of the writers in the journals and periodical publications. It is true their infidelity is not uniformly of the very same hue. Some are simple materialists, believing that the soul of man is nothing more than a result of organization and that all thought and consciousness cease as soon as the material frame-work is dissolved. This is that species of infidelity which is most in vogue among the *amateurs* of the physical sciences: I call it, for distinction's sake, the *infidelity of organism*.—And there is another variety which does not seem to differ much from *pantheism*; it takes, however, the more imposing name of '*philosophie humanitaire*,' (humanitarian philosophy.) It appears by an article in the last *Semeur*, that the object of this system is to lead on a new development of human energy and virtue, by inculcating the doctrine that God and the universe are the same thing. The advocates of this system seem to think vastly more, how much it exalts man, than how much it degrades God. If they only inverted the order of their ideas—that is, if they considered, that by first effacing the distinction between the Creator and the creation, they inevitably degrade *man also*, they might be awaked, one would suppose, out of their philosophical dream, and be restored to the full exercise of their senses.—I might mention, as a third form of infidelity now existing, the *infidelity of natural religion* in the strict sense of the word. This is of a more sober character than either of the kinds before referred to. It acknowl-

edges the existence, and, to some good degree, the attributes and moral government of God, the immortality of the soul, and of course the *possibility* of future rewards and punishments, though, as in other parts of the world, it says but little on this last article. This is substantially the religion which is taught by Rousseau, in what is accounted one of the most finished of his productions, his *Emile*.* There may be found here some other particular modifications of infidelity, but I will not stop to specify them. I will only add a remark, which is sufficiently obvious to any one who has lived long in Paris, that, after all, there are other more formidable obstacles to the diffusion of the gospel widely here, than the scientific unbelief, which, under different forms, infects the lettered class, or, at least, a large portion of it. Still it is impossible to deny that the writers and teachers in question exert a widely pernicious influence. Who can be here long, and not feel that it is so?

But it is the theatres, the brothels, the gaming-houses, the licentious paintings and books, the facilities for practising every species of vice which can be named, and the too general laxity of morals, which constitute the greatest impediment in the way of one who sincerely desires that the gospel may be brought to bear on the minds of the people in this city. I know that to the eyes of the stranger, who should be here only for a few weeks, much of the exterior of society would appear fair; but it would not require a very long time to reveal to him, beneath the polished surface, a state of morals frightfully corrupt. Certainly this aspect of society, this condition of individuals who are mortal and accountable, renders the communication to them of religious truth and precept particularly necessary.

EXTRACT OF A LETTER RELATIVE TO
CATHOLIC INTOLERANCE.

Some additional views of the nature of the obstacles to be encountered by Protestant missionaries in France, are presented in the following extract from a communication of G. de F., correspondent of the N. Y. Observer.

I have already written to you of Mr. Pillot, who was appointed minister of

* See *Profession du foi du vicaire Savoyard*, Liv. IV.

the Universal Christian church. This pastor, who preaches doctrines very like those of Unitarians, was summoned to appear before the court of Versailles, and condemned to six months' imprisonment, as guilty: 1st, of having set up religious worship, and met more than twenty persons on stated days, without leave of the government; 2d, of having worn the badges of a Catholic priest, though not consecrated to the priesthood; 3d, of having broken the seals of the magistrate affixed to the door of his church.

Mr. Pillot appealed from this decision to the royal court of Paris, and on the 30th November, in the midst of a numerous concourse of spectators, the cause was formally heard. I will not give the particulars of this trial, which would have little interest for your readers, since they consist of judicial discussions of the laws relating to liberty of worship in France. The following is from the address of Mr. Pillot's counsel, and seems to me to state the case correctly in a religious point of view.

"It would be easy to show, that a free government is more favorable to religion, than the systems of privilege and intolerance. To be convinced of this, it is enough to examine with attention and candor the progress of religion since the revolution of 1830, that is to say, since the time when the Catholic religion was placed on the level of other denominations by the common law. From that moment, we may remark that the warm disputes against Christianity ceased, and the maxims of *Voltaire*, adopted by the old liberal school, were abandoned to pamphleteers of the lowest class.

"Now, in books of mature thought, which issue from our press, Christian creeds are expounded respectfully; they are announced as sacred and useful truths. A decided reaction has taken place; the age of hatred and infidelity has passed away; religious doctrines spring up on all sides, and the connexion is traced between the wants of the age and the fruitful principles of Christianity. The world believes anew, and returns to God. All this is so, gentlemen, because religion has in fact, as well as in law, become a matter of conscience and of liberty.

"But if the Catholic religion renews its former pretensions, if it resumes its tyranny and intolerance, if it is made an affair of the government, if civil magistrates are its apostles, and soldiers its ministers, then, gentlemen,

you will again see religion the object of fierce dispute; then those men, who, under the influence of liberty, yielded to religious impulses, will feel impelled to defend their rights, and, collecting the old weapons of infidel philosophers of the last century, will contend with violence against a religion that assumes not to save, but to govern the world."

In spite of these reasonable and just reflections, the sentence against Mr. Pillot was confirmed. He must spend six months in prison, for having explained, in his own way, the doctrines of the Christian religion. This is a serious matter, and deserves the attention of all religious men. It is not Mr. Pillot, but the principle which has been settled in the case of this Unitarian pastor, which gives importance to this decision. Evidently, religious liberty no longer exists, when not more than twenty persons are allowed to meet for worship. If a Unitarian chapel is shut up to-day, to-morrow an evangelical church may be shut up. If a man is summoned before the court, who may have committed some faults in his private conduct, and is put in prison for preaching without authority, to-morrow an irreproachable Christian may be imprisoned under the same pretext. The friends of the gospel in France will not remain inactive in such circumstances; they will defend the liberty of worship in their journals; they will send petitions to the Chambers; they will address the deputies individually, to have this question brought before the national tribunal; they will, in fine, employ all lawful means to secure liberty of worship.

As to the Catholic journals, they quite exult at these prosecutions against dissenting chapels, and seem about to revive the maxims of the sixteenth century. They loudly proclaim that the Catholic religion ought *alone* to be protected and salaried by the state, and that other modes of religious worship should only be *tolerated* by special favor, with a view to lead back the *straying*; otherwise, this tolerance would be criminal and disorderly. They add that a government which places all religious denominations on the same level, is a *septical* and *atheistical* government; and further, that liberty of worship is a *sign of religious anarchy and disorder in a nation*.

EVANGELICAL EFFORT IN FRANCE.

To relieve in some degree the sombre shades of the preceding sketch, we insert the following notices of the operations of French Evangelical Societies, from a communication made to the Corresponding Secretary of the Foreign Evangelical Society, and published in the N. Y. Observer of March 11.

The *Protestant Bible Society*, which was the first formed in this country, and which confines its operations wholly to the Protestant population, still continues its labors, though, from the limited field which it cultivates, and the fact that much has been done in that field, as well as from other causes, it is not very efficient. Last year it put into circulation some five or six thousand Bibles and New Testaments, a large number of which were given to catechumens and newly married persons. I do not know that any change in its course of proceedings, or augmentation in exertions, is taking place this year.

But the *French and Foreign Bible Society*, which was formed some four years ago, and which is engaged in the distribution of the sacred Scriptures among both Protestants and Catholics, and which is even beginning to operate in foreign countries, is unquestionably gaining strength every year. Last year it printed the Bible or New Testament in seven forms, and in the German and Spanish languages, as well as in the French. It put into circulation upwards of 15,000 copies of the Word of God during that year. This year its operations are even more extended, and it is endeavoring to supply with the Scriptures as many of the young conscripts of the army as are willing to receive the Word of God. You are aware that the army of the line is increased every year by a conscription of nearly eighty thousand, including the cavalry, to supply the places of those whose time of service expires. Probably not more than fifty thousand, in the present state of things, actually enter into the service of the annual conscription. It is of great importance that these men should be supplied with the Scriptures as far as it is practicable. The present is the first year in which the society has made any thing like an extended effort to effect this supply. At the same time they have turned their attention to the marine of the kingdom, and one of the members of the committee spent almost all the summer in visiting Havre, Brest, Rochepot, and

other seaports, with a view of carrying into effect the resolution adopted by the society in relation to this subject. I am happy to say, that he has met with encouraging success. But whilst the society is increasing its efforts in behalf of France, it is not less active in its incipient foreign enterprises. Of these, the most important and the most encouraging is the distribution of the Scriptures in the Spanish language. Last year, through the liberal aid of the American Bible Society, the French and Foreign Bible Society procured the plates for the New Testament in the Spanish language, and published one edition, which was readily received by the Spanish emigrants in the South of France, and not a few copies penetrated into Spain itself. This year that blessed commerce is going on still more vigorously. And not only so; a Spanish printer and bookseller of Barcelona has recently proposed to the society to publish in that city, at their expense, the entire Bible, and put a large edition before the public.

The *Paris Tract Society* advances well. Besides its French, German, Italian, and Spanish series, it has commenced publishing tracts in the *Breton* language, a dialect which is extensively spoken in the west of France, in what was formerly called Bretagne or Brittany. The operations of this society are enlarging annually. And it is of vast importance that it should be sustained in its efforts. This society circulated last year about half a million of tracts. It will probably exceed that number the present year.

One of the most important societies, though not much known, is a society in this city which maintains public worship in the chapels in the rue Taitbout, and the rue St. Maur, and also supports the school establishment in the latter street, in which there are near eight hundred pupils. The Rev. Messrs. Grand-Pierre and Audebez preach alternately in those chapels, and the Lord is smiling on their labors. As to the schools, they are eminently useful. It is delightful to see nearly 800 children and adults (the adults attend the night school,) attending upon instruction of the very best kind, given by pious and faithful teachers, and where the Bible is the foundation of all the religious knowledge which is imparted. The rue St. Maur, where these schools are, is in the Faubourg du Temple, and has long been known to be one of the worst parts of Paris. Nothing can

be more cheering than to see this excellent establishment, (for all the schools, infant boys, girls, and adults, with the exception of those for *boarders*, are in one building or range of buildings,) where so many youth, children of workmen, are receiving such excellent instruction. But why should there be but one such establishment in Paris? Simply because the Society has not the means to do more. It owns the building occupied by its schools, and pays the instructors and ministers, furnishing every thing gratuitously. This costs them a large sum annually,—not larger than the nature of the work and its present prospective utility fully warrant.

The *Society for Evangelical Missions among heathen nations*, is advancing well. It has nine excellent men laboring in South Africa, four of whom are married. The labors of those devoted missionaries are decidedly successful, as is shown by their letters, which are read every month at the prayer meeting for missions, and which are published in the Society's *Missionary Journal*. The institution of the Society, in this city, under the direction of the Rev. Mr. Grand-Pierre, now has eleven students, nine of whom are preparing to go forth to carry the gospel to the heathen. For the first time, this society is beginning to find that its operations exceed its receipts. But it is not likely to suffer. For it is a remarkable fact that it has been better supported (that is, receives a larger annual amount) than any of the other societies; a fact which shows that the spirit of the nascent evangelical religion of France is a *missionary* spirit, the best of proofs, at once, of its heavenly origin and of its efficiency.

But the society which is probably making greater progress than any other in France, and in whose operations the committee of the Foreign Evangelical Society takes the greatest interest, is the *Evangelical Society of France*. This society whose departments of labor are very various, has for its great object the extension of pure religion in France, and mainly through the efforts of the living agent. It is in the fourth year of its existence. And in proof of the blessing which God has bestowed upon its efforts, I would state that it has now 46 men connected with it, and all of whom are either in the field of labor, or preparing to enter.

The departments of labor of this Society are various, as I have just said.

1. There is the employment of pastors, to strengthen and establish the churches which have been organized in places where the people themselves are yet unable to support them. In many cases, it requires a long time to gather a congregation of considerable size, owing to the violent and never-ceasing hostility which the Roman Catholics and infidels are disposed to make to evangelical efforts in almost every part of the kingdom. And it requires a still longer period, in most cases, so to instruct these new congregations as to make them willing to support pastors themselves. The people of France and most other countries on the continent have been so long accustomed to have the government do every thing for them, as regards the support of public worship, that it requires time, patience and prudence to accustom them to the support of pastors by voluntary contributions. Progress is, however, unquestionably making in this respect.

2. A second object of the Evangelical Society of France, is to employ evangelists to gather congregations where there are at present no Protestant congregations. 3. A third object is to hire or erect chapels in places where their aid is needed, in which their evangelists or pastors may preach. 4. To send forth colporteurs to sell or distribute bibles, tracts, and good books. 5. To employ good teachers, male and female, in places where they may be particularly useful in co-operating with a pastor or evangelist employed by the Society. 6. To educate suitable persons to become pastors, evangelists, colporteurs, or teachers. 7. To furnish Bibles and other good books for sale or gratuitous distribution, by the colporteurs. This is important; for whilst the colporteurs sometimes obtain the full price of the books, &c. which they carry with them, it more frequently happens that they sell them for reduced prices, or give them away to the poor.

They who know any thing of the state of France, and of the work to be done in it, to revive and extend evangelical religion, will at once see the importance of all the departments of labor which the Evangelical Society now occupies. The time will doubtless come, when societies will be formed for the special object of educating young men for the ministry, &c.; for the establishing of schools, particularly Sunday schools, and the publishing books for the youth; and perhaps

for other objects which the Evangelical Society now aims to accomplish. At present it is not absolutely necessary that this should be done, and there is hardly force enough to undertake so many separate enterprises. The following is a statement of the number of the society's laborers in each department:—15 pastors; 5 evangelists; 8 teachers; 11 colporteurs; and 7 students, preparing to be ministers of the gospel, colporteurs, or teachers.

EXTRACTS FROM A LETTER OF MR. WILLMARTH, DATED DOUAY, JAN. 9, 1837.

Native missionaries and assistants.

The Board will expect of me some account of the different agents employed in the mission.

Mr. Dusart demands the first notice. This brother has continued to fulfil the duties of his station at Bertry with zeal and fidelity. At the villages of Wakincourt and Estourmel, which he visits at regular periods, he has quite a number of hearers. There is, indeed, at the latter place a branch of the Bertry church, to which two were added by baptism on the 23d Oct. They were a man and his wife from Cambray, from which city the village of Estourmel is not far removed. At Bertry there is now a prospect of a better understanding between the Baptist church and their Pædobaptist neighbors, than has existed there of late. The latter have been induced by one of their own pastors, M. Gambier, a truly pious man, to abandon their separate meetings, and return to the chapel. The troublesome brother, whom we have often mentioned, has at length attached himself to the Irvingites, and become perfectly ridiculous by several abortive attempts to perform miracles. On the whole, M. Dusart appears to be exerting a good influence in the region in which he is stationed.

Joseph Thieffry has been under the patronage of the Board since the first of October, and is now located at Lannoy. The Baptist Continental Society of London, by which he was employed several years, being on the point of dissolution, one of their secretaries desired we should take him under our care, which we did in accordance with our pledges to him last spring, at the time of his ordination. We have already expressed our sense of the worth of this brother, and of his importance to our cause. By our direction he re-

moved at some expense from the village of Monchin, where he had previously resided, to the city of Lannoy, in order to become pastor to the churches of Lannoy, and Baisieux. These are now regular Baptist churches, and, enjoying the labors of such a man as Thieffry, may be considered in a favorable condition.

Alexis Montel remains at Orchies. He continues to preside at the meetings of the little church in that place, and to hold meetings in the surrounding villages. For a year past, however, he has employed most of his time in taking lessons with Cretin and Caulier, of a competent teacher. He is not deficient in taste for study, and, so far as we can judge, has made creditable progress.

J. B. Pruvots has been with us at Douay since early in July. He left his family at Bertry at first, but soon after returned and moved his family to this place. He is a good zealous brother, and speaks with animation and acceptance at meetings. He conducts worship regularly at the chapel in this place at 11 o'clock, A. M. on Sunday, and at 7, P. M. every Wednesday.

J. B. Cretin, since April last, has been at Orchies, pursuing his studies, as before observed. He also is in the habit of holding meetings in the surrounding villages. He has now been pursuing study nearly two years, and might soon be employed with some success as an evangelist, could a suitable field be chosen for him.

Augustin Caulier, also at Orchies, has been at study one year. He is a young man of rather ordinary capacity, and about twenty-eight years old. His diligence and progress in study have been commendable.

We have been anxious to have Cretin and Montel near us, as well as Pruvots, in order to impart to them theological instruction; but my ill health, the prospect of but a temporary residence at Douay, the deficiency of these brethren in primary studies, and the numerous occupations of br. Willard, have induced us to leave them at Orchies for the present. In reference to br. W. I should state, that since the establishment of worship in this city, he has preached to the English regularly twice every Sunday, besides preaching a few sermons in French, teaching Pruvots, and imparting instruction daily to a young lady belonging to an English family, resident here. His object is, to fit her to teach the English children of this place. For, strange as it may seem, these children

neither read nor speak English, although they hear it from their parents and friends every day. They are educated at French schools, associate with French children, and read and speak that language.

Constant Dupont, a young man of real worth and modesty, whose term of military service has nearly expired, has also received assurances of aid from us. You will remember that he is one of those whom I baptized at Versailles a year ago last spring. I feel a personal attachment to him, and love him as a brother. Dupont's mind is not uncultivated. He holds some little rank in the army, and his situation has obliged him to study, especially military science. Besides, with a little help from br. Sheldon, he has advanced so far in the study of the English language, as to read and understand with considerable facility the English Testament. He is certainly a young man of promise, and the Board will, I doubt not, confirm the assurances of patronage which have been given him.

I would take this occasion to express my deep sense of the kind and generous sentiments contained in a recent communication of the Board to br. W. on the subject of my health. Notwithstanding the numerous testimonials of sympathy already received from them, I was scarcely prepared for this new instance of their kind regards towards me. I shall endeavor to follow their advice. I am now pursuing a course of medicine prescribed by Dr. Cooper, of London, with beneficial results; but as I am confined to the house during the present unfavorable season of the year, I do not expect to regain much strength till the return of pleasant weather. Mrs. W. is also very feeble, and has been confined to her bed by a distressing weakness, more than seven weeks. I hope she is improving, but it is very slowly. Should we continue so unwell, we should not wish to remain a burden on the mission. We should, therefore, ask permission of the Board to return to America the ensuing summer, should we judge that measure necessary to the restoration of our health.

Germany.

LETTER OF MR. ONCKEN, DATED HAMBURG, NOV. 14, 1836.

Encouraging attendance on public worship—Additions to the church—Tract operations.

It is with feelings of the highest joy,

that I can again lay before you such statements in reference to the mission at this station, as evidently show the Lord is smiling upon and blessing the efforts made, for the advancement of his own kingdom. Indeed, words fail me, to express the gratitude and happiness I feel, when looking back on all the grace and mercy our adorable Saviour has displayed among us. In recounting the goodness of God, I begin by stating, that the attendance at our places for worship has been very cheering. At my own house, I had generally about fifty attentive hearers on the morning of the Lord's-day, whilst a much larger number attended at sister Lange's in the evening. At the latter place, the two rooms we occupy have been crowded to excess, so that, on some occasions, all that came could not obtain admittance. Our prayer-meetings have been equally well attended, and we have been often edified by the simple, but fervent prayers of our new converts. Our assemblies have been visited by the Lord Jesus;—we have seen his grace and glory manifested in the conversion of sinners, in the restoration of backsliders, and in the light and knowledge imparted to some, who had imbibed views contrary to sound doctrine.

I have baptized fourteen individuals—among them, two proselytes from Judaism. Two backsliders have been restored, and three persons holding the errors of Erskine on universal pardon, have been delivered from the strange delusion, and are now joined with us. Thus, seventeen precious souls have been added to our number, so that the church has at present thirty-two members.

But the blessed work has not stopped here. Four hopeful converts stand at present proposed to the church for baptism and membership, and others give pleasing evidence that the Spirit of God has touched their hearts, and that, before long, they also will decide on the Lord's side.

Oh, my adorable—my ever-blessed Lord! what shall I render to thee, for such marvellous displays of thy free grace?—Oh, the glory, the bliss of being instrumental in the salvation of never-dying souls!

But let me proceed. Sixteen of my brethren, and even some of our sisters, are engaged with me in the work of the Lord, and preach to the perishing multitude around us the glad tidings of salvation, by means of our well-or-

ganized loan-tract operations,—a plan of usefulness that is growing in importance, and which forms an important feature in the mission. There is in fact, I rejoice to say, not a member in our little church, but what is, in one way or another, doing something in promoting the extension of Christ's kingdom. The truth is thus, in its primitive simplicity, widely spread, and may, by the divine blessing, ultimately leaven the whole lump. The brethren and sisters have hitherto met with much encouragement in their efforts, by which their hearts and hands have been strengthened. One of our brethren, formerly a Roman Catholic, has succeeded in prevailing on his present employer to prohibit his men, twenty-six in number, working on the Lord's day. Some of these have already attended our assemblies, and one of them gives us hope that a work of grace has begun in his heart.

I stated in a former letter, that circumstances had compelled me to withdraw from the committee of the Lower Saxony Tract Society, and that since then I had formed a Tract and Temperance Society, in connection with some of the brethren. The Lord has also smiled on this branch of my labor, 20,000 tracts have already been printed, and are now circulated, and 30,000 copies more will speedily leave this press. The field we can occupy in this respect, is immense, and, I trust, the Lord will put us in the possession of such means, as shall enable us to sow the good seed far and wide.

General view of the Mission.

Whilst I have to record the goodness and grace of God, for the success with which he has accompanied my past labors, and for the present encouraging prospects, I must be equally mindful of that grace, through which peace and uninterrupted unity have been preserved in the church, as also for the increase of knowledge given to his people, in divine things.

The prayer-meetings for English friends, have been as well attended as was anticipated, and they have been greatly blessed to us.

Much of my time continues to be occupied in giving private instruction to inquirers,—a plan which I intend to pursue for the future, with such as wish to join the church, as experience has proved its great utility. At present nine persons visit me every week for this object.

My dear brother Lange continues his active labors, and renders me what assistance he can, in visiting the people, &c. His knowledge of the human heart, as also his soundness and steadfastness in the faith, makes him a valuable member in the church. He is generally appointed to visit the new converts, who stand proposed for membership.

We have; surely, abundant reason from past experience, to trust our God for the future, that he will protect and prosper the work in which it is our happiness to be engaged.

I must still add—we have enjoyed externally uninterrupted peace. The Lord has been like a wall of fire around us, and we even cherish the hope, that before long we shall obtain a free toleration from the Senate;—communications of this nature were made to me a day or two ago, by a friend who is interested in our prosperity. If we can but just do what the Lord has commanded us, and leave all consequences with him, we see that our hope shall not be put to confusion. The only opposition we have had to encounter, has been from the professed friends of Christ. We have, however, taken no notice of this, being persuaded our manner of life, and a little patient suffering, will fully prove to every impartial mind our innocence, and the falsehood of the reports spread against us.

Shawanoes.

EXTRACT FROM MR. ROLLIN'S JOURNAL.

(Continued from page 46.)

Attendance on public worship—Reflections on the opening of a new year.

Nov. 13, 1836. Lord's-day. But one Shawanoe present at worship, besides the interpreter. The contrast was so great between the number that attended and the assembly I have been accustomed to address, for nearly two years among the Creeks, that my mind was deeply affected. O Lord, have mercy on the Shawanoes.

20. Six Shawanoe adults and two or three children, attended worship to-day, and were attentive while I addressed them from the parable of the Sower.

26. To-day visited several Indian families, and conversed with them on the great concerns of another world.

Two families were willing I should pray with them.

27. Several Indians collected at the mission house for worship; they were for the most part apparently attentive to hear.

Dec. 4. Four adult Indians attended our appointment for the worship of God.

10. In company with the interpreter, visited four Shawanoe families at their homes. Conversed with all freely about the one thing needful, and prayed for each family, by their permission, before leaving.

11. Nine Indians came and listened to the instructions of the gospel.

18. Preached at br. McCoy's house to the whites.

25. Not an Indian came to the mission house this day, to join in the worship of God.

Jan. 1, 1837. Three Indians present at our season of worship. The beginning of another year reminds me of the rapid flight of time, and my speedy approach to the world of spirits. In reviewing the past, I see much that should humble me in the dust before God: I see much, too, that ought to fill my soul with gratitude. *Outwardly* I have been afflicted, but *inwardly* have enjoyed the sweets of religion. While I have felt the outer man decaying, I have enjoyed the blood-bought privilege of resting the interests of my soul, my friends, and the cause of Jesus, on the Rock of Ages. I have been permitted to see the cause of God advancing, and the promise fulfilling, that the heathen should be given to Christ for his inheritance. I have had the privilege of addressing, the last year, many of the poor Indians and blacks—pointing them to the "Lamb of God who taketh away the sin of the world"—and, upon a profession of their faith in Jesus, have led some of them into the liquid grave, and buried them, in obedience to my heavenly Master's example and command. The past admonishes me to be more faithful for the time to come.

Our English school at the Creek Station, was continued from March 14, up to July 1. It was not resumed after sister Curtiss left us. From four to fourteen scholars attended the school while in operation.

Our removal has been the source of many perplexities, and the cause of many anxieties, but while we are "cast down we are not in despair." We trust a brighter day will dawn upon us, and the dear church and people whom we have left.

ACCESS TO CHINA FROM BURMAH AND A'SÁM.

Our readers have been occasionally directed by communications from missionaries and others, to the prospects of extending the Gospel to China Proper, by the instrumentality of the missions on its southwestern border. In further elucidation of the same, we present the following "Notices" from a late number of the Chinese Repository.

It is in this quarter, perhaps, (Cochin China and Burmah,) that events are preparing by the ordinary operations of commerce, which are likely to influence the destinies of China at some future day, more than most of her causes of apprehension; but this commerce is urged on by British enterprise, through the British provinces which approach the empire on this side. Martaban, one of them, lies about the mouth of the river Thalein, (Salwen,) which takes its rise in Yunnan. A scientific expedition despatched by the supreme government of India, has lately explored this river; and Dr. Richardson, who also ascended it, apparently on a political mission, met at Zeunay a Chinese caravan from Yunnan, and arranged with the heads of it, that they should proceed down the river next year, to Maulmein. It is more than probable that the Chinese will fail to perform their agreement in the first instance; but the circumstance may be improved hereafter into a continued intercourse.

The people who live in Ava [Burmah,] between the Chinese frontier on this side and Martaban, seem to belong to the race of Shyans, one of which, under the name of Lolo, was described in a former number of these Notices, on Chinese authority. Their kindred tribes extend hence over all the mountainous countries between Yunnan and A'sám, as far as the Yangtze keäng in Szechuen, and are the same whom we have already shown to vex the Chinese frontiers both of that province and Yunnan. Some of these tribes are now subjects of the British rulers of India.

An account of the British province of A'sám; and of several of the Shyan tribes who are either incorporated or in alliance with it, is already given in this work.* It is extracted chiefly from a work called the "Friend of India," from which we will repeat a passage to which too much attention cannot be given. It shows forcibly the irresistible impulses which urge forward the British, like the Russian rule in Asia, in spite of the resolves of the first, if not of both those powers. After a review of the tribes in question, it concludes,—“Thus

a portion of territory, full three hundred miles in length, and nearly as much in breadth, has fallen under the care and protection of the British government, without any preconceived plan of conquest, and almost without the knowledge of the inhabitants of our British metropolis (Calcutta.) On the south, nothing separates us from Burmah, but the little state of Manipúr, recovered and preserved by British power; on the east, thirty leagues of Burman territory may intervene between us and the Chinese province of Yunnan; but if we go northward through territory wholly our own, we come directly to Tibet, which is completely under the Chinese government.”

Another and a very full account of these states in the Journal of the Asiatic Society (April, 1836,) asserts, that “our territory of A'sám is situated in almost immediate contact with the empire of China and Ava, [Burmah,] being separated from each by a narrow belt of unmountainous country, possessed by barbarous tribes of independent savages, and capable of being crossed over, in the present state of communication, in ten or twelve days. From this mountainous range, navigable branches of the great rivers of Nanking, (the Yangtze,)—of Kam-bodia, (the Ménam,)—of Martaban, (the Thalein,)—of Ava (the Iráwádi,) and of A'sám (tributary streams of the Brahmaputra,) derive their origin, and appear designed by nature as the great highways of commerce between the nations of Ultragangetic Asia. In that quarter our formidable neighbors, the Burmese, have been accustomed to make their inroads into A'sám; there, in the event of hostilities, they are certain to attempt it again; and there, in the event of its becoming necessary to take vengeance on the Chinese, an armed force embarking on the Brahmaputra, could be speedily marched across the intervening country to the banks of the greatest river of China, which would conduct them through the very centre of the celestial empire to the ocean.”

“The tea-tree,” adds the same work in another part, “grows wild all over the Singpho country, as also on all the hills in that part of the country, and is in general use by the natives as a wholesome beverage.”—The Bengal government is, it is understood, about to attempt the introduction of the cultivation and preparation of this shrub into the country by means of the Chinese. There is no conceivable reason why the manufacture of tea should not succeed in its native country, except the expense attending it. If the government is willing, however, to make a pecuniary sacrifice, if it be necessary, for the sake of benefiting the country hereafter, we may expect to see a Chinese colony established in A'sám or its tributary states, who will

* We hope to publish the account referred to, in a future number of the Mag.—ED.

speedily carry on an active trade with their countrymen in Yunnan. One of the governors of Canton, Yuen Yuen, we believe, in one of his edicts respecting foreigners, said, that they were only to be curbed by *tea reins*, alluding to the necessity which he supposed them to lie under of procuring tea, for which they could submit to any thing. It seems not impossible that tea reins may be used hereafter to procure greater concessions from the haughty government of China than it has yielded already to a more ignoble influence, the smuggling trade in opium.

Following the Chinese boundary westward from A sám, we find that government in control of a territory, which extends over twenty degrees of longitude, and which is only separated by the Himalaya chain of mountains from countries of equal extent, controlled similarly by the British. Tibet, upon the northern side, is, indeed, ruled nominally by the Lama hierarchy at Lassa; but it is really directed, especially in its foreign policy, by the Chinese resident there. He is understood to nominate or appoint the Garpons or officers of government, who superintend and guard the various passes through the mountains, and one of his assistants presides at the great mart at Gartope, near the western extremity of Tibet.

On the southern side of the mountains, we have the Nipálese territory, which still professes to pay tribute to China, but is actually entirely independent of that government, and controlled by the British resident at Katmandú. The policy of the supreme government, content with its real power over this principality, wisely allows the rájá to play sovereign after his own Chinese fashion. The British resident and his suite are accordingly restricted to a limited space in the valley of Katmandú, and until lately, if not now, have been forbidden to take their wives into the country: these are very much like the restrictions of which the foreigners in Canton complain, who live here by their own option.

Westward of the Nipálese state lie the British districts of Kemaon and Garhwal, which are in immediate contact with Tibet, with which the Gúrkas and others, subjects of the British government in India, trade directly through the passes in the mountains. Beyond Garhwal and between that district and the river Sutlej, where they come in contact with the Seik power, lie a number of little independent principalities, whose rájás exercise the power of life and death over their own subjects; but they all pay tribute to the British government, and are controlled in their relations with each other and with foreign states by the governor general's agent at Deyrah Doon, or Sumbathú. The bardy mountaineers who people these states, carry on a traffic in the

summer season through the valley of the Sutlej, and over the passes of the Himalaya, with Seb and Gartope; and some of them even penetrate to Yarkund in one quarter, and Lassa in another. Tibetan officers appointed from the latter place are stationed at those passes, expressly to prevent the passage of Europeans through them; but they do not hinder the Asiatic subjects of those same Europeans. Here, however, as elsewhere in the Chinese dominions, the negligence or impotence of the Chinese authorities enables enterprising individuals to evade the restrictions, as Moorcraft, Gerard, and Jacquemont have proved; and our knowledge of Tibet will, no doubt, receive constant accessions in this way.

Other Benevolent Institutions.

CALCUTTA BAPTIST MISSIONARY SOCIETY.

Sixteenth Annual Report.

The 16th annual meeting of this Society was held at Calcutta, Feb. 18, 1836. From the annual report then read, we learn that the stations of the Society are—

Calcutta, W. H. Pearce, pastor of the native church, consisting of 23 members. C. C. Aratoon, Mr. De Monte and Shujáatali, preachers.

Chitpur, J. D. Ellis, pastor; 1 native preacher and 1 catechist, with a native church of ten members, and three schools, embracing 325 scholars:—

Haurah and Salktyá, Mr. Thomas preacher, and 1 native assistant, and

Sibpur, with the out stations *Lakhyánipur*, and *Kháári*, G. Pearce preacher, assisted by Mr. De Monte, and 5 native assistants, with one school of 25 members, and a church at each of the out-stations.

The stations of the Parent Society (Bap. Miss. Soc. in Eng.) are

Birbhum, missionary Mr. Williamson, and three native assistants:—

Katwá, W. Carey, and several native assistants:—

Manghrí, Mr. Leslie, and two native assistants:—

Patná, Mr. Beddy.

Dighá, Mr. Lawrence, and two or three native assistants.

The following extract from the Report relates to the

Translation of the Scriptures.

When the last report was presented, it was stated, that the first edition of the Bangálí Gospels, prepared by the Calcutta

Baptist Missionaries, having been exhausted, a second impression of Matthew had been put to press. Since that time 1000 copies of this Gospel, as well as of Mark and Luke, have been completed; and the Gospel of John also would have been printed, had not the Committee of the Calcutta Bible Society expressed a wish to make use of the version in the copies printed at their expense. Their wishes having been complied with, a fresh edition, equal to 5000 copies of the whole Testament, has been commenced. As it is desirable to print a larger number of the Gospels, (which are much needed for schools and gratuitous distribution,) than of any other part, 6500 of each Gospel is executing for the Bible Society, and 1500 for the Missionaries themselves. Of this united impression the Gospel of Matthew has just passed through the press.*

The missionaries are aware, that, in some passages, the former version was not so close to the original as it might have been, and yet have retained that idiomatic ease and propriety which render a translation acceptable, and without which it never will be read with pleasure by the natives. Under this impression they are making such alterations as, they trust, will effectually remove this defect, and thus render the version still more deserving of the approbation which it has received from all denominations of Christians.

In the Roman character 1000 copies of the Gospel of Matthew have been executed, and the Acts of the Apostles has been prepared for the press. To Europeans and East Indians, in some degree acquainted with the language, but unable to read the character, this edition will furnish facilities for instructing their servants and neighbors, which we trust will not be unimproved.

In the translation of the Old Testament, Mr. Yates has been actively engaged for some time. Since the date of the last report, he has completed the Prophetical Books, the Pentateuch, and the Historical Books as far as Samuel. Should his health be continued, the whole will be ready for press in the course of another year.

Numerous copies of the Testament and single Gospels have been supplied, at the request of its officers, to the Calcutta Bible Association; and Missionaries of all denominations in Bengal, have been furnished with copies according to their wants.

* The Committee of the Bible Society having requested that the original Greek words regarding baptism might be left untranslated, the Baptist Missionaries have acceded to this alteration, in the copies printed at the expense of the Committee; retaining, however, the terms before used by them in the copies printed by funds under their immediate disposal.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH, U. S. A.

The operations of this Society are conducted by a Board of Missions, under the immediate charge of a Committee for Domestic Missions, and a Committee for Foreign Missions. "For the guidance of the Committees, it is declared (Constitution, Art. 10,) that the missionary field is always to be regarded as one, the WORLD; the terms domestic and foreign being understood as terms of locality, adopted for convenience. *Domestic Missions* are those which are established *within*, and *Foreign Missions* are those which are established *without* the territory of the United States." Under the superintendence of the Domestic Committee there are accordingly three Indian stations, beside numerous stations among citizens of the U. S.

Foreign Stations and Missionaries.

The foreign stations and missionaries under the direction of the Foreign Committee are,—

GREECE—Syra.—Rev. J. J. Robertson, D. D., Missionary and Superintendent of the Press Department. Mrs. Robertson, Superintendent of the Mission School. Mr. Charles R. Lincoln, Printer. Mrs. Lincoln.

Athens.—Rev. J. H. Hill, Missionary and Superintendent of the Mission Schools. Mrs. Frances M. Hill, Superintendent of the Female Mission Schools. Rev. Hilliard Bryant, Missionary and Assistant to Mr. Hill in the Mission Schools. Misses Elizabeth Mulligan, Frederica Mulligan, Mary B. Baldwin, Assistant Teachers in Female Mission Schools.

Salonica.—Not yet filled.

Crete.—Rev. George Benton, Mrs. Benton.

China. Rev. R. Hanson, Rev. Henry Lockwood, at present residing at Batavia. —Rev. W. I. Boone appointed.

WESTERN AFRICA—Cape Palmas.—Rev. Thomas S. Savage, M. D.; Rev. Lancelot B. Minor, appointed; Rev. John Payne, appointed.

James M. Thomson, a colored man, candidate for orders, Superintendent and Teacher of a Mission School near Cape Palmas. Mrs. Thomson, Superintendent and Teacher of the Female Department.

Persia.—Rev. Horatio Southgate, Jr.; Rev. John W. Brown, appointed.

Texas.—Not yet filled.

The annual meeting of the Society under its present organization, was held at New York, June 22, 1836. From the first Annual Report of the Foreign Committee then

read, we make the following extract relative to the

Mission to Greece.

"By the varied labors of our Missionaries at Athens, it must be evident great advantages, in the intellectual improvement of the rising generation, must, under the blessing of God, be conferred on the youth of a country just emerging from the blighting influences of centuries of tyranny and oppression. But this is only an accessory means of promoting the grand objects of a Society like ours, which contemplates the moral regeneration of the world, and the salvation of the souls of men. Missionary associations might become only the auxiliaries of a desolating infidelity, did they aim to convey human knowledge and science to their minds, without the inculcation of the precious doctrines and precepts of the Bible on their hearts.

The religious culture of the pupils is, therefore, made a prime object of attention. Without indiscreet assaults on existing institutions, or offensive displays of errors in doctrine or worship, which have arisen in the church of Greece, the inculcation of religious truth in all its simplicity and clearness, and its practical direction to the conscience and the heart, must gradually divest the mind of its early bias toward error; and a generation, at least to some extent, succeed the present, who shall be ready to discard the innovations of past ages, and bring back a church favored with the apostolic orders of the ministry, and still retaining a remnant of the pure faith of its founders, to a reception of all the great truths professed and taught by her early martyrs and confessors. That great hindrances, in the way of a speedy accomplishment of all that could be deemed desirable, arise out of the apprehensions entertained of a disposition on the part of Protestant Missionaries, to proselyte from their church, is deeply to be regretted. On this account, there is yet denied them the privilege of public preaching; and, consequently, their efforts are principally confined to the distribution of Bibles and religious tracts, which, the Committee are happy to say, they are allowed freely to circulate—their conversation with individuals, and the religious instruction given in the schools. Sunday schools, for the pupils, and worship on the Lord's day, at the house of the principal Missionary, are, however, constantly maintained; and the latter has been attended by the British ambassador at Athens, and his suite, as well as by resident and travelling Englishmen and Americans there.

On the application of the minister referred to, permission has at length been given, for the erection of a Protestant chapel, toward which the English government

has made a liberal contribution, and private subscriptions will, it is presumed, be secured for its completion.

CHURCH MISSIONARY SOCIETY.

Thirty-sixth Annual Report.

The Missionary Register for September contains a summary view of the society and its operations, from which the following particulars are gathered:—

Missions, 9;—Stations, 64; being in West Africa, 4; Mediterranean, 5; North India, 11; South India, 7; Western India, 1; Ceylon, 4; Australasia, 11; West Indies, 18; N. W. America, 3.—Laborers, 680; consisting of 63 English, 7 Lutheran, and 8 native or country-born clergymen; 59 European lay assistants; and 85 European women, being 83 wives of missionaries and laymen, and two unmarried teachers; 426 native or country-born male and 37 female assistants—Schools, 431—Scholars, 21,648; consisting of 12,631 boys, 2,730 girls, 967 youths and adults, and 5,320 of whom the sex is not specified.

The aggregate receipts of the year stand as follows:—

	£.	s.	d.
General fund,	67,691	4	2
Disabled missionaries' fund,	630	7	6
Institution buildings' fund,	32	18	10

Making a gross total of £68,354 10 6

After deducting some special donations and legacies, this makes the receipts for the year ending May 1836, to exceed those of the preceding year by 4,334*l.* 1*s.* 11*d.*

On the other hand, the expenditure of the society has pressed closely on its income—amounting, in the last year, to 64,213*l.* 17*s.* 3*d.*; being 8,575*l.* 10*d.* more than that of the preceding year. In the expenditure of the year, some extraordinary are included; but, after deducting these, a progressively-augmenting expenditure requires to be provided for, in almost all the missions.

During the year, seventeen students have been received into the institution, in addition to the number reported at the last anniversary. Fifteen students—ten ordained, and five catechists—have departed to their respective stations, one has been removed by death, and twenty-four are still resident at the institution.

The number of missionaries sent forth last year, was eighteen ordained missionaries, nine catechists and artisans, and one female teacher; fourteen of these being married, the total number of individuals sent out is forty-two. This number includes six missionaries and two catechists, who have returned to their stations, or been appointed to new stations.

The total number at present engaged in the society's service, as ordained mission-

aries or catechists, exclusive of native teachers and the wives of the married laborers, amounts to one hundred and twenty-nine. *Miss. Her.*

Recent Intelligence.

MISSIONS IN ASIA.

Our latest communications from Mr. Malcom are dated at Ava, July 26, where he "arrived on the 5th, with Mr. Howard, in good health, and without material accident, and found the missionaries and their families all well." He was expecting soon to return to Rangoon, and to proceed thence by sea to Calcutta and Arracan, the passage over land at that season of the year being extremely hazardous.* A continuation of his journal will be given in our next number.

The missionaries in Arracan were well, and laboring successfully, July 4.

No direct communication has reached us from the missionaries to the Telingas; but by a letter just received from Rev. Mr. Sutton, dated Cuttack, June 25, we learn that Mr. and Mrs. Day were at Vizagapatam, and "in so vast a field, that they knew not whether to turn to the right hand or to the left." They were however prosecuting the study of the Telinga language, under very favorable circumstances.

From A'sam our last advices are by Mr. Brown, of July 20. Extracts from his journal, may be expected in the Mag. for May.

Of the missionaries at Maulmein, some of whom have been dangerously ill, our latest information is contained in the following letters from Mr. Hancock, and Mr. Ingalls, dated June 29, and July 15, 1836.

Extract from a Letter of Mr. Hancock.

Just four years ago this day, we bade adieu to the land of our birth, and to all the privileges which exalt her to heaven, to go far away to the heathen, to take some part in the benevolent, the glorious work of enlightening their minds, and pointing them to Jesus. It was a sacrifice, a great sacrifice: to say it was not, would be, in effect, saying we did not value the friends we have left behind, or prize the privileges with which our country is so highly favored and distinguished. But I now ask myself, what part I have taken in this great work; and perhaps God has been lately asking me the same question, by laying me upon a bed of

sickness. Whatever may have been the design of God in thus afflicting me, I felt reproved for my want of zeal and activity in the cause of my blessed Master, and prayed that if my life was spared, I might be more faithful and zealous, and be actuated by purer motives than heretofore. Br. Vinton, br. Abbott and myself, have been laid aside from our work, by the jungle fever. Br. Abbott was taken May 2, myself May 18, and br. Vinton May 20. Br. A. and myself have now nearly or quite recovered. Br. Vinton does not seem to improve quite so fast as we did; though he is considered out of danger. The small pox has also been among us; but God has mercifully preserved us; and none have fallen victims to this dreadful disease. O may we all learn wisdom by these afflictions, and be more wholly devoted to the cause of Christ.

At the late Conference, among other things discussed, was the subject of reducing the size of the Burman type. It was found by computation that by reducing it one size, nearly one half of the present cost of printing would be saved. This fact forced itself upon the judgments of all, and they made it my business to see the object accomplished. Consequently, I expect to leave Maulmein again in the course of the next month, to ascertain whether I cannot procure a punch cutter from Bengal, to do the work here; if not, I shall remove with my family to Calcutta, to oversee the work. Br. Osgood has taken charge of the printing establishment pursuant to this business, and, if his health continues as good as it now is, will probably continue to superintend it, though I should return to do the work here.

The Office has been kept in constant and steady operation, producing, daily, 2250 sheets, or 36,000 pages; and since the arrival of the power press, the quantity has been much increased. When it was first put into operation, 1500 sheets a day were struck off, though much of it was spoiled by the workmen. This was anticipated, and we used broken paper: 2250 sheets are now struck off, which is the same amount as that produced by the three hand-presses. It requires, however, more of the personal superintendence of the overseer, than all the rest of the establishment. Our native workmen cannot be trusted with a piece of machinery like this; and could we find one more trusty than the rest, we

*Since the above was in type, communications have been received from Mr. M., dated at Calcutta, Oct. 19.

can place no dependence upon them for any length of time. The press is a beautiful piece of workmanship, and I think, decidedly the best I have ever seen. The report of your printer at the close of the present year, will show that we have not been idle in the work of supplying Burmah with books. I will not anticipate that report by an account of what has already been done. The 3d volume of the Old Testament is now in circulation as a whole, which makes the Bible complete.

Previous to my sickness, I made a short tour of 6 days, through some Peguan villages between this and Amherst; but as we had no books, and but one assistant who could understand and speak the Peguan, it was, I fear, of but little use to them. We found some, however, who could converse understandingly in Burman, and I hope the tour was not altogether profitless. One case I must mention. A young man, a relation of one of our Maulmein Christians, came to the zayat, where we had put up for the night, followed by a train of kindred spirits, for the purpose of having a dispute. They all drew near, and one of the assistants commenced talking to them indiscriminately. As soon as an opportunity offered, this young man poured forth such a volume of filthy, obscene, blasphemous language, as shocked all the Christians, and some who were making some candid inquiries: he said he was a son of hell, and meant to enjoy himself while he lived, and as for the future he had no fears. He soon left us, much to our satisfaction. The next evening he came again unattended; appeared very much ashamed of his conduct the preceding evening, made some apologies, and listened to the gospel with a good degree of attention. We left the place early the next morning, and know not the real result of our last interview. At this village there were one or two good inquirers. It will not be said much longer, that we have no Peguan books. Part of our types have come, and we are now only waiting the arrival of a vessel, which we know has left Bengal, when we shall commence immediately.

July 1st. We have just heard of the arrival of a Bengal vessel.

Extract from a Letter of Mr. Ingalls.

Mr. and Mrs. Ingalls having been designated to join the Arracan mission, embarked

at Maulmein for that place the 19th of March, taking with them their teacher, and above 47,000 tracts. Nothing material occurred on the voyage till the 23d, when they encountered a violent storm, and for several hours expected every moment to be engulfed in the sea. On the 3d of April they arrived off Cape Negrais, but were baffled in all their attempts to pass it, by a head wind, till the 17th, when they concluded to go to Bassein.

The following extract gives an account of their

Reception at Bassein, and return to Maulmein.

Our passing up the river was cheering indeed. We stopped at a number of large villages, whose inhabitants had never before heard of Jesus Christ, or seen a Christian book. The head men would invite us to their houses, take our books without hesitancy, and give them to their people, and also listen to the gospel. The third day after our departure from the ship, we reached Bassein. Here our reception was kind, by the people and officers, who manifested a desire for us to stay. But this question was to be decided by the governor. I went before him, cherishing the hope, that, as I was driven to this city by adverse winds, and only desired to stay till after the rains, he would give me permission. I went first to the second officer, he interrogated me in the minutest manner, and all the items were written down, and presented to the chief ruler. He again referred the decision to the second, who gave me permission to stay. He now wished to know what I should do with my books? I told him that if any Burmans desired them, I should give them away. He could not consent to this, and took me again before the governor. He told me I must not give my books, as the king was opposed to their circulation. I told him that I must give them; he then stated that he could not consent to my staying, without permission from the viceroy of Rangoon—to which place he offered to send me, free of expense. To this, I could not consent, and returned to the ship, after an absence of six days. It was now near the change of the monsoon, at which time there are dangerous storms, and our ship was old and very leaky. We therefore returned to this place, after an absence of forty-two days.

I trust the voyage has been of benefit to our souls, and that some from

those retired villages, from what they heard of the Savior, and reading the tracts, may be prepared for the resurrection of the just. I would remark, that Bassein presents a fine field for missionary efforts. It is a place of much trade, and two thirds as large as Maulmein. The people are wholly given to idolatry.

I am now residing in the zayat built by br. Osgood, where I shall spend the rains, and then again start for the field of my labor. We are prosecuting the study of the language as fast as possible. Our location is a very interesting one. Two native assistants daily sit in the verandah, giving bibles and tracts, and preaching to all that will hear. Some days many call, and we hear preaching from morning until night. Men from Ava, Rangoon, and other remote parts, call and listen with interest, while many who have long heard of Jesus Christ, (inhabiting this city,) refuse to call when kindly invited. They have learned the requirements of the gospel, and its design—if they obey it, they know that idolatry must be rejected, and a life of holiness be maintained before God: to these terms they are not willing to yield. I have frequently asked them, as they were passing by, if they desired to know the eternal God? they have promptly replied, "No."—O, for the faith of primitive times! the faith that will bring down the influences of the Holy Ghost, without which thousands and thousands of souls will sink to a lower hell than they would have fallen, if no missionary had visited them, nor a tract been put into their hands.

Among our visitors are several Arracanese, who are staying here through the rains. The assistants have preached faithfully to them, and their minds seem a little affected. They were here to-day, and listened attentively.

MISSION TO GREECE.

Extract from a Letter of Mr. Love.

By a letter just received from Mr. Love, last date "Malta Quarantine ground, Dec. 1, 1836," we learn that the missionaries reached that place Nov. 28, thirty-five days from this port. Their voyage had been a very prosperous one, free from storm, and without accident, till their arrival at Malta. Mrs. L. there suffered a severe fall, and was for a time dangerously ill, but at the last date was recovering.

The following notice of the kindness of the officers and crew of the Alexandros, to the missionaries, will be gratifying to our readers:—

Nor have we experienced any thing but the kindest of attention, both from the captain and crew. And from the captain especially. He has ever manifested a disposition to ascertain our wishes, and then to gratify them, if his ship afforded the means of doing so. He has always paid a particular regard to our religious feelings. When we eat with him he asks us to ask a blessing, and on the Sabbath he frequently reads a number of chapters from the Modern Greek Testament, to his crew. This, formerly, he has not done, for there are no scriptures but ours, on board.

Donations from February 15, to March 15, 1837.

Utica, N. Y.—Bap. Miss. Soc., 67,43—Karen Soc., 10,—per P. Townsend, Esq., treas.,	77,43
Dunkirk, N. Y.—R. Tefft 3; Lyons, N. Y., Miss Mary Mead (deceased,) per Rev. J. Sears, 10; Brockport, N. Y., D. Freeman 5; Steuben Asso., per Mr. S. Crosby, treas., 67,08; Plattsburg Fem. Miss. Soc., per Rev. A. Turner, 7; Mooer's, N. Y., R. Anderson 2; A young female, per Rev. S. Bloss, 1,25; Wayne Co. For. Miss. Soc., per S. Eddy, treas., 20, for For. Miss.; Erie, Pa., Bap. ch. and soc., for Bur. Miss., per L. L. Robinson, 20,24—per Messrs. Bennett and Bright, Canandaigua, N. Y., Legacy of Mr. Hurd, (deceased,) from Joseph T. Shaw, Ex'r., per Rev. Marvin Allen,	125,57
Boston, Ms., Baldwin Place Juv. Miss. Soc., for Bur. Schools, per Ellis Miller, treas.,	300,
East Avon, N. Y., Bap. ch., 3,40 of which are avails of gold beads, and 1,17 from a little boy's mission box,	11,25
Livingston Bap. Asso., N. Y., per E. Winants, treas.,	20,
per Rev. John G. Stearns,	5,
Society Hill, S. C., Bible Soc., for Bur. bib., per T. P. Lide, treas., 36; Antioch—Darlington, S. C., Bible Soc., for Bur. bib., Darius Jackson, tr., 45; Welch Neck Asso., S. C., J. Pouncey 10; Rev. J. C. Furman 10; G. H. Fountain 2; Mary Fountain 1; Mary E. Fountain, 50; — Osborn, 25; per Th. P. Lide,	25,
	104,76

St. Lawrence, N. Y., Bap. Miss. Convention, per J. C. Lewis, treas.,	
West Boylston, Ms., Bap. ch. mon. con., and other contributions, 42,39	
“ “ “ Juv. Soc. 5; per Rev. S. S. Cutting, and Rev. E. Nelson,	
Camden, Me., 2d Bap. ch. mon. con., for Bur. bib., per Rev. Calvin Newton, treas.,	
Niagara Bap. Asso., N. Y., For. Miss. Soc. 260,51, add int. 15,49; per Rev. Whitman Metcalf,	
Richmond, Va., 2d Bap. ch., Fem. Miss. Soc. 62,03; Youth Miss. Soc. 69,46; Virginia Bap. Miss. Soc. 7,50; for Bassa Cove Africa Meeting House, per Rev. J. B. Taylor,	
Charlestown, Ms., Prim. Miss. Soc. first Bap. Soc., for Ind. Miss., per Miss O. Evans,	
St. Helena Island, S. C., For. Bib. Soc. of the Bap. ch., for translation and distribution of Scriptures—per L. Reeve Sams, M. D., sec. and tr.,	
Cornville, Me., Mr. Samuel Fogg, 3; Bowdoinham, Me., Rev. S. Fogg, 3; Philadelphia, Pa., Youth Bur. Miss. Soc. of 1st Bap. ch., per Mr. W. T. Brantly, jr.,	
Monroe Asso., N. Y., Dea. O. Sage, treas., per E. Pancost, Esq.,	
Darlington, S. C., Miss R. Woods 10; Miss E. A. Woods 5; Mrs. Brockington 4; Miss Sarah Meggs 1; for Bur. bible, per Rev. W. Q. Beattie,	
Am. and For. Bible Soc., appropriated to the Chinese Scriptures, 2000; Karen Ss., 1000; Siamese Ss., 1000; Shyan Ss., 1000—per W. Colgate, Esq., treas.,	
Warren Asso., for Bur. Miss., per Mr. H. H. Brown, treas.,	
Norway, N. Y., Mr. Nathaniel Post,	
Boston Bap. For. Miss. Soc., Mrs. H. B. Lunt, of Rehoboth, for Bur. bib., 1; coll. at the united pr. meeting, Fed. St., Feb. 6, 48,60	
“ “ “ “ “ Union St., March 6, 38,	
For Burman schools,	86,60
Contributions and subscriptions of Fed. St. Bap. ch. and soc., for For. Miss., Feb. 16,	350,
per Dea. James Loring, treas.,	
New York, Mrs. J. A. Lawton and Mrs. Storey, for edu. of a heathen child, per W. Colgate, Esq.,	
New Jersey, Mount Holley S. S., to buy books for Bur. schools, 10; “ “ Females, for Burmah, 14; Bordentown, Bap. ch. 9,50; S. S. Soc. of do. 3; Sandy Ridge, Fem. Miss. Soc. 4,05; Trenton and Lambertson chs. 10,16; Upper Freehold ch. 5,22; Middletown Fem. Miss. Soc. 17,50; Nottingham Square Soc. 11,53; Sec. Middletown Fem. Miss. Soc. 5; Newark, Joseph Hague, Jr. 10; Kirgwood, W. Wigg 1; N. J. Convention 1,94, all for For. Miss.; Burlington Sab. and Infant schools 7,10, for Ind. Miss.; Scotch Plains 5, for Af. Miss., per P. P. Runyon, treas.—through W. Colgate, Esq.,	
Windham Co. Bap. Asso., Vt.—per Rev. Phineas Howe,	
Westport, N. Y., concert box of Bap. ch., per Mr. W. J. Cutting,	
Hartford, Ct., pupils of inf. class connected with S. S. of 1st Bap. ch., per Mrs. Oera A. Bolles,	
Pittsburg, Pa., Juv. Miss. Soc. of 1st Bap. ch. 20,	
“ “ 1st Bap. ch., mon. con. 5,	
per Rev. S. Williams,	
Wendell Asso., Ms., for Dr. Judson's translation of bible, 37,13; Karen Miss., 2; For. Miss., 99,51; per Joseph L. Smallidge, Esq., tr.,	
Hardwick, Ms., a member of the Calvinistic ch., avails of retrenchment, an annual subscription, for the Karen Mission, per Rev. H. Jackson,	
South Carolina, Welch Neck Asso., for For. Miss.,—per J. F. Wilson,	
Savannah River Bap. Asso., S. C., for For. Miss., 353,36; for Rev. A. Judson, 22; for Bur. bible, 21,	396,36
Edisto Asso., S. C.,—per J. G. O. Wilkinson, Esq., tr., 10, —	
Farmington, Me.—Ebenezer Childs, Esq.,—per J. Putnam,	

H. LINCOLN, *Treasurer.*

The treasurer has just forwarded, by the ship Paragon for Calcutta, five sets of C service for churches in Burmah, which were presented as follows,—

- viz. One set by the Female Burman Education Society, Portland, Me.
 “ “ “ Messrs. J. Hovey and L. Farwell, Cambridge.
 “ “ “ the Church in Baldwin Place, Boston.
 “ “ “ Federal St. Bap. ch.,
 “ “ “ “ Rev. H. Malcom, now in Burmah.

BAPTIST MISSIONARY MAGAZINE.

Vol. 17.

May, 1837.

No. 5.

American Baptist Board of Foreign Missions.

Deputation to Eastern Missions.

JOURNAL OF MR. MALCOM.

(Continued from page 56.)

Rangoon.

The change of the monsoon, which now takes place, is often accompanied with severe squalls; but these coasting vessels have little fear of them, and never lay up on that account. Often the season passes without any that are serious, as it has this year. We had two or three flurries, with rain, but they helped us on powerfully, and the 17th (of May) found me at Rangoon, without accident. The entrance of the river, though six miles wide, is difficult to find, the channel very narrow, and the coast very shoal for a great distance above and below; while a perfectly flat shore, scarcely above high tides, gives the mariner no certain land-marks. There are no pilots to be had, but by sending a boat to the city. On one point is a cluster of trees which has been called "the elephant," from a fancied resemblance to that animal; but my imagination was too dull to discern any such shape. The sands have extended some miles to the southward, since the coast was first surveyed.

Having passed the ordeal of the custom-house, without any special vexations, I found Messrs. Webb and Howard, with their wives, in usual health, and received from them a kind and cordial reception.

The name of Rangoon is so conspicuous in the annals of our mission, and occurs so often in the narrations of travellers on this coast, that I naturally entered it with feelings of peculiar interest. Association of ideas of course

keeps up some of that interest; but so wretched a looking town, of its size, I have nowhere seen. The city is spread upon part of a vast meadow, but little above high tides, and at this season resembling a neglected swamp. The approach from the sea reveals nothing but a few wooden houses between the city wall and the shore. The fortifications are of no avail against modern modes of attack. They consist of merely a row of timbers set in the ground, rising to the height of about 18 feet, with a narrow platform running round inside for musketeers, and a few cannon, perhaps half a dozen in all, lying at the gateways, in a useless condition. Some considerable streets are back of the town, outside the walls.

The entire population is estimated at 50,000, but that is probably too much. There is no other seaport in the empire, but Bassein, which has little trade, and the city stands next in importance to Ava; yet there is literally nothing in it that can interest a traveller. A dozen foreigners, chiefly Monguls, have brick tenements, very shabby. There are also four or five small brick places of worship, for foreigners, and a miserable custom-house. Beside these it is a city of bamboo huts, perfectly comfortable for this people, considering their habits and climate; but in general appearance as paltry as possible. Maulmein has already many better buildings. The eves of the houses generally descend to within six or eight feet of the ground; very few being of more than one story, or having any other covering than thatch. Cellars are unknown, and all the houses are raised two or three feet above the ground for coolness and ventilation. As the floors are of split bamboo, all

dirt falls through, and what is not picked up by crows, dogs, fowls, &c., is occasionally swept out, and burned. For nearly half the year the city presents a most singular appearance, half sad, half silly. By a standing law, on the setting in of the dry season, all the thatch must be removed, except a particular kind, not common, made partly of split bamboo, which will not easily burn. Were it not for the people in the streets, and the cloths of various kinds put up in the houses to keep off the sun, it would seem like a city deserted.

The streets are narrow, and paved with half burnt bricks, which, as wheel carriages are not allowed within the city, are in tolerable repair. There is neither wharf nor quay. In four or five places, are wooden stairs, at which small boats may land passengers, but even these do not extend within twenty feet of low-water mark. Vessels lie in the stream and discharge into boats, from which the packages slung to a bamboo are lugged on men's shoulders to the custom-house.

The commerce of the place is still considerable, though greatly crippled by enormous port-charges, and absolute prohibitions against exporting rice or the precious metals. Specie is exported by adroit smuggling. Could rice be exported freely, a most beneficial trade, both to Government and people, might be carried on, the agriculturalist receive a better reward for his toil, and the price of land be raised throughout the kingdom. Paddy (that is, rice uncleaned,) is now selling at five rupees the hundred baskets;—that is, about \$2.50 for a hundred bushels.

The best of cleaned rice is four annas a basket, about 12 cents a bushel! Wheat as good as I have ever seen, is selling at thirty rupees per hundred baskets. Such prices would send here half the vessels in Bengal bay. How strange that Governments must always be doing damage, by dabbling into matters which, if left to themselves, would prosper!—However, the policy is certainly more wise than that of Great Britain, which lets some of her subjects annually starve, and thousands of others constantly suffer, by keeping bread-stuff away.

Other necessities are equally cheap in Rangoon. Fowls about two rupees per dozen, black tea, brought down the Irrawaddy from China, one rupee per viss; that is, nearly 12 cents a pound. *Almost every kind of British manufac-*

tures may be had in the bazaar, at rates not higher than they cost in Boston. Medicines are not easily procured, and many kinds are excessively dear.

During the long wars of Europe, in the days of Napoleon, many vessels were built here, chiefly by the English, amounting, on an average, from 1790 to 1802, to three or four thousand tons per annum. At the time of Col. Symes' visit in 1795 there were several ships on the stocks, of from 600 to 1000 tons burden. This branch of business is now almost annihilated.

Two miles from Rangoon is the celebrated pagoda, called Shoo-da-gon. It stands on a small hill, surrounded by many smaller pagodas, some fine zayats and kyoungs, and many noble trees. The hill has been graduated into successive terraces, sustained by brick walls, and the summit, which is completely leveled, contains about two acres.

The two principal approaches from the city, are lined on each side for a mile, with fine pagodas, some almost vying for size with Shoo-da-gon itself. These are in every state of repair; from beautiful white new ones, to mere grass-grown heaps. In most of them the apertures still remain, through which the English soldiers penetrated, to take the treasure always deposited in them. Even the great pagoda did not escape; but it is so perfectly repaired, as to show no signs of the indignity.

Passing these on your way from the city, you come to a flight of time-worn steps, covered by a curious arcade of little houses of various forms and sizes, one above another, some in partial decay, others truly beautiful. After crossing some terraces, covered in the same manner, you reach the top, and, passing a great gate, enter at once this sad but imposing theatre of Gaudama's glory. One's first impressions are, *what terrible grandeur—what sickening magnificence—what absurd imagery—what extravagant expenditure—what long successions of devotees to procure this throng of buildings of such various dates—what a poor religion that makes such labors its chief meritoriousness.* Before you stands the huge Shoo-da-gon, its top among the clouds, and its golden sides blazing in the glories of an eastern sun. Around are pompous zayats, noble pavements, gothic mausoleums, uncouth colossal lions, curious stone umbrellas, gracefully cylindrical

banners of gold-embroidered muslin hanging from lofty pillars, enormous stone jars in rows to receive offerings, tapers burning before the images, exquisite flowers displayed on every side, filling the air with fragrance, and a multitude of carved figures which cannot be portrayed without the pencil.

Always in the morning, men and women are seen in every direction kneeling behind their gift, and with uplifted hands reciting their devotions, often with a string of beads counting over each repetition; aged persons are sweeping out every place, or picking the grass from the crevices;—dogs and crows straggle around the altars, and devour the recent offerings;—the great bells utter their frequent tones;—and the mutter of praying voices, makes a hum like the buzzing of an exchange. The whole scene is so strange, so distressing, that one is relieved to stroll away among the huge trees, and gaze from the parapet on the unlimited scene around. It is one wide, flat jungle, without a single hill, but that of Syriam in the distance; but it is *nature*. It is the true temple of the true God—the only representation he has given of his natural perfections, as the Bible is of his moral ones. All the rest is distortion, absurdity, and crime. Of inferior pagodas, (though some surpass in size any I have seen elsewhere,) there are, in Rangoon, more than five hundred, occupying as much space as the city itself, probably more. Most of them stand a little out of the city interspersed with groves, embowering costly kyoungs and commodious zayats. The latter are particularly numerous, to accommodate the hosts of worshippers who resort hither at certain seasons of the year.

In the vicinity of the hill are 150 families of "slaves of the pagoda," containing about two hundred men, and, as their chief told me, "plenty of women." They do not appear to be poor or despised, and their quarter of the city is not distinguished by any particular feature. They become so, not always because of crime, but often by merely incurring the displeasure of a great man, who spares his life and gives him to the pagoda. Most of them are so by birth, for the children of such persons are forever in the same condition. They are not allowed to marry, except among themselves.

I visited the pagoda frequently, about sunrise, as it is the only direction in which one can ride. There were al-

ways twenty-five or thirty worshippers scattered up and down; and on the regular worship days, one or two hundred. They come and go during the cool of the morning, remaining about fifteen minutes, and amounting, I was told, in the whole, to two or three thousand. A few remain all day in the cool zayats, often performing their worship, and spending the intervals of the time in friendly chat. Some, as an act of particular merit, stay all night. No priests are in official attendance, nor; indeed, did I ever see any there performing their own worship.

Every one brings a present, often a bunch of flowers, or only a few green twigs, plucked on the way; but generally nice entables, done up tastefully in fresh leaves, or articles of raiment, &c. The act of worship is called *shee-ko*, though the name is often given to the mere act of prostration which accompanies it. The amount of offerings here is very great. Stone vases, some of which will hold fifty or sixty gallons, stand round the pagoda, into which the devotees carefully lay their leafy plates of rice, plantains, cakes, &c. As these are successively filled, appointed persons from among the pagoda slaves empty them into their vessels, assorting the various kinds. The beautiful flowers remain all night, and are swept out in the morning. No one ever objected however to my gathering them at pleasure. A gift once deposited is no more regarded.

The rainy monsoon has been considered fairly set in, since the 10th of May, but it rains as yet generally only toward night, and the weather is every way delicious—every tree being evergreen, a few showers bring forth all the beauties of midsummer—though the sun is nearly vertical, the clouds and showers so cool the air, that the thermometer seldom rises above 86° or 87° at noon, and goes down to 80° before morning. I have now passed the ordeal of the entire hot season, and of nothing am I more convinced, both from experience and observation, and especially from the testimony of very many intelligent foreign residents, that the climate is as salubrious, and as pleasant as any other in the world. I have suffered from heat greatly more, in Italy, and even in Philadelphia, than I have ever done here, and have never found a moment, when I could not be perfectly comfortable by sitting still. To go abroad in midday, is, however,

more intolerable, and for any but natives, is eminently hazardous.

The mission to this city has had great disadvantages, and the apparent results are at this time very small. The first missionaries, who were English, chose a situation outside the town near the pagoda, and erected a building far too sumptuous. One afterward chose another field, and the other another employment. The station was never effectively occupied till by Mr. Judson, who, being without native assistants, without the language, without tracts, without experience, and living in the same house, was here many years, before he began to make direct evangelical efforts among the people. Part of this time was spent in acquiring the Pali,* or sacred language of the Burmans, on which he was erroneously led to place a high value. At length he was able to preach, and some souls were won; but scarcely had a little church been gathered, before the war broke out, in which he suffered so dreadfully, and which suspended all missionary effort, and scattered all the converts. At the close of it he did not resume his place in Rangoon, but proceeded to the provinces ceded to England, where he has remained. The flower of the church followed him to Maulmein.

Mr. Wade was at the station, a few months, in so bad health as to be thought near his end, and sailed for America.

Mr. and Mrs. Kincaid stopt there a short time, but had not acquired the language. Mr. and Mrs. Bennett then took charge under the same disability, and, on attempting to establish a school, an excitement was created which immediately scattered it. The master was publicly whipped, and the old pastor, Ko Thah-a, was imprisoned and put into the stocks, and released only by paying sixty rupees. Mr. and Mrs. Webb took the station two years ago, on the removal of Mr. Bennett to take charge of the government free-school at Maulmein. Though he had only made a good beginning in the language, yet with the aid of the old pastor, and a native assistant from Maulmein, he began to look out and draw forth the very few disciples who were now left, and to meet and act without concealment. After a few months, and before any new conversions occurred in the

city, persecution was recommenced, which put a stop not only to the meetings, but all missionary effort. Mr. Webb and wife had gone to Maulmein for their health, and Mr. Howard, who had been in the country but a few months, was left in charge of the station, when the troubles began. Ko San'lone,* the preacher, (the old pastor had been deterred from public labors since his sufferings,) was first seized while preaching on the verandah, and though Mrs. H. procured from the woon-gyee, who had been friendly, an order for his release, the inferior rulers all rose up, and refused to execute it, and at last succeeded in incensing his mind also. They demanded Sanlone's death, and possibly might have procured it, had he not been a Maulmein man, and of course a British subject. Six or eight Karens, who formed Mrs. H.'s school, and as many more who had at that time visited Rangoon to receive baptism, were seized, punished in the stocks, and, after a week, sent back into the jungle. Search was made for disciples throughout the city, but none were detected. Various tortures were inflicted on Sanlone, to make him renounce his faith, and the impression throughout the city, was, that he would be put to death; but after several sums of money had been paid by his wife to the petty rulers, he was at length turned out, with chains on his legs, to work in the woon-gyee's yard. After a time, by paying more than two hundred rupees, he was set at liberty, on the express condition that he should not again preach or distribute tracts in the jurisdiction of the woon-gyee. From this time none of the disciples durst avow themselves except the old pastor, Sanlone's wife, and a few more. No meetings were held—the people durst not come near the missionaries, nor receive a tract, nor even engage as servants in their families—a poor woman who took care of Mrs. Webb's child for a short time, was fined fifteen rupees for so doing. After three or four months, the alarm subsided. The people now in general accept tracts. Assistants from Maulmein preach unmolested, but no Rangoon native Christian dares do it, or give tracts. The church cannot be assembled; but few members can be found at all, and the church may almost be said to be extinct. It is not probable that any native would be

* Pronounced Pah-'lee.

* Accent on last syllable.

flowed openly to confess that he had changed his religion.

In the mean time, God has been carrying on his work among the adjacent towns, particularly at Maubee, through the instrumentality of Ko Thah byoo.* Many have been converted—the old members, though fined upwards of six hundred rupees, continue steadfastly to vow their faith, and keep up their meeting amid all reproach and injury. Mr. Webb has baptized about forty, who have come to him for that purpose; some of them since the persecution. Ko Thah-a,† has been out to them and baptized twenty-nine more, and sixty or eighty are now asking baptism. They are greatly oppressed still, and the amount of their fines is very great, considering their deep poverty. Within the past two months, they have again been fined.

The native assistants who accompany me, have labored diligently in Rangoon, and are greatly pleased with appearances so far. The day after arriving, they spread nice mats on the porch under my window, and, laying beside them a pile of tracts, soon had an audience. They have continued thus every day, having almost always one or two, and sometimes twenty or thirty, to listen or dispute. Most of them accept tracts. So little labor will support a family in this country, that many are always at leisure to sit thus. So far as I have seen, they have uniformly conducted with decorum and good temper. Mr. Webb is generally at hand to watch the course of debate, and take a part when it seems useful.—After eight or ten days, two of them proposed a walk of twelve or fifteen miles, to preach and distribute tracts in the villages round about. They took a goodly quantity, and were absent some days—they returned delighted. In every village they were well received, and whenever they stopt, the best food and lodging were given them with the kindest hospitality. Their tracts were all gone long before they got back, and eighty or ninety persons therefore applied in vain. They met with many interesting cases. One of these was a man, who being on a journey by chance, as we say, stopped at a house where they were resting themselves. The moment he saw the tracts,

he fell upon his knees and *shee-kooed* to the ground. He received two or three with the greatest reverence and gratitude, offering several rupees in return. He had for years felt burdened with sin, and deeply felt the impotency of the Burman religion to grant him relief. In some of his travels he had met a man who had a little book which disclosed a new religion. On becoming anxious, he offered twenty rupees if any would bring him such an one, but he sought in vain. At length, some one told him, there were foreign teachers in Rangoon, who had such books to give away. He immediately travelled there, but sought them through the city in vain, and returned more sad than ever. His delight at now meeting with books and teachers was great. His mind seemed prepared for instruction. He saw and received the truths disclosed to him, and promised to visit the teachers in Rangoon, at an early period. He was furnished with the "Life of Christ," the "Digest of the New Testament," and one or two smaller tracts, and did not leave the assistants while they remained. May the kind Providence which brought him to that house, make him a monument of mercy, and an instrument of good to benighted Burmah!

Voyage to Pegu.

All travellers accord to Burmans the praise of uncommon energy, and in this respect they doubtless stand very far above their neighbors. But though possessed of much muscular power, and ready at times to exert it all, their activity will not compare with that of northern men. In negotiations of all sorts, they are particularly slow, crafty, and suspicious. From the day of my arrival, I looked out for a boat to convey me to Pegu, Ava, &c., and several times thought I had succeeded in hiring a suitable one; but have been finally compelled to purchase one. Being a mere hull, it has been necessary to build upon it the various customary appurtenances, and I have found it impossible to expedite the business. Through the kind offices of Mr. Lan-ceigo, I have an excellent and experienced old *Pen-in*, or head boatman, who with six men engages to take me to Pegu, and Ava, for a given sum.

On the first of June Mr. Webb and myself set forward to visit Pegu and adjacent towns, accompanied by two of the native assistants and a servant. A clear sky enabled us to get every

* Last syllable accented, and pronounced like u in imbue.

† Accented on last syllable, which is pronounced like a in fate.

thing on board without wetting, and we got on finely for a couple of hours, when a squall came up, which nearly swamped us—but it was soon over, and we baled out the boat, and proceeded with renewed obligations to praise Him “who walketh upon the wind and maketh the clouds his chariot.”

The comfort and confidence with which, in this region, one may travel for half the year, secure from storm or shower, is now reversed. It rains daily. The atmosphere loaded with moisture, insinuates its dampness into every thing, making musty and mouldy the very clothes in one's trunk. Those who are at home here, can do very well by wrapping things in flannel or waxed cloths, or putting them in tin boxes, &c. But of course the traveller, and the voyager in a small boat, has none of these conveniences.

Entering the Pegu river about an hour's rowing below Rangoon, we ascended to Pegu in three tides. Had we not stopped to look at towns, distribute tracts, &c., two tides would have answered. The distance is perhaps sixty miles. The river empties into the Rangoon by a wide mouth, but soon narrows to two hundred yards, and before we get to the city to as many feet. Only small boats ascend it further. The banks are luxuriant flats covered with a grass ten or twelve feet high, (the *saccharum spontaneum*) much used in thatching. For the first forty miles no habitations are to be seen. Monkeys, alligators, cranes, and vultures, were numerous. Elephants, deer, wild hogs, tigers, &c., are said to be abundant, but we saw none. This fair and fruitful region is almost wholly abandoned, while whole nations struggle to glean from barrenness and fridity, a hard subsistence.

Within twenty miles of Pegu we found villages, and gave tracts, accompanied with faithful exhortations from Mr. Webb and the assistants. In these towns, no tracts had ever been given—no Christian teacher had ever been seen. Many refused our books, suspecting some snare—but the most received them gladly. Most of the tracts were Extracts from the Old Testament, Mark, Luke, and Life of Christ. The latter is a copious harmony of the four gospels, wholly in scripture language. The Lord bless the seed of his own truth! The people are principally Peguans, (or Talings, as the Burmans call them,) and speak that language chiefly, though nearly all of the men

understand Burman. There are some Karens also, and further inland they form almost the entire population.

I found the once imperial and magnificent Pegu sunk to a common village. Zangnomang, the town opposite, which with a considerable region adjacent, ruled by an upright Armenian Christian, is now greater in size and prosperity. In fact, on that side, for many miles, is a constant succession of thriving villages.

While Pegu was the metropolis of an independent kingdom, it had a population of 150,000 souls. But Alompra, aware that its destruction would serve to perpetuate his conquest of the country, destroyed it, leaving only the sacred edifices.

The former extent may still be traced but I found almost the whole site covered with water a few inches deep, owing probably to a neglect of the drains and sluices. The present town is upon the site of the old, and consists of but two streets—one parallel to the river, and the other leading out to the great pagoda. The late king endeavored to restore the city to consequence, as the Peguans are no longer a distinct people. For this purpose he removed thither in 1790 from Rangoon, the seat of the provincial government. The effort proved abortive. The merchants and majority of the people remained at Rangoon, where all business advantages were so greatly superior, and the government was soon re-seated at Rangoon. The description of the city given by Col. Symes, who visited it in 1795, will not now apply.

Desolate and diminished as is Pegu, its huge Shoo-ma-doo and some of its appendages, are in good preservation, and worthy of all admiration. It stands on a fine hill of gradual ascent, the summit of which has been flattened into a plain of about three acres. The sides are sloped into two terraces, ascended by steps of hewn stone. The top is occupied not only by the great pagoda, but by zayats, kyoungs, trees, &c. The pyramid is of the usual form. The base consists of two octagonal stories, much larger than the pagoda itself, and wide enough to sustain each a ring of sixty pagodas, about thirty feet high, similar to each other, though not alike, and many of them much injured by time. The diameter of this octagonal base is four hundred feet, and the entire height of the building three hundred and sixty feet. The country round is that same uniform level which

stinguishes the whole of what was the kingdom of Pegu.

Voyage up the Irrawaddy.

Having made considerable alterations in my boat, suggested by experience in going to Pegu, I left Rangoon for Ava, accompanied by Mr. Howard, on the 14th of June. The weather was fine, and before the end of the good tide, we had rowed twenty-five miles on the Panlang or Rangoon river, one of the mouths of the great river of Burmah. The country was flat, inundated at high tides, and uncultivated, till toward evening, when the banks were higher, the lands laid out for rice, and villages numerous.

Stopping at the expiration of the good tide, at Kew-new, twenty-five miles further, we found a cluster of large villages, amounting to fifteen or sixteen hundred houses. Innumerable boats, large and small, were taking in rice, salt, fish, &c. for the upper country. Hiring two canoes, Mr. Howard and an assistant in one, and two assistants in the other, supplied all who would accept on both sides of the river; thus sending the truth by these boatmen to perhaps an hundred different villages. Before getting the canoes, I gave to all the boats passing by, and was deeply affected to see some who could not come near, plunge into the river and swim to me for them, and, bearing them back with upraised hand, sit down instantly to read them aloud. Some women applied for books, who proved their claim by reading fluently. In most of the boats, large and small, were women and children who seemed at home, and I am told spend much of the year—in some cases all of it—in this way. In the small boats, they are often not merely passengers, but steer the boat while the husband rows.

The boats on this river, though of all sizes up to 200 tons, are but of two general descriptions. All retain the canoe shape, and are sharp at each end. The larger have one mast with a yard of long slender bamboo, to which is suspended a square sail. The sail is made in sections, the centre ones only being used in strong winds, and the others added at the sides when necessary. Sometimes a small sail is temporarily fastened above the yard to the oars, by which it is sustained. The deck extends from five to ten feet beyond the sides, making at once a platform for the men, when using their setting poles, &c., and preventing an

overset by a row of large bamboos fastened beneath. It is loaded till these touch the water. The vessel itself is wholly covered with a regular Burman house, well thatched, which at once carries part of the cargo, and furnishes cabins to the family and boatmen. This gives them just the appearance of the pictures of Noah's ark in children's books. Over this roof is a platform, on which the men stand to work the sail. They are generally manned by from fifteen to twenty-five or thirty men, and are two or three months going up the river.

My boat is a sample of the smaller kind, such as persons in moderate circumstances use for going from town to town, and such as is greatly used in the small way of trade along the river. It is a canoe hollowed out of a single log, 46 feet long, deepened by a single plank fastened on each side. At each end the wood is solid for three or four feet, the stern standing up out of water. The forward half is decked with bamboo and thatch. As Burmans sit cross-legged on a floor to row, this accommodates them in using both oars and poles. From the middle of the boat, about twelve feet toward the stern is covered with a thatch roof raised about three feet, making two apartments, one for sleeping, and the other which contains a table, chair, &c., serving as a parlor. The sides of the latter are made of light mats, the upper half turning up for a window. The sleeping-room is but three feet high, as baggage, food, &c. must be kept under it; but the floor of the sitting-room being near the bottom of the boat, enables us to stand up in it. Behind the rooms is my kitchen, viz. a shallow box filled with earth; beneath it is wood and water; hanging at the sides is the hen-coop. Round the rooms is an outrigger, to enable the men to pass back and forth without intruding on me. This last appendage is not common to boats of this size. Finding her to roll heavily, we fastened at the water-mark a bamboo, ten or eleven inches in diameter, running nearly the length of the boat. The sail, which is of course square, is fastened between two bamboos, which stand up abeam of each other, in the form of the letter V.

Such is my *home* for much of this "rains." For the first few days, I was so cramped and incommoded with rain, heat, and mosquitoes, that it was difficult to do any thing in the way of study. But now I am completely at

ease, the mosquitoes are left behind, my little matters are all adjusted, and I enjoy myself as well as I could any where else. Especially is it a great luxury to enjoy the entire command of my time—a luxury for many years almost unknown.

On the twenty-third of June, being within a day or two of Prome, the monotony of the unbroken level began to be relieved by the occasional sight of distant hills; and soon they approached the river, and gave us the novel sight of stones and gravel. The rocks are calcareous sand-stone and buccia, the gravel chiefly quartz. Undulations now begin to appear in the surface of the country, and on the whole the scenery was attractive. More delightful weather could not be. A fine shower or two nearly every day, lasts perhaps half an hour, and the temperature varies agreeably from eighty to eighty-five degrees in the day, descending two or three degrees at night. This for the hot season, as it now is, was much cooler than I had expected. The banks now begin to be high, and dry enough to admit walking along the shore, and I find it pleasant to pass through the beautiful groves of mango, tamarind, and palm trees, which divide the villages. Hitherto we have had villages in sight almost every moment, sometimes several at a time. It is so, still; but on ascending the bank we find others, not visible from the boat, stretching along a mile back from the river. Beyond are extensive paddy fields, with large herds of buffaloes.

The river having risen thirty feet above its lowest stage, and filling many channels generally dry, we take these to avoid the current, and glide about distributing tracts among retired villages, generally small, but sometimes consisting of several hundred houses. As no missionary has gone up the river to give tracts in the rainy season, there is little doubt but that many of these people now for the first time received the knowledge of the true religion. On the great river, we often find persons who have had tracts, and now utterly refuse them. But in these by-ways, all receive them with gladness.

I feel especially anxious to furnish the boats with books. Coming out of every creek, they will carry some knowledge of the eternal God to hundreds of villages where no missionary is likely to penetrate for years.

I have been pleased to observe several

times lately, an ingenious, and to me novel mode of fishing. A score or more of gourds are suffered to float down the stream, from each of which depends a hook and line. The fisherman in his little canoe passes from one to another, taking up what is caught, baiting the hooks, &c.

A powerful southerly wind brought us to Prome, (Pyee or Pe-emyu, as the natives call it,) early on the afternoon of the 24th, and gave us sufficient opportunity of viewing the city. For eight or nine miles the villages had been contiguous, some of them very large. We walked over a good deal of the city, which seems to contain less than 400 houses and exhibits every where symptoms of poverty and decay. The walls are mostly fallen down, the ditch is filled up, and most of the stately remains of ancient superstition are hastening to ruin. We went a little way beyond the city to a fine hill, on which stands a pagoda not much smaller than that at Rangoon, gilded from top to bottom. The ascent is by brick stairs, covered with a succession of zayats. In some respects it is a more interesting spot than the hill of Shoo-da-gong. The city is more plainly seen, the country is far more beautiful, and the distant mountains form a fine back ground. Around the pagoda are many smaller ones, containing beautiful marble images, some as large as life. A profusion of tees, gilded streamers, and other objects usually seen around pagodas, occupy the enclosure; and the whole air of the place is that of solemn antiquity. In one of the zayats sat an old man, thin and of a fine intellectual countenance, eating a nice dinner which some women had brought him, who were sitting near to return with the dishes. He has determined to spend his remaining days or years on that venerated hill. What is brought him, he eats. When nothing comes, he fasts. In different places, were seen persons at prayer, or piously engaged in cutting up the grass which obtruded itself in the joints of the flagging. The bells struck by coming worshippers, yielded deep, soft tones, and the chime from the lofty tee was particularly clear and sweet. The sun setting with uncommon splendour, threw his mitigated rays under the roofs of the ancient temples, upon the stately images sitting there in twilight pomp,—the free fresh breeze diffused a luxurious coolness, and as the shade

of evening gathered on, the place seemed just such as a devoted boodhist would choose for his holiest retirements.

Descending by a different stairs, a polite citizen pointed out the evidences of a former magnificent arcade, which covered it, and which was accidentally burnt several years ago. It was the rulers' way to the pagoda. Over the low grounds beyond it is a fine causeway of brick, some hundred yards long. On each side groves of the palm, interspersed with kyoungs, and little bridges, formed altogether a scene of great beauty. All this to the honor of a frail man who died and was buried, as his own worshippers admit, while He who gives the rain in its season, and in whom they live, receives no reverence. All this to "change the glory of the incorruptible God into an image," and "the truth of God into a lie." All this to "worship and serve the creature more than the Creator, who is God over all and blessed forever." O that this people may soon know the riches of Jehovah's goodness, and long suffering! Alas, that the best we can hope of this unhappy people, is, that having "sinned without law, they shall perish without law."

Before re-entering the city, we passed through a little village or ward allotted to lepers. Four men and a woman seated themselves in a row, by the way side, as we came up, and modestly solicited alms. Before giving any thing, I stopped some minutes to observe the effects of this terrible disease. They made no clamor, did not repeat their solicitations, showed off no affectations, but were cheerful and entirely without pain. Much bodily suffering is not endured in this disease, except at the commencement. One was not much affected. Each of the others had lost all of their fingers, and most of their toes. They were thin and haggard. The distressing scene brought powerfully to mind the gracious cures of our Divine Master. There are about thirty-five or forty of these persons in the city, occupying two villages.

A couple of hours' sail from Prome with a fine wind, brought us to a narrow pass in the river, lofty hills encroaching upon it on each side. On almost the highest point of those on the west side, the famous pagoda Poo-o-dong was visible among the trees. Here Gaudama lived, and here is shown on a rock the print of his foot, evidently

fabulous, for no human foot was ever of such a shape. Copies on stone of this great wonder are preserved in many places, and regarded with great veneration.

On every side for some days we have indigo growing, and the large jars in which it is steeped, frequently stand in rows beside the river. Both soil and climate here are said to be eminently favorable to this plant, and the cultivation of it in experienced and scientific hands would certainly prove lucrative. Most of the product is consumed in this region, which is particularly devoted to manufactures. Large quantities of cotton cloth are daily seen hanging up at the villages, in the course of being dyed. Some of it was of a brilliant red, procured from native woods called nee-pe-zay and soo-ban. These are preferred even to the sapan wood, as yielding as good a color, and much more durable.

In every respect the landscape has now changed. Instead of an interminable level, devoted mainly to coarse grass and paddy, without trees, without birds, and without houses, except in larger villages, we have every variety of beautiful landscape. Fine hills, cultivated in patches, even to the summit, scattered houses, fenced fields, noble trees, with horses, cattle, hogs, fowls, and numerous birds. Among the trees the beautiful and stately tamarind now begins to be seen.

The number of trading boats on the river is astonishing. We pass scores every day, and sometimes hundreds. My boat being small, in mere ballast trim, and well manned, we pass every thing, and thus have an opportunity of supplying numbers of them with tracts. The largest of them carry ten and twelve thousand bushels of uncleaned rice, the smaller three or four hundred. Their chief lading seemed to be rice, salt, and *gna-pee*. They are, for the most part, drawn by the crew with a rope from the bank, or propelled by setting poles; sailing only when the wind is fair, and neither too strong nor too weak. They are generally from three to four months in ascending from the Delta to Ava. The crew of the largest boats consists of thirty-five or forty men, and almost always the owner or captain has his wife and children on board.

No one can ascend the river without being impressed with the hardihood, skill, energy, and good humor of Burman boatmen. Though the boats them-

selves look awkward to an American, they are not ill suited to the navigation, and are well managed. In ascending, much of the way must be accomplished by setting poles. For these they use straight bamboos, of a species which is almost solid and very strong. The end is applied not to the front of the shoulder, as with us, but above the collar bone. Bending forward till their hands touch the deck, they bring the resistance perpendicular to the spine, and thus possess far greater power than is possible by our mode. When but slight exertion is required, the pole is applied as with us. On many boatmen and coolies, a callus is formed on the top of the shoulder, which looks like a small swelling. Getting aground is a daily occurrence, and sometimes frequently in a day, owing to the continual shifting of the sands, and uncertainty as to the height of the water. In such cases the men are instantly in the water, to shove off. In pulling the boat by ropes, we frequently meet streams and nullahs, over which they swim without a moment's hesitation. If a bamboo or an oar fall overboard, they instantly plunge in and recover it. In fact, they seem almost amphibious, and Burman costume is most happily adapted to aquatic exigencies. The strength and energy with which they surmount difficulties, transcends any thing I ever saw among the boatmen on our own western waters. In point of temper and morality they are immeasurably superior to those. In this trip and my various previous ones, I have never seen a quarrel, or heard a hard word. Cross accidents have occurred, and we have frequently been entangled with other boats; but all difficulties have been met and surmounted with good temper and even hilarity.

Familiarity with the watery element seems to prevail in Burmah, wherever there are streams. I have seen women and children swimming with ease and confidence, and several times little children scarcely able to walk alone, frightened at the white foreigner, have plunged into the water to swim to their mothers in the boats, and were rescued from drowning only by some one's picking them up.

June 27. For some days the river scenery has been increasingly interesting. The country seems generally under tillage. Towns and cities line the shores, the hills are covered with fine forests, and Italy itself might justly be proud of the scenery. The improve-

ments and population appear to extend however, in some places at least, but a short distance from the river.

Just before sunset, June 28, we came to for the night at Yay-nan-goung, a village important only for its trade in petroleum. The wells being but two miles from the village, we walked out to them. The way was well beaten by bullock carts, often crossing the bed of the torrent (now dry,) whence the village derives its name. A more rugged and desolate region can scarcely be imagined. The rocks are sand-stone, pudding-stone, and petrifications. The soil, sand and blue clay. Hills on every side rise abruptly, like waves in a chopping sea. One plant only seemed to find a congenial soil. It resembled a prickly pear, growing to the height of thirty feet, with stem a foot through.

The wells are very numerous, said to be more than a hundred, occupying a space of about twelve square miles. They are from two hundred to three hundred feet deep, of small calibre, and sustained by scantling. The temperature of the oil, when first raised to the top, is 89°. Men do not go down, but an earthen pot is lowered in and drawn up over a beam across the mouth, by two men running off with the rope. The pot is emptied into a little pool, where the water with which it is largely mixed, subsides, and the oil is drawn off pure. The price now, including the pots, is about a tical for 2½ viss, or about fifty cents for ten pounds. The wells yield about 400 or 500 viss per day, each worked by three or four men. Sometimes 700 are obtained. The amount depends on the quantity of water drawn up with the oil. A duty of one twentieth is paid to Government.

This most useful oil is very extensively used for lamps and torches, and is exported to all parts of the empire whither it can be taken by water. It is also used for preserving wood, mat partitions, palm-leaf books, &c. from insects and from the weather, and is an admirable article for these purposes. Even the white ants will not attack wood which has been brushed with it.

For several days we have noticed on the shore great quantities of petrified wood, and have gathered specimens which exhibit the fibres and cells perfectly. Some trunks of trees, ten or twelve feet long, lie in the edge of the water, entirely petrified. Teeth, bones, &c. are found in the same state. The inhabitants assured me that they sometimes picked up petrified leaves.

Sal-lay or Sa-lé, a day's sail from the oil wells, though not large, is an important city. It is the metropolis of a fertile district, and drives a considerable trade in toddy-tree sugar, cutch, cotton, onions, &c. Here, as at several places before, we found a company of Shyans, comfortably bivouacked on shore, and ready to sell stick lac, &c. for salt, and salt-fish. Their commodities are brought in carts, and in panniers on the backs of bullocks. They seemed in no haste, were engaged in little manufactures for sale, and would probably remain till the close of the rains. They are instantly distinguished from Burmans, by wearing a regular round-about jacket and wide trowsers of blue nankeen, reaching to the knees. The jackets are frequently quilted very neatly. I have seen various companies of them in different places, trading in the same manner. They always appear decidedly superior to Burmans in intelligence and civilization. There is, however, great difference in this respect between the different tribes. The information I have obtained respecting this nation, from the people themselves, and other sources, with what I may hereafter collect, will appear in another place.

The scenery since leaving the oil wells, is wholly changed. The hills are naked, or but partially covered with shrubs, and wear a peculiar aspect of desolation; villages are few, and the population evidently sparse. In some places the shore rises abruptly to the height of an hundred feet, of very soft sand-stone. Thousands of birds have made perforations in the side for their nests. Among these the common sparrow and the wild pigeon seemed most numerous.

The remains of the once magnificent Pag-han stand in the midst of this region, so destitute apparently of the means of supporting human life. Such a locality, however, have some of the greatest cities in the world, and still more frequently the ruins of great cities. Man's presence and power can make a garden in a desert, and his departure brings desolation over the fairest scenes. This city is said to have been founded A. D. 107, but none of the ruins have ascribed to them a higher date than A. D. 860. An American could scarcely assign half this age to any building of brick. But these bricks are uncommonly fine, the masonry exceedingly massive, and the chunnam or stucco with which they were coated,

almost indestructible, in so mild a climate. The edifices being regarded with religious veneration, have been preserved from all intentional dilapidation. The plants and trees, too, which overgrow deserted edifices elsewhere, and by insinuating their roots into crevices, hasten their ruin, are here not seen. This last peculiarity has been thought to arise from the influence of the adjacent earth-oil wells and springs, on the atmosphere.

As would be expected by all who had seen a Burman city, these ruins are of sacred edifices only. The frail bamboo houses of the people perish almost as soon as deserted. I entered the place from the north, where a common cartway crossed the crumbled ridge of a great wall. Gullies and torrents cut up the environs on this side, and it is probable that the city never extended over this region. Every spot, however, which would accommodate a pagoda, has one upon it. Within the wall the ground is level, though very high, and commanding a wide prospect. Here for the first time I saw buildings which could be called temples; many of the pagodas being built hollow, with noble rooms devoted to images, and image worship. Some of these, as well as pagodas, are of the noblest description; little injured by time, with here and there some of the remains of the exterior gilding in sheltered places. We entered some, and found superb carved and gilded ceilings, sheltering at once great, ghastly, half-crumbled, Gaudamas, and herds of cattle. Marks of fire in some, showed them to be used by the people for occasional homes, or perhaps by herdsmen.

I could not attempt to count these venerable piles. They are thickly scattered, not only over all the site of the city, but for miles around. Many of them are more than a hundred feet high. One, which seems to have been occasionally repaired, is two hundred and ten feet high. The difference between their shape, and that of those in the lower provinces, is very striking. Instead of the solid mass of masonry, rising with a tapering spire, these are ponderous, wide-spread buildings, whose noble interiors entitle them to the name of temples. The arches are lofty in both Grecian and Gothic forms, and the ceilings in many cases gilded and ornamented with painting and tracery. The exterior is not less dissimilar, from the profusion of labored cornices, tarrets, spires, and toes,

which are scattered over the whole surface.

It is evident that great reverence yet exists for this spot; for many of the pagodas are quite modern, and of a size scarcely inferior to their venerable neighbors. Such a feature, in a landscape of ruins, is truly rare, and keeps the mind fastened on the sad thought that the cold and gloomy system which reared these "vain oblations," has not passed away with the infatuated generation who constructed them.

That the people should come to these abandoned shrines, to add others also, and leave them unhonored by the passing throng, is perhaps accounted for by the fact, that on this spot this religion was first proclaimed in Burmah. Ah-ra-han, the successful missionary of Boodhism, here proclaimed its doctrines nearly a thousand years ago. At this place, (then the metropolis,) under the patronage of king Ah-nan-ya-thah-mon-zan, he taught his "new religion;" and the spreading influence utterly supplanted polytheism, and all the ancient superstitions. Thus, may man, with kingly aid, change the *forms* of human faith; but oh, how hopeless are our efforts to *change the hearts* of this people, without Divine aid! God grant that the period of Boodhist delusions may soon cease, and leave these new structures only to mark the melancholy prevalence of former sin!

The boatmen having intimated, some days ago, that cattle were very plenty here, and that I might get a calf cheap, I inquired if they wanted veal themselves, and finding that was their object, readily agreed. My Madras servant was to kill it, for this they durst not do. Accordingly at Nong-Oo the penin bought a fat yearling for a rupee and a half, (67½ cents,) and the late owner was leading it to the river, when half a dozen of the neighbors set up a clamor, because he had sold his beast to be killed. The penin, ashamed, got away and returned to the boat, and the disappointed owner led back his calf.

In this region, cattle are very numerous, both buffaloes and the Braminy breed. We were offered at the next village a fine pair of very fat oxen for six rupees. We every evening saw herds brought over from the islands, where they had been pastured during the day. It was amusing to observe the skill of the herdsmen in swimming them across the wide and rapid current. With a short stick, they swam behind,

keeping their heads up stream, bringing up those who lagged, jumping often on their backs, and from one to another; now standing up, now sitting down, now dashing down or up for a straggler, and seeming to be as much in their element as the buffaloes themselves.

It has often been very amusing to see the consternation or the curiosity of the people, many of whom have never seen a white man before. Even the dogs set up an unusual barking; but the fiercest of them run, if I stop a moment. I have sometimes put to flight a whole herd of buffaloes, to whom my white face and white dress are as terrific as to the dogs. As we sit to eat in the boat, a range of women and children often squat on the ground to watch us. If I go toward them, they generally vanish. Often, on entering a house among the Karens, on some of my former tours, if no man was present, the whole family would run away, and leave me in sole possession. Many times, as I walk along the bank, and by turning a corner suddenly come upon young girls drawing water, they instantly leave their pots and fly. To those who are too old to feel terror, I am generally an object of curiosity. They turn up my pantaloons, admire the seamless stockings, and wonder that we should wear so many garments. Sometimes they call me a *nat*. I am constantly struck with their politeness. They desist from any thing on the slightest intimation, never crowd around to be troublesome; and if, on showing my watch, pencil-case, or any thing which particularly attracts them, there are more than can get a sight, the outer ones stand aloof, or keep seated, and thus wait till their turn comes, or, as is oftener the case, forego the sight altogether, without any signs of turbulence.

After passing Pagan, the palmyra is very common. This is the tree which here yields the toddy. To many of them slight perpendicular ladders are fastened, by which the owner ascends every morning to obtain the sap from a cut made for the purpose. It is generally drunk immediately, when it is sweet and wholesome, or made into sugar, which resembles that obtained with us from the maple. When suffered to stand, it soon ferments, and becomes as intoxicating as wine; but is rarely used in this state by Burmans, and almost never to the point of intoxication.

July 5th brought us in sight of the "golden city," after a truly pleasant voyage of just three weeks. The dis-

ance is about 400 miles, by my computation, though it is generally made 600. Since leaving the Delta, it has seldom rained, and only in warm and transient showers, producing no inconvenience. We had some perils, at one time having the mast and sail carried away in a squall, and several times rolling heavily in rough places, so as to dip water on both sides. We were not without some apprehensions of robbers, who always infest the river more or less. Merchant-boats are always well armed, and my English friends at Rangoon urged me to adopt the same precaution. Their alarming representations induced me to borrow a pair of horse pistols, but when I got afloat, my peace principles rallied, I commended myself to God, and neither of them has yet been loaded. Once when we had moored for the night, the chief of the village came to assure us that many bad men lived in that neighborhood, and to beg that we would proceed two or three miles to where some large rice boats had "come to," which we did. On another occasion, a suspicious boat full of men, hovering about us, I fired a blank charge, at the request of my people, at the report of which the boat fell back and disappeared.

Thus a voyage in which I expected only discomfort and peril, has been performed with safety, convenience, and even pleasure. How foolish are uncomfortable anticipations, while we have reason to think we are in the path of duty!

On the way up, we have visited and distributed tracts in eighty-two towns, cities and villages; supplied 657 boats and vessels, many containing families from fifteen to thirty men; beside handing them in a multitude of cases, to persons along shore. Generally we moored before sundown at some village, where the assistants would divide themselves, and, getting two or three congregations, spend the evening in preaching and discussions. In general the tracts were received with the utmost avidity, and those who got one would often clamor for another. Scores waded or swam to the boat after them, and often we were so thronged with applicants when moored to the shore, that we could scarcely eat or sleep. But this fact is far from proving a general desire among the people for the knowledge of the new religion. A tract is in every respect a curiosity. They have never seen such paper, their own books being made of palm-leaf, or black pasteboard, which is

written upon with a steatite pencil. The printing is a great curiosity. The shape of the book is a curiosity. Besides, it is properly, and no Burman will refuse a gift, without a strong reason.

(To be continued.)

Burmah.

JOURNAL OF MR. SIMONS.

(Continued from p. 283 of last vol.)

Tracts distributed—Idolatry of Paloungs—Burmans' "great god"—Baptism.

January 7, 1836. An underwriter belonging to the collector of Bassein, called on us for some medicine, and to inform us that the collector would leave Ava in a few days. Supplied him with medicine, and sent by him a map of the world, the "Three Sciences," Psalms, and the New Testament, to the collector;—Extracts from the Old Testament, Digest, and some small tracts, for his little son; and three copies of the Digest, with Psalms, Epistles, and tracts, to the collector's head writer.

9. Brother K. and myself went to the Bassein boats, and took a map to the collector, which he had requested me to make for him, giving the relative sizes of the principal countries in the world, their population, and governments. We were informed that he had gone to see the queen's brother. We saw the head writer, spent some time in conversing with him and others in the boat, and gave away some more books.

11. Early this morning, went again to the boats, and carried with us two copies of the Acts and about twenty tracts. The latter were given to the boatmen. Saw the collector in his boat, explained to him the maps, and requested him to give his little boy an education. He said, he wished his son to learn English, but he could not send him away from Bassein. In returning home through the city, we saw ten women and a little girl kneeling on the ground, muttering their prayers, and scattering their offerings of rice and flowers before the great marble idol, which is being made by order of the king. It is nearly finished. While the women seemed very devout in presenting their offerings, the men, apparently more curious, had ascended the ladder, and were carefully examining the polished face of the idol. We stopped to ask them some questions. They in-

formed us they were from the Shyan country, and were called Paloungs. The women were short and stout. Their dress was different from what females wear in Burnah—consisting of a jacket and leggings.

17. Many priests called to-day for books.

23. Went to the Chinese mart. Was surprised to see so many people, Chinese, Burmans, Shyans, and Cathays, passing and repassing on the road to Ummerapooora. About ten o'clock, A. M. arrived at the mart. A few mussulman fakirs were on the ground, making interest with their Chinese brethren, who follow the tenets of Mohammed. If we had had some Chinese tracts, we might have given them away to some advantage.

On our way home, went to see the famous brass idol, which was brought by the Burmans from Arracan. It is called, by the people, the *great god*. The building in which it is placed, surpasses any other for size that I have seen in the country, and shows, in its present dilapidated state, what must have been its former grandeur. We had not time to count the massive pillars which support the entrances, but they were very numerous. Several Burmans and Shyans, men, women, and children, were on their knees in front of the idol making their offerings. We spoke to them of the one only living and true God, who made them, and of the folly of praying and making offerings to an idol which cannot save them. They heard what was said to them with apparent indifference, and went on with their devotions. Arrived home at nine, P. M.

24. Lord's-day. During service, some strangers came in, and staid until it closed. Strangers, generally, only stay a short time.

31. Lord's-day. Communion service, conducted partly in Burman, and partly in English. Some strangers were present.

Feb. 1. To-day, a young boy from a monastery, who has had many of our books, came for some more. I asked him what he had done with those I had already given him. He said he had them by him at the monastery, and if I wished, I might see them. This satisfied me that he had not destroyed his tracts, and I gave him what he asked for—a large book. May it shine as a light in a dark place.

10. This afternoon Ko Gyo was brought to the house by Ko Gwa and

other native brethren, to be examined for baptism. After he had passed a close examination, and the members of the church, who had been a long time acquainted with him, had reported favorably of his character, it was the opinion of all, that he should be baptized. He was baptized by br. K. He is an elderly man, and appears very well.

14. Lord's-day. At the time for commencing our worship, two officers called in, and staid about two hours. One of them, who has read our books, appeared to understand the difference between our religion and Boodhism. He gives, however, no evidence that the truth has reached his heart. The other is a firm believer in Boodhism, and is quite indifferent to every thing that is said against it. On leaving us, I offered him the Psalms, which he took in a way that showed it was more to oblige us, than from any wish to know its contents. As soon as they were gone, our little company came together, and spent an hour in reading the scriptures, singing, and prayer.

On the 23d, the mission premises caught fire, through the carelessness of a Burman female, and in extinguishing the flames Mr. S. burnt his hands severely. He resumed his journal April 1. During the interval several visitors had applied for books, among whom were eleven Shyans. Also, six aged men, with beads, which they used as a rosary in repeating their prayers.

April 1. For the last fortnight very few persons have called to the house for tracts. I suppose curiosity as well as their interest, has taken them to the southern end of the city, where the king and court for the last five weeks have been residing, and where they will probably remain some weeks more. The king is celebrating the capping of a splendid pagoda, which he has just finished. Presents have been made by him to all his subjects, great and small, who live in the royal city, and the town and villages adjoining. These presents are turbans and pasos to the men; and jackets, tamyngs,* and handkerchiefs, to the women and children. I have been informed that a few days ago, he had all the boys and girls of six or eight years, brought before him cleanly dress-

* A garment worn by females, in the place of a gown.

ed, that he might see how many there were of those ages in the city.

4. To-day a wild elephant was brought in to be caught, and crowds came to see it. As the trap is but a short distance from our house, on such occasions we have our verandah and yard thronged with people. Early this morning they began to call, and I have been busily employed nearly all day in talking and giving tracts. As it was the first Monday in the month, the monthly concert was held by the native Christians in my chamber, and Mrs. S. attended to the exercises, whilst I remained at the door to supply the people with books.

5. Another elephant was caught, and, the king and court being present, a very large concourse of people were collected together. They began early to crowd round our house, and I continued giving books, as prudently as I knew how, until the middle of the day; when the owner of the house fearing he should get into some difficulty, came and begged that I would not give any more books, while the king and his officers were so near.

6. Another elephant caught, and the people have been all the day at the house. In the early part of the morning, I gave away as many books as I could advantageously, and then, the crowd increasing so as to fill the verandah and yard, I showed them the map of the world and a large orrery, and explained them to them. They remained silent and attentive, some occasionally asking questions. After reading the Catechism, and talking to them, I requested them to come some other day, and they should have books. Towards evening, two government officers called, and I supposed they would say something against my giving the people books, but they made not the least allusion to it.

Furnished Ko Tha, a native Christian who lives in a village at some distance from Ava, with twenty-five tracts of different kinds; for himself, family, and neighbors.

7. The king's son sent a man for some maps. One, of the solar system, he took to have copied, and a map of the world was promised to him so soon as Mrs. S. could sketch one.

9. These last three days, the people have been calling in groups of six and ten for books, and some have remained for conversation. Two officers called this morning, to see a compass with dial, and a watch. The former they

took away with them to show the Mengueng men, a half brother of the king.

10. Lord's-day. The people continue coming for books. Left Mrs. S. in the large room to give books, and myself with native Christians retired to the chambers to conduct religious worship. After the service they continued at the house for some time, talking to the people. It has been quite a busy day with us, and we hope some good will result.

14. The native brethren brought to us an elderly man and his nephew, to whom, after spending some time in conversation, were given a map of the world, books, and medicine. The old man is a doctor by profession, and is also a leader of a sect called Paramats, (a kind of deists.) He appeared well acquainted with our books, and one or two of the assistants have a faint hope that he feels the force of truth on his heart.

17. For the past week we have been very busily employed. People from cities and villages, far and near, to the distance of from one to fifteen days' journey, have been to us for books. They have been a long time in the city, some trading, and others attending the festival of the capping of the pagoda, and are now returning home. When I have found persons of intelligence among those who have called, I have endeavored to give them a general assortment of our books, hoping they might do good to themselves, and neighbors too.

From the following extracts it will appear, that though missionaries are prompt to improve favorable opportunities for the widest possible circulation of religious tracts, they are not unaware of the improper uses to which they are sometimes applied, nor unguarded against the impositions to which benevolent effort is ever exposed from the giddy and profane, both in Christian and heathen lands.

22. A group of young men of the Mussulman caste, wanted to have some books, but as I had detected some of them with ornaments in their ears made from tracts, and believed they only wanted a fresh supply for the same purpose, I refused to give them any.

In distributing tracts on another occasion, it required the greatest care to watch, lest those, to whom we had just given books, should immediately turn round, and, having hid them in their pasos, impose upon us with bare-

faced falsehood, telling us they had not received a book from us before. I have caught some, who had come first in a full dress, with their turbans off; or, if on, changed in as many forms as they are capable of devising in order to prevent my detecting them. Some, when they see me busy, will take up a book, apparently to look at, and, if one's eye is not on them, in a second, it is gone. Others, not satisfied with a book, will fix their eye on a parcel of books, and as soon as my back is turned, if no one should be watching them, it is instantly lodged in their pascos, and they quietly walk off.

At another time I saw two men cutting up our books for ear ornaments. One pair of cylinders had already been made and were worn, and another pair were under the operation of the knife. When I spoke to them, they appeared ashamed, and hurried off into their huts, saying, that they were not our books.

The extracts which follow are of a more encouraging cast.

26. Three young men called to-day, who appeared disposed to hearken and inquire, more than the people generally do. When I told them that there is only one true God, and that Gaudama is not God, one of them seemed like a person just aroused from his slumbers, and, holding up four fingers to count his gods, he said, "I have been always taught that there have been four gods, Kaukuthan, Gaunagong, Kathapa, Gaudama," and holding up another finger, "Arémadéya, a fifth, is yet to come." My teacher, Ko Kai, coming upon the verandah, he addressed himself to him thus: "The teacher has just been telling me that there is an eternal God, and that all other gods are false gods." Ko Kai asked him whether I had given him my reasons for what I told him. This put him to thinking, and he was in the act of turning round to me for my reasons, when Ko Kai, who is well acquainted with the Burman religion, said, "These gods are neither creators nor preservers of the world, they were born, lived, sinned, and died like other men, but the eternal God is the Creator and Preserver of all things; he is without beginning and without end, and never sinned." Each of them received a large book, and two of them, on leaving, said they would call again.

27. A young man came to-day, and said he had read our small books, and wanted a large one. After questioning him on what he had read, I gave him

the Psalms. Two women came, and said they could read, and wished to have some books.

30. While at breakfast this morning, a young man came to his sister who lives with us, and told her that his wife had quarrelled with his mother and had gone from him to her friends. The woman, in giving advice to her brother, said, "The teacher's holy books say that children who obey their parents, and wives who obey their husbands, are blessed." A short time since, when she first came to live with us, whenever she heard any of us saying anything which she thought derogatory to her god Gaudama, although she is unable to read, she would shew in various ways her displeasure. Now her eyes appear to be a little opened, and she sits in silence and hearkens.

Yesterday morning, Mrs. S., in an early walk with the children, stopped at a large pagoda not far from our house; and, having this woman and another with her, she told them, while standing before one of the largest idols in the country, how much she pitied them, when she saw them worship an idol instead of the true God. Whilst talking, a woman, and her husband whom they called Saya gald (little teacher,) came to bow down and worship before the idol—and the women instantly repeated to them what Mrs. S. had just told them.

May 10. Had quite a company to-day, all of whom excepting a drunkard, received tracts. Three old men from a monastery, called, and received each the gospels of Luke and John. Some who have been with us to-day were from the Shyan country.

12. We have had about forty persons with us to-day, most of whom were of middle age, and appeared like steady reflecting men, who were likely to read attentively what books were given to them. Besides tracts, ten or twelve copies of the gospels by Luke and John, were given to them, and more promised if they came again. Some were from the country, and had never read our tracts before.

25. Several companies have called to-day, who live at some distance from Ava. A tract and the gospels by Luke and John, were given to every one who appeared steady, and likely to read them. Frequently boys come for a pretty book. One, about two years old, to whom I had given the Catechism, answered the following questions, in the order in which they are in the book.

Q. Who made the heaven, earth, and all things?

A. God.

Q. Who is God?

A. God is eternal—without beginning or end.

Q. How many gods are there?

A. There is only one God.

Q. Where is God?

A. He is in every place, but is visible in heaven.

Q. If God is everywhere, why cannot we see him?

A. God is a spirit, and cannot be seen by man's eyes.

Q. If God cannot be seen, how can he be known?

A. God sent his beloved Son Jesus Christ from heaven to earth, in whom putting confidence we know him.

These questions were answered very well, and the little fellow received a small history of Daniel. His little brother, who was learning to read, was with him, and he begged the catechism for him, and promised to teach him it.

28. The people continue flocking in from morning till night for books. To-day there were some from Bomau, the nearest Burman city to Yunnan in China. The son of an officer called, with eight or ten followers. He seemed much pleased to see the globes and orrery. Br. K. who has returned from Rangoon, read the 115th and 119th Psalms, and parts of the tracts, and conversed some time on religion. The young man said, among other things, that the Burmans in reading our books, would acknowledge that there was a little good in them, but, being foreigners' books, they would not say that they were all good.

June 30. To-day four venerable looking old men called for books, and staid some time, talking on religion and the sciences. One is a particular friend of Ko Gwa, and is frequently at his house, and hears the truth from his lips. We hope he will soon begin to feel the truth laying hold of his heart, and bringing him to the obedience of the gospel.

EXTRACTS FROM THE JOURNAL OF MR. HANCOCK.

About the middle of Feb. 1836, Mr. Hancock, accompanied by three native assistants, left Maulmein, on a tour into the interior, for the purpose of distributing tracts and preaching the gospel. His design was to spend two months in the work, and to extend his jour-

ney to Taungoo, on the Sittaung river, about 200 miles north of Maulmein. In consequence, however, of the interference of the local magistrates, he was unable to proceed further than Sittaung city, and returned after an absence of, twenty days. The following were the principal incidents of the excursion.

Gau, Belin, Sittaung, &c.

Feb. 22. On the third day after leaving Maulmein we arrived at Gau, a place of one hundred houses, having passed six small villages, in which we distributed tracts, and preached the gospel. At this place we staid a day and a half, visited the head man, and there had an opportunity of making known the gospel to some who had never before heard it. We had several visitors at the zayat; and one left his work and listened with pleasing interest for several hours to the truths of the gospel. The bearers being a little recruited, we started the next morning, and, passing two or three villages of Tounghoos, arrived at Kyeik-gau, also a Toungh-thoo village, with a Burman chief. Two of the assistants called upon the chief, and found him reading some of the Burmese sacred writings. They commenced a conversation with him, and he at first opposed; but as he began to understand the nature of the Christian religion, he soon became an attentive listener, and the assistants left him with great satisfaction. In the evening they called upon him again, and when they returned, expressed a belief that he was an honest inquirer after truth. The next day we arrived at Belin, a fortified city, the residence of the governor of that district of country. A change having lately taken place in this office, the new governor had not yet arrived; we, however, called upon the principal government men, and gave them a copy of each of our tracts. One to whom we gave a New Testament, returned it, saying he knew all about it, and did not want it. He was of Portuguese extraction, and had been educated in the Portuguese religion, and said they were both alike. We distributed about 800 tracts, and staid there one day.

At Kaukatoe, a village about ten miles from Belin, we distributed tracts, and found one man who said he had long rejected Gaudama, but was not satisfied that the eternal God is the only true object of worship. He listened well. May the Spirit of God enlighten his mind, and bring him into the glorious liberty of the gospel.

At Kyeik-toe, the temporary residence of the governor, who is on his way to Belin, we gave away about a thousand tracts. Called on his Excellency, and presented him with a copy of the New Testament, a copy of each of our tracts, and a quire of fine printing paper. He opened the bundle of books, and read from one of the tracts the commands of Christ; then looked at the title-page of the New Testament. He asked if we were distributing these books. I told him we were; and in a few moments he returned the whole, saying he had no use for them, and that he knew what the books contained. I asked him if he had ever before seen the books? He said, No; and then began to talk very fast, manifesting great uneasiness at his situation, surrounded by fifty or sixty individuals who were eagerly listening to what he said. He is not a Boodhist, and, as I understand, does not worship idols; but attributes the superiority of man over the brute creation to a principle which he has obtained by his own unassisted power. Of course he worships himself, if he worships any thing. He seemed to be aware, however, that the ground he had taken was untenable; but unwilling to acknowledge his error, and publicly accede to the principles we advocated, he would not allow us to proceed. Before we left him, he said, "These people around me do not understand you, and they will call you heretics; but I understand you, and *I do not call you heretics*". I believe he intentionally avoided asking us where we were going; and would probably not do any thing to prevent the free distribution of books in any part of his jurisdiction, unless he should expose himself to censure from the king by so doing. He treated us as politely as he could without approving our cause.

The next day we proceeded to Sittaung. The mayor of the city, having heard of our arrival, and being about to leave the city, the same day, left orders to detain us unless we had brought a pass from the governor. We did not know this until the next day in the evening. In the course of the night, the mayor returned. We called on him the next morning. He received us very coldly, and very formally took record of our names, business, and place of residence. It seems that he had never before heard of the new religion, or seen our tracts. He did not believe there was any such place as America, and supposed I was a spy. The day fixed for our transport-

ation was Friday. On Thursday we were called, and our sentence read to us, which was, to go back to the governor. We left early the next morning. During our detention we were busy in distributing tracts and preaching. Gave away three New Testaments, and five or six hundred tracts and portions of Scripture. We had several attentive listeners, and *all* seemed to sympathize with us, in our being obliged to return. We have reason to hope that some good will yet result from our visit to that place.

The Tounghthoos, a race of people who speak a language peculiar to themselves, but who, many of them, understand the Burman language, interested me much. We passed through eight or ten villages of from ten to forty houses. At one of these villages, where we stopped to take breakfast, I took a few tracts and began to inquire if any could read Burman? I found only one. I soon collected a company of twenty or thirty around me, and commenced reading and explaining the Catechism. They listened and asked questions, apparently with a desire to know the truth. Though Boodhists, they are not so wedded to their idolatry as are the Burmans. I never felt so happy, as when talking to this interesting people. At another time and place, two of the assistants collected a company in a kyoung, and preached to them the truth with great satisfaction.

While at Sittaung, three Tounghthoos who were present at the mayor's when we were sentenced to go back, came to the zayat and wanted some books. I asked them if they could read? they replied, "No." Are there any at your village that can read? "No." It will be of no use, then, to give you books. "Do give us some books, and when any one comes to our village that can read, we will get him to read to us." I gave them each two small tracts. They inquired if there was no one *there* that could read; they wanted to know *what* the books contained. I read to them the Catechism and Commands, and explained as I read. Their interest seemed to increase at every moment; and at last one said, "*Why do you not come and give the Tounghthoos books? Why do you not come and tell us these things?*" I promised them, in behalf of American Christians, they should soon have books and teachers. They left me much gratified. May the time soon come when this promise will be redeemed.

EUREUS.

JOURNAL OF MR. MASON.

(Continued from p. 79.)

Palouk river—Mountain scenery—Jesuit missionary.

Feb. 4, 1836. The prospect from the hills, this morning, was passing grand. The mountains towered high to the heavens in the clear ether, while all below lay in an ocean of foamy vapor, except where here and there a hill lifted its head above the sea of milk-white waves with which its shores seemed to be laved. Far below, inhabitants of this fairy deep, the monkeys lifted their shrill notes to the skies, in the only sounds that broke upon the ear. Alas, that regions, on which God has stamped the lineaments of beauty in such bold relief, are peopled by drunkards! We have sad evidence before us this evening, that our host is no "cold water man."

5. Here I am encamped under a tree again, blessing God in my heart, for the change he has wrought in the people around me, compared with their intemperate countrymen. We started this morning for the head waters of the Palouk river, where we had some hopes of being able to establish a school, but were sadly disappointed. The inhabitants of the settlement had all been intoxicated yesterday, at an offering which they had united in making to the spirit of the earth, and were in that transition-state between drunkenness and sobriety, which is characterized by nothing so much as stupidity. We spent several hours with them, but they rejected the gospel most decidedly; so we shook the dust off our shoes against them, and passed on, that we might reach the next settlement before Sunday, where we *hope* for a better reception. The head man remarked very seriously, that he thought of trusting for salvation to the spirit of the mountain, that stands before his door, some six or seven thousand feet high. There is something awfully grand in its appearance. The sources of the Tenasserim are seen bounding down its precipitous sides, while the Palouk river is discovered gliding through the valley in the distance, and heard roaring over its granite bed, at the foot of the spectator, some six or eight hundred feet below him. I was forcibly reminded of Coleridge's, "Sovran Blanc."

"Around thee and above
Deep is the air, and dark, substantial black—
An eben mass: methinks thou piercest it,

As with a wedge! But when I look again,
It is thine own calm home, thy crystal shrine,
Thy habitation from eternity."

6. After a most fatiguing walk, we have at last reached a people who have ears to hear. Men, women, and children, all gathered around me at worship, and gave pleasing attention. One old man seems near the kingdom of God, and some others wish to have a school established near them. We are encamped in a beautiful grove, the houses not being large enough to accommodate us all, and I do not like to be separated from the people. I have just learned that a Jesuit from Mergui has been to the village below, and taken away with him two Karen boys to study Burman in his school at Mergui.—We passed more hot springs to-day, in a pile of conglomerate rocks in the middle of Palouk river. They are the hottest I have seen, except those at Pai, and the salt that is precipitated on the stones, strongly resembles sulphate of magnesia, or epsom salts.

7. I cannot help wishing popery back where it came from. One of our people has been down to the place where the Jesuit has made his inroads, and brought back the old man whose sons the priest has taken away. Much to my grief he proves to be a man who has been favorable to Christianity, ever since my first visit, and for whom I had hope that he would ultimately become a Christian. He says the doctrines taught are much the same, and has so far committed himself, that with a few others, he is about to erect a *zayat* for the gentleman's reception, whenever he may please to visit them. The people here afford us much encouragement, but the head man opposes us, and will, I fear, defeat our object in relation to a school.

Lo creek—Pyee Khya—Baptisms.

8. I was rejoiced by the old man coming out decided for Christ before we left him. I think he is a decided Christian, and being the head of a large family, and a man of considerable influence, I hope considerable from his instrumentality. He says that he will take away his children from the Catholic priest, and if the head man does not build a *zayat* he will build one himself, near his own house. One of our company has therefore been designated as school teacher for Palouk. Before leaving our location of yesterday, four or five of the people expressed their determination to become Christians, and be baptized if found worthy. As I

passed a house on Lo creek, I was strongly reminded of home, and forgot for a moment that I was in a heathen land. On asking a little girl on the steps, "Where are your parents?" She replied, "They went to meeting yesterday to Pyee Khya, and have not yet returned." At the next house, where I now am, we met the whole company, and there has been nothing but embracing, shaking hands, eating sugar-cane, catching fowls, beating out rice, cooking, and incessant talking from every tongue, since our arrival. The head man of the house has gone to Mata, to clear land there, with a view to removing his family next year. His wife has been laid up with a continual fever for several days, but the instant I arrived the fever left her, and she insists on walking several miles with me this afternoon to the zayat at Pyee Khya. I have had to exercise all my authority to keep her at home, and have given her a little medicine, not having quite so much faith in the healing virtues of my presence as in the sanative powers of my medicine.

Pyee Khya. I have been enjoying myself since worship, in listening to the children reading. Certainly they do themselves and their teacher much credit. Little boys and girls, that in Burman schools know little or nothing after a year's instructions, here read any thing that can be put into their hands, with ease. The mothers sit round in the outer circle, rejoicing in the able manner in which their children acquit themselves. A mother is a mother, even in the Karen jungle. One woman insisted on having a copy of Matthew's gospel, that I carry with me in manuscript for my own use, for her children, but her request, urgent as it was, cannot be complied with. I have had several applications for baptism, and including those that have gone to Mata, San mau doo enumerates eighty in the settlement, that have declared themselves on the Lord's side. What wonders God has wrought! On my first visit to this place, I left it feeling as though I labored in vain, and spent my strength for nought. On visiting it again two years ago, I was encouraged by finding two persons that gave evidence of piety, and several others in an interesting state of mind, but saw clearly that transient visits without native assistants to follow up the impressions made, would accomplish but little. I therefore direct-

ed my attention the succeeding rains to raising up and qualifying a few assistants for this and some other stations, where the people were favorable to Christianity. I was on the eve of starting to locate those assistants, when br. Wade arrived, and we therefore visited the whole southern region together. At this place we found but few of the people, most of them having gone to a funeral. We, however, made arrangements for the reception of the native assistant, and the establishment of a school, and left it the morning after our arrival, little thinking that God was going to open the windows of heaven, and pour us out such a blessing as he has done. It is a remarkable feature in the history of the Karen mission from first to last, that the work of conversion has been carried on *principally* by the native assistants, the Karens themselves. A feature that augurs well for the speedy conversion of the nation; for the assistant can reside permanently among them, while the missionary can merely make them an occasional visit.

15. From a list of fifty-six inquirers I yesterday baptized thirteen. They sustained the examination in a highly satisfactory manner. The inquiries that the native Christians sometimes put to the candidates, are often amusing. A common question is, "Which do you love best, your parents or the teacher?" and loving the teacher better than their parents seems, in their view, necessary to conversion. The figurative questions put, are often curious, as "Which do you love best, cold water or hot?" The reply is "Cold," and here the matter ends. The uninitiated need, however, to be told, that hot water is meant to represent the old customs, and cold the requirements of Christianity. Sometimes the question is, "Which do you love best, fire or water?" And the reply, "Water," signifies the happiness that Christians enjoy, in opposition to the "fire" or unhappiness of an unconverted state. Again, the inquiry will be, "If there were a pile of gold, and a pile of lead, which would you prefer?" The answer is easily anticipated, and is meant to imply, that the society of Christians is considered as far preferable to that of the unconverted world. We have designated one of our number for a school teacher on Lo creek, and another for the settlement at the head waters of Pyee Khya. We need a third on

ree Khya Pa, the northern branch of the river, but have no individual to are for the work.* San mau doo, the teacher at Pyee Khya, will exercise a rt of pastoral supervision over the role region, the school teachers being ung men, and wanting that weight of aracter which he possesses.

(To be continued.)

SHYANS.

JOURNAL OF MR. BROWN.

Arrival at Sadiyá—Situation, climate, &c.

March 23, 1836. Arrived at Sadiyá, after a tedious journey of four months from Calcutta. On this spot we hope to spend the remainder of our days. Since leaving America, a great portion of our time has been spent in journeying, which has of course been to little profit. Henceforth, we regard this as our permanent location, from which nothing but the most unforeseen circumstances can make it our duty to remove.

Sadiyá is beautifully situated in the centre of a spacious plain, surrounded by mountains, which form a regular amphitheatre, and bound the horizon on all sides, except for a short distance at the southwest. The climate is temperate and healthy, and the soil is extremely fertile and capable of producing almost every variety of fruit. The population, however, is sparse, as is the case with all A'sám, owing to the Burmese and other wars which formerly depopulated the country. As you may wish to see some description of this place, I will transcribe a short account of its situation from a Memoir of A'sám, prepared by Capt. R. Wilcox.

"The termination of the valley of A'sám is a spacious level plain, of a quadrangular form, in the midst of which is the town or village of Sadiyá, situated on the *Kundil* (*Kuril*) nullah, two miles inland from the *Brahmapútra*, and thirteen miles east from the point of confluence of this stream with the great *Dihong*.

"The plain is intersected by many rivers, the principal of which are the *Brahmapútra*, issuing from the pass of the *Prabhu Kuthár*, which is about forty-two miles distant, in a direction a little north of east: the *Noa Dihing*, which emerges from the hills of *Kasan*, about forty miles distant, in a south-

easterly direction, and joins the *Brahmapútra* about seven miles beyond Sadiyá: the *Dibong*, intersecting the higher angle of the quadrangle, which immediately north of Sadiyá reaches the latitude of $26^{\circ} 15'$; and the *Dihong*, pouring its copious supplies from a conspicuous break in the range which skirts the plain running from the same angle to the southwest. The *Kharam* and *Tengá Páni*, with numerous other petty rivulets, have their rise in the mountains south of the *Prabhu Kuthár*, and they run nearly parallel, with, and near the *Brahmapútra*, the former falling into the *Suhatu*, nearly opposite to where the *Digarú*, from the northern mountains, descends in a torrent to the northern branch, and the latter having its mouth near that of the *Noa Dihing*. South of the plain, the *Buri Dihing* separates it from the *Nágá* hills, running nearly westward.

"The mountain scenery of Sadiyá would form a noble subject for a panorama, though the distance of the hills is rather too great for the larger features required in a detached picture. To the south, the high *Nágá* hills bordering *A'sám* beyond the *Buri Dihing*, lift their heads above the tree jungle of the opposite bank of the *Brahmapútra*: to the W. and S. W. the ranges are too distant to be visible; but in the N. W. they rise to a considerable height, where the mountain *Reging* of the *Abors* towers above the *Pási* village; thence there is a sudden fall, and in the opening of the *Dihong* the hills diminish to a comparatively small size—over which, however, a cluster of remarkable peaks, clothed in heavy snow, are occasionally to be seen in the very clear weather of the winter months, bearing about 310° , or nearly north-west: they are evidently south of the *Dihong*, in its course from W. to E., and are very distant. On the opposite side of the bank rises a conical mountain, (which at the mouth of the *Dihong*, and in that river, forms a most conspicuous object;) the *Abors* call it *Regam*, and declare that it is the residence of a sylvan deity. The range continues round to the north, overtopped near *Regam* by a high-peaked ridge six or seven thousand feet high, retaining its snowy covering only during the colder months. Nearly north, the tops are sometimes to be distinguished of a range at a considerable distance, which, from more favorable points of view, is seen to be a continued line of heavy snow. The opening of the *Dibong* is

* A preacher and school teacher has since been sent to this settlement.

marked by a corresponding fall of the hills, immediately to the north. Turning to the N. E., a more interesting group presents itself; the first and highest in the horizon is the turret-form, to which is given the name of Sadiyá Peak; its base extends to the Dibong on the left, and to the right it covers a considerable extent, allowing a more distant class of mountains to peep above its sloping sides. The next is the huge three-peaked mountain called *Thigritheya* by the Mishmis, a magnificent object from the singular outline; it is succeeded by a wall always streaked with the pure white of its beautiful mantle. After one or two minor, yet interesting peaks, *Thatutheya*, a high round-backed ridge, rises high above the ranges near the *Brahmakund* or Prabhu Kuthár; there is then a fall, but the gap is filled with mountains, low in appearance, because they are distant, and the channel of the river is not there, as has been supposed, though that is the place of its issue to the plains, but in fact winds round the group situated in this gap, and running first to the N. W. till it washes the base to Thatutheya, it then traverses back to the southward. Immediately on the east, the ranges at the distance of 45 miles are high, and snow is seen on some of them throughout the cold season, but the last peak in that direction, is the loftiest to be seen, (of those whose heights have been ascertained,) and so remarkable and magnificent a tower it is, that it has ever been known amongst us by the name of *Beacon*, and it has been seen at the distance of one hundred and thirty miles. *Turret Peak* is also remarkable, near to Thatutheya in the horizon, but distant. Beyond Beacon, or *Daphá Bhum*, as it is called by the Singphos, the lofty mountains suddenly retrograde to a considerable distance, and form a deep basin, the southern and eastern sides of which are alone visible; through the centre of this basin, the Dihing winds, having its sources in the most distant point.

"Proceeding a few miles beyond Sadiyá, it is soon perceived that the Sadiyá Peak is not a single tower rising high into the skies, but has that appearance from being the end of a wall-like ridge running eastward, and indeed when seen from the Suhátu Mukh, its lofty peak is no longer to be distinguished with certainty in the long wall which reaches nearly to three-peaked *Thigritheya*. That mountain is now

finely developed, and the ruggedness of its outline, seen from this near point of view, increases its imposing effect. From hence, too, the heavy snows before alluded to, north of Sadiyá, which are scarce seen from the station, overtopping the nearer ranges, are beheld stretching far to the east and west filling up the low gap near the issue of the Dibong to the plains, and the direction from the opening of the Dibong affording an uninterrupted view up it to the northwest, affords a fine prospect of its faint and distant group of snow-clad peaks. But the proximity of the northern mass of mountains does not permit us to form any accurate idea of the disposition of the further ranges, or of the nature of the country between us and Tibet."

24. Moved into the house belonging to Capt. Charlton, which he has kindly allowed us to occupy during his absence. He has gone to Calcutta, and from thence is to proceed to the Cape of Good Hope, for the recovery of his health, he having been severely wounded in the late engagements with the Singphos.

26. Went out to take a survey of the place. Visited three or four villages, scattered around at a distance of two or three miles from each other. The old village of Sadiyá (which now contains only about thirty or forty houses,) consists mostly of A'sámese, with a few Khamti or Shyán families, among whom is the former chief of this district, an intelligent man who wishes to send his son to school. The other villages which I visited were also mostly A'sámese, and of about the same size. Went on as far as Gurmurá creek, a small stream emptying into the Dikrong, a branch of the Dibong. This creek bounds the district of Sadiyá on the north, as the Kuril does on the east. Here I found a Khamti village of perhaps twenty houses, and a monastery with six or eight priests. Found their language the same as that of the Shyáns north of Ava, and their religion the same as that of the Burmans, though they appeared very ignorant, and could not even repeat the five commands of Gaudama. Oh Lord, pour out thy Spirit upon this dark corner of the earth, and fill these vallies with thy praise!

The number of men paying taxes in the district of Sadiyá this year is 1138, which would give a population of about 4000, of whom 2500 are A'sámese, and 1500 Khamtis.

April 2. Several of the Abors came down to the cantonment from the northern hills. They are savages, much resembling the North American Indians, and appeared very frightful, being decorated with caps, feathers, skins, &c. and armed with long spears and knives. They came for the purpose of obtaining two slaves, a father and son, ('Asámese,) who had been stolen several years ago, and recently escaped. The government here refused of course to give them up. These Abors have been long in the habit of descending to the plains and carrying off the people as slaves. They have no laws. They are styled *Abor*, i. e. *independent, unsubdued*; but they call themselves *Padám*. Those of the same race who reside in the lowlands, and speak the language of the Abors, are called *Miris*. They are often plundered by the savage hill tribes. The Abors occupy both sides of the Dihong or Sanpou river, and probably extend to the borders of Tibet. The *Mishmis* are another large tribe, extending north and east from this place, and occupying the valley of the Dibong, a large river emptying into the Dihong, just above its junction with the Brahmaputra.

Ahom Language—Application of the Roman character to 'Asámese—Tea plantations.

7. Have been employing an Ahom pundit for a few days past, for the purpose of ascertaining what was the original Ahom language. It proves to be identical with the *Tai*, or language of the *Khamtis* and *Shyáns*, and slightly varying from the Siamese. Their written character, however, was different from either the Siamese or modern *Shyán*, and their religion was not Buddhism, but appears to have consisted chiefly in the worship of nats and sylvan deities. The Ahoms once ruled over 'Asám; but as a race they are now nearly extinct, and their language is subverted by the present 'Asámese, a sort of barbarous Bengáli. Even the Ahom pundit had only become acquainted with his original language by means of the ancient books, which he had studied as a dead language in the schools of the priests.

Received to-day, through the kindness of Mr. Trevelyan, a copy of an Essay written by the Hon. John Pickering, on the uniform application of the English letters to the Indian languages of America—a plan no less advantageous to missionary operations here than among the western Indians. In Sadi-

yá I have not been able to find more than six or eight native 'Asámese who can read their own language in any character whatever, and but two who are able to write it. We are therefore obliged to give them an alphabet of some sort, and the only question is whether it shall be the expensive and difficult Bengáli character, or the English. We have been induced to choose the latter, and more especially since, from present appearances, it seems nearly certain that the Bengáli character will, in a few years, be abandoned throughout India, and the English substituted in its place. In printing the 'Asámese, we shall follow Mr. Pickering's plan in every essential particular, and shall use the letters to express the same invariable sounds, whether in 'Asámese, *Khamti*, *Abor* or *Singpho*, so that a scholar who has learned to read one, can read the whole.

11. Went over to Suikhwá, on the other side of the river, in company with Mr. Bruce, Superintendent of the Tea plantations, which are about to be conducted here on a large scale. Although it is many years since the tea plant was discovered in these regions, yet it is only within one or two years that the subject has attracted the attention of Government. Last year a deputation consisting of Dr. Wallich, and several other gentlemen, was sent up to examine the grounds. Many thousands of tea plants were also sent up, fresh from China, which are to be transplanted at Suikhwá. There is no doubt that in a few years the tea trade will be carried on here extensively. This will produce a great change in the country—will fill it with a dense population, and convert these now almost impenetrable jungles into the happy abodes of industry. If the means of grace are employed, may we not also hope that it will become a *garden of the Lord*?

(To be continued.)

Intelligence from Liberia.

Communications have lately been received from Mr. Mylne, of Nov. 29, and from Mr. Crocker, of Dec. 12, 1836. The missionaries were still prosecuting their labors; although the former was frequently subject to slight fevers and chills, and Mr. Crocker, in addition to continual attacks of the same kind, had suffered severely in a recent journey to Monrovia, from exposure to the sun,

and travelling on foot twenty miles of the way, on the yielding sand. His object in visiting Monrovia was to procure the printing of a Bassa Spelling-book, which he had written for the use of the mission schools. It had been used for a time in manuscript, by the school at Edina, under the care of Mr. Day, assistant missionary. Besides the ordinary lessons in spelling and reading, it contains a brief view of the creation and fall of man, the life and death of Christ, and the necessity and way of salvation through him, expressed in exceedingly simple style—and will probably be of great utility. The language in which it is composed, and which was first reduced to writing by Mr. Crocker, is spoken by 100,000 people. The orthography is conformed to the principles generally observed by missionaries in applying the Roman alphabet to heathen languages.

Mr. Mylne continues to assist in maintaining public worship at Bassa Cove and Edina.

In the latter place he has also charge of a flourishing Sabbath school.

The missionaries request aid of the "friends of the poor African," in supplying the members of the Mission school with clothes. The boys are generally from 10 to 12 years of age.*

DESIGNATION AND DEPARTURE OF MISSIONARIES.

Mr. John G. Pratt, printer, and Mrs. Olivia E. Pratt, were set apart as missionaries to the Western Indians, on Sunday, the 26th of March, at Reading, Mass.—Address to the missionaries, and prayer, by the Corresponding Secretary.

Mr. Pratt is expected to take charge of the printing department at Shawanoe, in place of Mr. Meeker, appointed missionary to the Ottawas. He left Boston for Shawanoe, with Mrs. P., April 13.

Donations from March 15, to April 15, 1837.

West Springfield, Ms., Bap. ch., for Bur. Miss.	18,75—China Miss.	6,25—	25,
per Henry Ely, treas.,			101,50
Haverhill, Ms., 1st Bap. ch. and soc.—per Rev. Arthur S. Train, pastor,			21,
North Springfield, Vt., Bap. ch.—per Mr. J. R. Barnes,			10,
Townsend, Ms., Miss Mary Wheeler, and Mrs. Rozanna Baldwin deceased—per Dea. L. Ball,			11,
Edgefield C. H., S. C., Miss Mary Drysdale, for Bur. bible, 6—Mr. Thomas Ferguson 5—per Rev. Dr. W. B. Johnson,			62,75
Eastport, Me., Bap. ch. and soc., per Dea. Wheeler,			4,81
Calais, Me., Miss Mary Green—per Dea. Shaw,			2,
Boston, Ms., Miss Eunice B. Wells, for Ko Chet-thing's school house in Burmah,			100,
Portland, Me., Fem. Bur. Ed. Soc., for the ed. of two female children in Burmah, named Martha Mayo and Elizabeth Nelson, per Miss Jane Radford, treas.,			200,
Do. do., Sewing Circle connected with the Fem. Bur. Ed. Soc., for Bur. schools, per Mrs. Phebe Davidson, sec. and treas.,			300,
By hand of Rev. Mr. Maginnis,			25,
Providence, R. I., Fem. For. Miss. Soc. connected with 4th. Bap. ch., ann. subs. for ed. of a Bur. child,—Miss H. Peck, treas., per Rev. T. B. Ripley,			3,22
Lexington, Ms., Sabbath school of the Bap. ch. and soc., for Bur. schools, per Mr. Elbridge Smith,			2,50
Harrodsburg, Ky., Mr. E. H. Burford, for Bur. Miss.—per Rev. I. M. Allen,			100,
Albany, N. Y., Fem. Miss. Soc. of Pearl St. Bap. ch., ann. subs. for sup. of Moung Oo Doung, a native Burman preacher, per Mrs. J. A. Humphrey,			27,40
Jay, N. Y., Bap. ch., 16,15—Juv. Miss. Soc. of do., Sarah Purmort, tr., 11,25—per John Purmort, Esq.,			76,46
Rhode Island Bap. State Conv., from Providence 1st Bap. ch. 56,43—Warren Male For. Miss. Soc., per Rev. J. C. Welch, 20,03—per V. J. Bates, Esq., treas.,			16,
Williamstown, Vt., Fem. Bap. For. Miss. Soc., per Miss S. L. Clark,			5,
“ “ Male “ “ “ “ per Dea. E. Burnham,			21,
per Rev. Leonard Kimball,			3,
Granville, Ohio, Mrs. Granger, for Bur. bible, per Rev. Prof. Swaim,			5,
Ludlow, Vt., Bap. ch., mon. con., per Rev. D. H. Ranney, pastor,			25,
Newton, Sabbath school connected with 1st Bap. ch., for sup. of Bur. boy named Joseph Grafton, per Rev. F. A. Willard,			300,
New Hampshire Baptist Convention, per William Gault, Esq., treas.,			
H. LINCOLN, Treasurer.			1126,01

*Should any persons prepare a box of clothing for the African mission as above requested they will bear in mind that the articles should be of cotton, or other material suited to warm climate.

THE

BAPTIST MISSIONARY MAGAZINE.

Vol. 17.

June, 1837.

No. 6.

American Baptist Board of Foreign Missions.

TWENTY-THIRD ANNUAL MEETING.

Wednesday, 26th April, 1837.

The American Baptist Board of Foreign Missions met at 10 o'clock, A. M. at the house of the First Baptist Church in Philadelphia.—Present,

Rev. DANIEL SHARP, D. D., *First Vice President.*

Rev. NATHANIEL KENDRICK, D. D., *Second Vice President.*

Rev. FRANCIS WAYLAND, Jr., D. D., *Fourth Vice President.*

Rev. WILLIAM T. BRANTLY, D. D., *Sixth Vice President.*

Rev. LUCIUS BOLLES, D. D., *Corresponding Secretary.*

Rev. JAMES D. KNOWLES, *Recording Secretary.*

HEMAN LINCOLN, Esq., *Treasurer.*

Rev. SPENCER H. COKE,

Rev. JONATHAN GOING, D. D.,

Rev. ELON GALUSHA,

Rev. HENRY JACKSON,

Rev. IRAH CHASE,

Rev. NATHANIEL W. WILLIAMS,

Rev. CHARLES G. SOMMERS,

Rev. ADIEL SHERWOOD,

WILLIAM COLGATE, Esq.,

WILLIAM CRANE, Esq.,

Rev. O. C. COMSTOCK,

Rev. JOHN PECK,

Rev. JOEL S. BACON,

Rev. ALFRED BENNETT,

Rev. RUFUS BABCOCK, Jr., D. D.,

Rev. OREN TRACY,

Rev. ELI BALL,

Rev. BARTHOLOMEW T. WELCH, D. D.,

Rev. ELI B. SMITH,

Rev. THOMAS MEREDITH,

Rev. BARON STOW,

Rev. DUNCAN DUNBAR,

WILLIAM R. WILLIAMS.

The President of the Board, the Rev. Jesse Mercer, D. D. being absent, the Rev. Dr. Sharp, the first Vice President, took the chair.

Prayer, by Rev. Adiel Sherwood, of Georgia.

W. R. Williams, of New-York, was appointed Recording Secretary, *pro tem.*, in the temporary absence of Rev. James D. Knowles, the Rec. Secretary.

Rev. Dr. Bolles, the Corresponding Secretary, then read the twenty-third Annual Report of the Board, containing a review of the Mission Stations under the charge of the Board in North America, Europe, Africa and Asia.

Resolved, That the Report be accepted, and published.

Heman Lincoln, Esq., the Treasurer, then read an abstract of the Annual Report as to the state of the Treasury.

Resolved, That the Treasurer's Report be accepted and published.

In consequence of other meetings to be held in this city, and which are likely to engross the time of the members of the Board,

Resolved, That the appointment of the ordinary Committees, to whom the several portions of the Report are usually submitted for examination, be omitted at the present meeting.

Adjourned.—Prayer, by Rev. John Peck, of New-York.

The Annual Sermon before the Board was delivered by Rev. C. G. Sommers, of New-York, at half past 7, P. M. of the same day, from Psalm lxxii. 19. "And let the whole earth be filled with his glory; Amen and amen."

WILLIAM R. WILLIAMS,

Recording Sec'y. *pro tem.*

TWENTY-THIRD ANNUAL REPORT.

Since our last annual meeting, God has taken from us two of our esteemed associates, the Rev. Bela Jacobs, late pastor of the Baptist Church in Cambridge, Ms., who for many years sustained an active part in the transactions of the Board, and the Rev. Gustavus F. Davis, late pastor of the 1st Baptist Church in Hartford, Ct., and assistant secretary of the General Convention. Their removal was early and sudden; and admonishes us to regard more habitually our Savior's injunction, *Be ye also ready.*

Among our fellow-laborers abroad, no death is known to have occurred during the year. Several of the missions have been afflicted, as heretofore, with sickness, and some of our beloved brethren have apparently been brought nigh to the grave. But the Lord, "who is of great mercy," hath raised them up, and permits us to hope he will accomplish by them a more abundant service, before he calls them to their reward.

In reviewing the operations of the past year, we advert first to the

MISSIONS IN NORTH AMERICA.

East of the Mississippi.

OJIBWAS.

SAULT DE STE. MARIE—on St. Mary's River, near Lake Superior.

Missionaries, Rev. ABEL BINGHAM, Mrs. BINGHAM, *Rev. JAMES D. CAMERON, ADONIRAM J. BINGHAM, school-teacher, Miss MARY RICE, assistant. Native assistants, *Shegud, Alexis Cadotte.*

Miss Brown, assistant teacher, retired from the station June 18.

The religious prospects of this mission in August, were less cheering than at some former periods. Many who had been in the habit of attending public worship, of whom some were church-members, had left the place. The number of members remaining, including the mission family and two other white persons, was about 20. Two have since been added to the church by baptism, one a daughter of Mr. Bingham,—and one by letter: two have been excluded. The Sabbath school is conducted as heretofore, and is attended, among others, though irregularly, by children of Catholic families.

The day-school continues in charge of Judson Bingham, and appears to be prosperous. At the close of the 2d quarter, 38 attended the usual examination, and acquitted themselves well, particularly in arithmetic, geography, and English grammar. About 30 have ordinarily belonged to the school, a part of them Catholics. 17 are boarding scholars, 11 boys and 6 girls, beneficiaries of the Board. Only 28 attended the examination in Dec., on account of the inclemency of the season.

The Indians of this neighborhood have been much excited, in the course of the year, in relation to a treaty with the U. S. Government. Some apprehension has been expressed lest the agitation should extend to the young men more directly within the sphere of the mission, but later accounts are more favorable. The number of Indians is between 3000 and 4000.

In January, Mr. Bingham with one or two native assistants, visited the Indians at Tekwâmenon, and held numerous religious meetings with them. Here Shegud lives, and maintains stated religious worship. Mr. Cameron again visited the place in February. It is distant from the Sault about 30 miles.

On the north side of Lake Superior, is another very numerous tribe of Indians, who are said to have expressed a desire to be taught the Christian religion. Last autumn Mr. Cameron being in that neighborhood, was urged to revisit it, and hopes to spend a few months with them the present year. He is acquainted

* Mr. Cameron was ordained to the ministry of the Gospel May 31, 1836.

with their dialect, and, as some of his kindred reside there, his influence may be highly salutary.

In regard to the translation of the New Testament Mr. Bingham writes, under date of Feb. 3rd last, "Mr. Cameron has completed the Gospel by Mark, and we are anxious to have a small edition of it printed as soon as may be. He is now upon Luke. We take these two Gospels first, because we have both Dr. James's and Mr. Jones's translations of the other two."

Miss Rice, who returned to this station June 13, after a temporary residence at the Creek mission, and whose health was for a time much impaired in consequence of her residence at the south, was at our last date, Feb. 7, nearly recovered.

OTTAWAS IN MICHIGAN.

During the summer and autumn of last year the mission at Thomas was subject to much embarrassment, in consequence partly of the absence of Mr. Slater at Washington and Mackinac, and partly the uneasiness of the Indians, in view of the measures of the General Government to obtain their lands. At times, however, religious meetings were held, which were well attended; and a few instances occurred of hopeful conversion,—one, the wife of a native member of the church, and two, members of the mission family.

In the school taught by Miss Bond, the number of pupils registered between Jan. 1, 1836, and Aug. 7, was 30. The branches taught, were reading, writing, arithmetic, astronomy, and geography. Miss Day, who was also a school-teacher, had for several months been suffering from illness, and was compelled to return to her friends the thirteenth of July.

In November, the Indians having ceded their lands to the Government, the station was broken up. Mr. Slater, accompanied by some Indian families, removed to Richland, about 50 miles N. E. of Thomas, where he had purchased a tract of land, and proposes to continue his labors for the benefit of the Indians. Miss Bond took charge of an English school in the vicinity of Thomas.

What measures shall be adopted in view of these occurrences, remains to be determined by the Board.

ONEIDAS, &c.

* TONAWANDA—near Niagara, New York.

Missionaries, Mr. JAMES B. ROLLIN, preacher and superintendent, Mrs. ROLLIN, and two assistants.

From a letter of Rev. E. Stone of February last, we learn that the school has made good proficiency the past year. 40 pupils were in attendance part of the time: the average number was about 25. Reading, writing and arithmetic, are the chief branches taught. Instruction is also given in husbandry and housewifery. Both sexes are taught to labor.

Religious service has been conducted, on the Sabbath and at other times, by Mr. Rollin, assisted occasionally by an ordained minister. The church contains, exclusive of the mission family, 17 native members.

CHEROKEES.

VALLEY TOWNS—in North Carolina, with numerous out-stations.

Missionaries, Rev. EVAN JONES, Mrs. JONES.

Native assistants, Rev. John Wickliffe, Oganaya, preacher, Dzusawala, preacher. David Foreman, interpreter.

Miss Sarah Rayner retired from the station Oct. 31.

Dzulawe has been dismissed from the service of the Board.

The mission has, in some respects, suffered greatly the past year, from measures designed to effect the removal of the Cherokees to the Western Territory.

* This station is under the supervision of a Committee of the N. York Bap. State Convention.

"Before these difficulties arose," Mr. Bushyhead, of Amohee, writes, "our people were building comfortable meeting-houses, and camp-meeting places, &c.; but the white people were suffered to settle among us; and they have taken away these places of our worship."

Nor were the missionaries of the Board exempt from violence. In August, Mr. Jones and Mr. Foreman, with several others, were arrested by the commanding officer of the U. S. troops, and subsequently obliged to leave the Indian territory. The post at present occupied by Mr. Jones is near Columbus in Tennessee.

In the midst of these outward calamities, we rejoice in being able to state, the mission has enjoyed a good degree of spiritual prosperity. Prior to May 23, eight were added to the church by baptism, one at Tusquitty, one at Galaneeye, and six at Dseyohee. In July, five more were baptized; in Sept. seven; in Oct. five at Coosawatee, and six near Valley Towns; in Nov. three at Oodeluhee; in Dec. five at Galaneeye; and in February 1837, five at Tusquitty,—total, 44. "It appears," says Mr. Jones, "that God has not yet finished his work among the Cherokees; for at the moment that human prudence would dictate relaxation of effort, Providence seems to be enlarging the sphere of action, and urging to renewed energy in the work of the Lord."

In a recent communication Mr. Jones gives the names and locations of about 40 places at which preaching is maintained at stated intervals by himself and the native preachers, some of them distant from others 150 miles.

"With regard to my own labors," he writes, "my plan has been to visit the principal places in rotation, preaching, receiving members, conversing with inquirers, and regulating the discipline of the church, preaching at the minor places, going and returning, and on other occasions, as circumstances might require; and occasionally visiting Mr. Bushyhead's settlements. One day in the week was appointed for instructing the native brethren engaged in preaching." Since August this plan has of course been greatly interrupted. Mr. J. has been able, however, to resume it since his removal to Tennessee, though with some modifications.

The following is extracted from a letter of Mr. Jones, written soon after a visit to Valley Towns, and gives a cheering view of the state of the various branches of the church in the mountains, early in March. "The members in the several sections are steady in their deportment, and devotional in their affections. The congregations are increasing in numbers and attention. And at many more places the people would gladly receive the messengers of peace. But the time of our brethren in the employment of the Board, is fully occupied, and numerous meetings, interesting and profitable, are held by other brethren, reports of which never reach the ears of white men, but at which believing prayers and praises go up acceptable to the throne of mercy through the atoning blood."

The school, which was discontinued at the time of Mr. Jones's removal, has not yet been re-opened, but the necessary arrangements have been made, and a few of the scholars have re-assembled. The Cherokees are very desirous of its continuance.

AMOHEE—near Candy's Creek, seventy miles from Valley Towns.

Native preachers, Rev. JESSE BUSHYHEAD, *Doyanungheskee*, or *Beaver Carrier*.

Allusion has been made to Mr. Bushyhead's labors, in the preceding notice of Valley Towns. They appear to have been faithful and, for the time occupied in them, eminently successful. About five months of the year, he was absent at Washington, on an embassy from the Cherokees, when his place was supplied by Beaver Carrier. The latter is represented by Mr. Jones, as a "brother of serious piety, and exemplary conduct, and of sound and clear intellect, and ready elocution". He has been preaching the last three years, acceptably and usefully.

Of the native assistants generally Mr. Jones states, "They are making encouraging improvement in intelligence and seriousness. Their exhibitions of the plain and important truths of the Gospel, are solid, fervent, and interesting."

About twenty of the preaching places among the Cherokees, belong to this station.

West of the Mississippi.

SHAWANOES.

SHAWANOE—three miles west of the line of Missouri, and about eight miles south of Missouri river.

Missionaries, Rev. JOHNSTON LYKINS, Mrs. LYKINS, Mr. JOTHAM MEEKER, preacher and printer, Mrs. MEEKER, Mr. JOHN G. PRATT, printer, Mrs. OLIVIA E. PRATT.

Temporarily resident at the station, Mr. Robert Simerwell, Mrs. Simerwell, Rev. David B. Rollin, missionary to the Creeks, Mrs. Rollin.

Mr. Meeker, it is also expected, will shortly remove to the station among the Ottawas.

The progress of the Shawanoe mission the past year, has been seriously affected by the protracted illness of Mr. Lykins, in consequence of which he was induced to leave Shawanoe on the 17th of Sept. and has not yet returned. Mr. Meeker also, on whom the entire concerns of the mission devolved as early as April, was incapacitated for labor in the office about three months by a rheumatic affection. In November he was permitted to share the charge of the mission with Mr. Rollin from the Creek station.

Printing, Translation, &c. The printing executed by Mr. Meeker, in addition to the Shawanoe Sun, which he also edited, was an edition of "First Lessons," in Shawanoe, a book of 56 pages; an edition of the first nine chapters of Matthew, translated by Mr. Lykins into Shawanoe; 650 copies of a book containing 22 hymns and a form of prayer; 800 copies of a Delaware Hymn book, of 24 pp., and the Life of Christ, of 16 pp.; and a Harmony of the Gospels, also in Delaware; beside occasional minor publications in English. The translation of Matthew into Shawanoe having been continued by Mr. Meeker, and Mr. Rollin, nearly the whole Gospel is now ready for the press.

"All who have learned to read in their own language," says Mr. Meeker, "continue to read all that is printed, and the number of readers slowly increases. Many can write—and a few have lately commenced the study of arithmetic—all in their own language."

The church numbers 22, 8 of whom are natives, including 2 Delawares, one baptized Feb. 5, and the other, at the station among the Delawares, March 7. One full Shawanoe has also been approved for baptism, a second has applied for the same, and there are several hopeful inquirers. Mr. Rollin makes frequent visits among the Indians, and his labors are evidently blessed.

Mr. Pratt, of Andover, Mass. has been appointed to supply the place of Mr. Meeker, in the printing department, on the removal of the latter to Ottawa, and with Mrs. P. left Boston for Shawanoe, the 13th inst.

DELAWARES.

North of Kansas river, near its junction with the Missouri.

Missionaries, Mr. IRA D. BLANCHARD, Mrs. BLANCHARD, Miss SYLVIA CASE, school-teachers.

Henry Skiggett, a Delaware, exhorter.

The mission buildings, including a school-house, having been completed the past year, the school was opened Dec. 26, with 14 boys. The average attendance, however, has been but about 7, owing partly to the inattention of the chief, and partly to the severity of the winter. Some attention has been given to teaching the Delawares to read after the "new system," and "the number is slowly increasing," says Mr. B., "who are prepared to read the unsearchable riches of Christ." One young man in the neighborhood has recently expressed hope in the pardoning mercy of the Redeemer, and as stated in the report of the Shawanoe mission, was baptized by Mr. Rollin, March 7.

Mr. Blanchard earnestly solicits aid. The call for books is becoming more and more loud. For the last eight months he has spent a portion of his time in

translating a Harmony of the Gospels, which has been recently printed at Shawanoe.

Miss Case, who had for some time been rendering valuable services at the mission, has been appointed assistant teacher, her appointment to take effect from Aug. 1, 1836. Henry Skiggett was appointed assistant June 26.

PUTAWATOMIES.

Missionaries, Mr. ROBERT SIMERWELL, school-teacher, Mrs. SIMERWELL.

Mr. Simerwell has spent "much time" with the Putawatomes, and was preparing to take his family into their settlement, but was advised by his missionary brethren, to defer going till the negotiations for their permanent location were fully adjusted. They will probably accept the country offered to them on the Osage.

Mr. Simerwell has, also, at different times held meetings for prayer and exhortation, among a settlement of Delaware Indians, 10 miles from Fort Leavenworth, and one young man has requested baptism.

OTOES.

Station—on the north bank of Platte river, 6 miles above its junction with the Missouri, about 30 miles from the new line of the State of Missouri, and about 200 miles west of north from the Delaware mission.

Missionaries, Rev. MOSES MERRILL, Mrs. MERRILL.

The following are extracts from Mr. Merrill's annual report, dated Dec. 17, 1836.

"Our progress has been slow, but onward. One half of the Otoe tribe (about 500) pitched their skin lodges here last January, and soon after commenced cutting timber for their village. In April they put up 30 houses, 28 of which are large.* These houses are situated near to each other, and one fourth of a mile from the mission house. The other part of the tribe resided at the old village. In September they burned the village, and are expected to take up their residence here, on their return from the winter's hunt."

In regard to a school at the new village Mr. M. writes,—

"During the first four months, some of the children and youth were taught reading in their own language, at their village. They could not be collected together at any one time or place. Instruction was given to few or many, as they could be brought together." On the return of the Indians from their summer's hunt, measures were adopted to bring the children together, which were attended with better success. Twenty-eight males and eight females joined the school, though the average number in attendance was, from various causes, only from eight to twelve. "The school-room was open to them at all hours of the day. Three of these scholars have read from 25 to 30 pages each,—twelve more have commenced reading in easy reading lessons. They are occasionally exercised in singing Otoe hymns, learning English names of persons, places, and things, counting, &c."

Religious instruction has been imparted to the tribe chiefly by conversation, and reading the lessons translated. Weekly meetings are held on the Sabbath at the mission-house. A few Sabbaths before the Otoes left for the winter's hunt, meetings were also held at the houses of the chiefs, with an attendance of from 40 to 50. One member of the mission family has obtained a hope in Christ, and there have been other instances of deep seriousness among the white population. Since January 1, Mr. Merrill has been prosecuting the trans-

* These houses are circular, and covered with earth—and are from 25 to 50 feet in diameter. Each house has a kind of porch at the entrance, but no window, nor floor, nor apartments. Several families reside in each building.

ation of the New Testament into Otoe, and two forms, of 16 pages each, have been sent to Shawanoe for publication.

Miss Cynthia Brown, formerly a teacher at this station, was married Aug. 18, to Mr. Reuben Mercer, and will probably remove to the Omahas this spring. It is her wish to labor still for the benefit of the Indians, though not in the immediate service of the Board.

OMAHAS.

About 60 miles north of the Otoe station, and 300 from Shawanoe.

Missionaries, Rev. CHANDLER CURTISS, school-teacher, Mrs. MARY ANN CURTISS.

It was stated in our last Report, that Mr. Curtiss, who had succeeded the late Mr. Aldrich at the Western Cherokee station, would probably remove shortly, in consequence of the interference of white settlers, to another field of labor. Accordingly, on the 24th of March, 1836, he left the Cherokee territory, after a residence there of nine months, and repaired to Shawanoe. He was married to Miss Colburn, late of the Creek mission, in July. On the 12th of November, Mr. and Mrs. Curtiss left Shawanoe for the Otoe station, where they arrived Dec. 3, and were expecting to pass the winter. They are now, it is probable, on their way to the Omahas.

The lands of the Omahas lie on the north bank of the Platte river, and southwest of the Missouri.

OTTAWAS.

OTTAWA—40 miles south of Shawanoe.

Missionaries designated, Mr. JOTHAM MEEKER, preacher and printer, Mrs. MEEKER.

The territory of the Ottawas is immediately west of the lands of the Peorias, and the Kaskaskias, and is 7 miles by $7\frac{1}{2}$ in extent, of a rich soil, well watered and timbered, and healthy. The number of settlers is now 600. The territory would probably accommodate 2,000.

Mr. Meeker has visited Ottawa the past year. His primary object in removing to the place, will be to preach to the Ottawas more fully and frequently the Gospel of Jesus Christ. He will also revise, and reduce to Ottawa, Dr. James's Ojibwa version of the New Testament, the two languages having a close resemblance to each other,—and will prepare translations of religious tracts. Some instruction will be given in reading and writing the native language.

From Mr. Meeker's knowledge of the Ottawa language, and the eagerness expressed by the tribe to enjoy his instructions, much good may be expected, with the divine blessing, from his faithful labors among them.

CREEKS.

EBENEZER—north of Arkansas river, and 4 miles west of Verdigris river.

Missionaries, Rev. DAVID B. ROLLIN, Mrs. ROLLIN, Rev. CHARLES R. KELLAM, Mrs. KELLAM, Miss LUCY H. TAYLOR, school-teacher.

The labors of Mr. and Mrs. Rollin at this station were faithfully sustained, and with a good degree of success, notwithstanding repeated and severe illness, till near the close of September, when, in consequence of the influx of emigrant Creeks and Seminoles, and jealousies fomented against missionaries by interested white residents, the mission family were compelled to remove to Shawanoe, and Mr. Kellam and his companions, then on their way to the station, judged it expedient to repair for the ensuing winter, to one of the stations among the Choctaws. The mission premises were left in charge of Mr. Davis, of the

Canadian river station, who was requested on this account to remove to Ebenezer.

On the 5th of Dec., before Mr. Davis could have effected his removal, the Creek chiefs met at the mission house, to receive their annuities, and the premises sustained serious injury. It is hoped, however, that they will be secured from further violence, and that measures now in progress for their re-occupancy by the mission, will be successful.

Mr. Rollin writes, in a letter lately received, "We feel deeply interested in the Creek mission, and if things shall be favorably adjusted, though we have suffered much from sickness, we are disposed to make further trial. I found in br. Davis a fellow-laborer whose views and feelings were congenial with my own, and the manifest attachment of the brethren to us, (at least of some of them,) binds our hearts to them with cords that are not easily broken."

Previous to the late, and, we trust, transient disturbances, urgent application had been made for additional missionaries. "We do ardently desire," says Mr. Rollin, under date July 14, "to see more of your missionaries engaged in this interesting field of labor." And he adds, in regard to the qualifications of missionaries, "It has been a prevailing opinion, in some sections of our country at least, that men of ordinary talents and a limited education, is all that the Indian service requires. But I am fully convinced that the permanency and prosperity of your missions among the red men, require more liberal views. Your missionaries among Indians, should be men of ardent piety, unbending integrity, and learning." The Board heartily sanction these views, and commend them to the consideration of the churches, and especially of young men contemplating missionary service.

The following are the statistics of the Creek church from March 1, 1836, to Sept. 21.—Baptized, 6—1 Creek, and 5 Africans;—received by letter, 2—excluded 2—1 died. Whole number, 87. Mrs. R.'s school which had been re-opened in March, averaged from 10 to 15 scholars.

CANADIAN STATION—on the north fork of Canadian river, 32 miles from Ebenezer, and about the same distance from the Creek Agency.

Native missionaries, **REV. JOHN DAVIS, MRS. DAVIS.**

Miss Colburn, as has been already intimated, left the station in July.

Mr. Davis removed to this station early in March, 1836, as was anticipated in our last Report. His labors, since that time, have been chiefly preaching, and teaching his countrymen to read. Besides preaching at the station, he has held stated meetings at other Creek settlements, one of them distant 32 miles, and another 12. Since the removal of Mr. Rollin, he has proposed preaching once a fortnight at Ebenezer. His services in teaching are well received. Several of the church members, and others, have learned to read.

CHOCTAWS.

Arkansas District.

CHOCTAW AGENCY—14 miles west of the eastern Choctaw boundary, and 4 miles south of Arkansas.—**REV. JOSEPH SMEDLEY**, school-teacher.

BETHLEHEM (Sugar-loaf,)—25 miles south east of Choctaw Agency.—**REV. ERER TUCKER**, school-teacher, **MRS. TUCKER.**

BETHEL (Cavernhole,)—8 miles southwest from Choctaw Agency.—**ALASSON ALLEN, M. D.**, school-teacher.

(Upper) Red River District.

PROVIDENCE—6 miles north of Red river, and 10 miles west of Fort Towson,—about 140 miles south of Choctaw Agency.—**MR. RAMSAY D. POTTS**, preacher and school-teacher, **MRS. POTTS.**

[The relation sustained by these missionaries to the Board is chiefly advisory, they being recommended by the Board, but appointed and sustained by the United States Government.]

The Choctaw Territory is divided into three districts, the Arkansas on the north, the Poshemataha on the south-east, and the Red river on the south-west. At the time of settlement the Choctaws separated into two parties, those friendly to Christianity and to missionary labors withdrawing mainly to one district, the Poshemataha, and those of diverse character taking possession of the others. The teachers connected with the Board having been located among the latter, have found their usefulness greatly limited by the hostility and jealousy of that portion of the Choctaws. The scholars have been few and irregular in attendance, and the apathy of the parents for much of the time almost hopeless. Some progress, however, appears to have been made. At a council of Indians called by Mr. Tucker in November last, several of his district expressed a strong regard for him, and perfect satisfaction with the measures pursued in the school. Some promised to place their children under his sole direction the coming year. Six boarding scholars were conditionally engaged. The school was first opened in Jan. 1836, at which time 8 were present. Mr. T. expresses a hope that the prejudices which have existed in that part of the nation will soon be overcome.

Mr. Smedley's school has been taught the past winter, during his absence, by Mr. Kellam, of the Creek mission, and was said, in January last, to be increasing.

The school under Mr. Potts' care, numbers 27, and is represented to be "increasingly prosperous." The Indians in his neighborhood seem more desirous than formerly to have their children educated. Mr. Potts also preaches at Fort Towson, alternately with other missionaries, but has been compelled to discontinue preaching to the Indians, for want of a good interpreter. He earnestly requests that a missionary may be sent to the station who shall devote his whole time to visiting and preaching to the Indians. Also, a female teacher, to take charge of a female school. From 600 to 700 Indians reside in his immediate vicinity.

Mr. Allen's school, at his new location, numbered, in January, 20 scholars, and the prospect of its continuance was on the whole encouraging. For several months previous, he and his family had been very dangerously sick with fever, but have recovered their usual health.

In the West Indies.

HAYTI.

PORT-AU-PRINCE.—Missionary, Rev. WILLIAM C. MONROE.

In July the prospects of this mission, as represented by Mr. Monroe, were encouraging. On the third of that month two were added to the church by baptism. The members of the church "appeared to be engaged in the cause of Christ, and were of upright walk and godly conversation." One has been baptized subsequently. Present number of the church, 15.

Mr. Monroe maintains three services on the Sabbath, besides the superintendence of the Sabbath school, and a weekly lecture and prayer meeting. The church, however, are still destitute of a suitable place for public worship, and many persons on this account refuse to attend. Additional laborers are requested. A number of Baptists reside in the north part of the island, who are said to be anxious for the services of a missionary. They were visited in the course of the year by the Rev. Mr. Brown, English Baptist Missionary at Nassau, New Providence, who thinks that several missionaries could be employed there to good advantage. Mr. Monroe's labors are at present confined mostly to the English and American residents, but he expresses the hope of being able shortly to extend them to the French population.

Since the above was written, a letter has been received from Mr. Monroe dated Feb. 5, 1837, in which he says, "Six have been added to the church since my last letter. The congregation is much larger than it was, and more punctual in attendance. The people seem to have an inquiring mind. Missionaries are wanted very much in different parts of the island, particularly at the Cape, at St. Domingo, at Port-au-Plat, at Jeremia, and O'Coyes. I have reason to rejoice and thank God for the prosperity of the church; all that have come forward appear to be exemplary, and walk worthy of their profession."

MISSIONS IN EUROPE.

FRANCE.

PARIS.—Missionaries, Rev. D. NEWTON SHELDON, Mrs. SHELDON.

DOUAI.—Missionaries, Rev. I. M. WILLMARTH, Mrs. WILLMARTH, Rev. ERASTUS WILLARD, Mrs. WILLARD. M. J. B. *Pruvots*, native assistant.

BERTRY.—Native preacher, Rev. LOUIS DUSART.

LANNOY.—Native preacher, Rev. JOSEPH THIEFFRY.

ORCHIES.—M. *Alexis Montel*, native assistant.

The first year of Mr. Sheldon's residence in France has been devoted in part to perfecting his knowledge of the French language. His first essay to preach in French was made in November, and with success. The chapel occupied by Mr. Willmarth, having been relinquished in April, in prospect of his departure for a new station in the Department of the North, a place of public worship was fitted up for temporary use in Mr. Sheldon's house. It is proposed to obtain a chapel soon, and in a more eligible location. One individual has been added to the church by baptism. Something has been done in the way of tract distribution.

Having ascertained that erroneous views are generally entertained in France respecting the faith and discipline of Baptist churches, Mr. Sheldon prepared, at an early day, and laid before the French public, an exposition of the sentiments professed by Baptists, and advocated by missionaries of the Board, in a pamphlet entitled, *Croyance Religieuse des Baptistes*, since translated and re-published in this country. The tendency of this measure will be, we trust, to remove prejudice, and allay hostility, on the part, at least, of all who favor the spread of evangelical truth in France, and at the same time to secure with French Christians, among whom it may be circulated, a more correct apprehension of the doctrines and institutions of Christianity. Such, indeed, has apparently been its effect in some instances. And if in others it shall fail to convince or persuade, we may venture to hope that the enlarged charity with which it is written, will at least conciliate.

In April Mr. Sheldon accompanied Mr. Willmarth in a tour through the Department of the North, where, as is well known, most of the French Baptist churches are situated. Their reception was every where most cordial, and their intercourse with the churches in a high degree pleasant and salutary. Much gratitude was at the same time expressed for the interest shown by the Board in the welfare of their French brethren, accompanied with earnest requests that it might be continued and enlarged. At Lannoy the missionaries assisted in the ordination of Joseph Thieffry, as pastor of the Lannoy church.

In closing some details respecting the state of these churches Mr. Sheldon remarks, "They greatly need the assistance which we are offering them. Belonging to the peasantry of the country, they are generally quite poor, gaining their daily bread only by the sweat of their brow. Deprived in most instances of early instruction, it is only since their conversion that they have come to acquire much knowledge of letters, so as to be able to read profitably the word of God. I cannot but think that the Board have sufficient encouragement to prosecute still more extensively the benevolent operations which thus far have produced much good."

It was stated, in our last Report, that it was in contemplation to open in the vicinity of these churches, a mission school, with special reference to the training up of native preachers. In pursuance of this object Messrs. Willmarth and Willard, with their families, repaired to the Department of the North in June. A suitable location for the school was soon after selected at Nomain, a central village, where there is a Baptist church, now numbering thirty-eight members, and the ne-

cessary measures were immediately taken to place it at the disposal of the Board. Meanwhile the missionaries fixed their residence temporarily at Douai, distant about twelve miles. This city has nearly 20,000 inhabitants, without religious instruction, or a Protestant assembly, before the missionaries removed to it, and it is hoped that their detention here, till the requisite arrangements shall be made for their settlement at Nomain, will be the occasion of much good. Mr. Willard has for several months sustained two religious services on the Sabbath, with an assembly of English Protestants, besides occasionally preaching in French. A French service is also conducted statedly by M. Pruvots, the assistant. At the last dates the attendance at the English services was increasingly encouraging. The French service was also interesting in point of numbers and attention to the word.

At Bertry M. Dusart has continued to fulfil his duties with zeal and fidelity. He has also visited, at regular periods, the neighboring villages of Walincourt and Estourmel. At the latter place is a branch of the Bertry church, to which two were added by baptism in October last. M. Dusart has also baptized several at Bertry. The church numbers thirty. A neat and convenient chapel has been completed during the year.

The ordination of M. Thieffry at Lannoy, has been mentioned. He has been under the patronage of the Board since the 1st of October. The churches of Lannoy and Baisieux, both of which are under his charge, are flourishing. The former has twenty-three members, and the latter twenty-two.

M. Montel remains at Orchies, and continues to preside at the meetings of the church, composed of fifteen members, and occasionally to preach in neighboring villages. Most of his time has been employed, however, in the prosecution of studies preparatory to more extended labor.

We regret to state, in closing this article, that the health of Mr. Willmarth has become so seriously impaired as to be wholly unequal to missionary labor, and unless speedily confirmed will compel him to retire from the service of the Board. This we should deeply deplore. Aside from his familiar acquaintance with the French language, and his personal knowledge of all the concerns of the mission from its establishment, his withdrawal from the work, in view of the affectionate confidence reposed in him by our French brethren, would unavoidably be felt as a calamity.

GERMANY.

HAMBURG.—Native missionary, Rev. J. G. ONCKEN. Mr. C. F. Lange, assistant.

A special blessing appears to have rested on this mission the past year. Fourteen have been added to the church by baptism, two of whom were proselytes from Judaism; three have been reclaimed from Universalism, who have also joined the church, and two have been restored. Mr. Oncken baptized also four at Oldenburg, on his tour to the Duchy in May and June; and four were propounded for admission to the church in November. There were several others who gave pleasing evidence that their hearts had been touched by the Spirit of God, and would probably soon take a public stand on the Lord's side.

Much good has been effected by a system of *loan-tract* operations. This constitutes an important feature of the mission, and engages the attention and zealous labors of sixteen male, and several female members of the church. "There is in fact," says Mr. Oncken, "not a member in our church but what is, in one way or another, doing something in promoting the extension of Christ's kingdom." Opportunities for the distribution of tracts and bibles, appear to be abundant, and peculiarly favorable. Mr. Lange devotes much time to this branch of missionary labor, in connection with his daily visits from house to house, and conversation with individuals. Something has also been done for missions by pecuniary gifts at the Monthly Concert, and on other occasions, both at Hamburg and Oldenburg; and 43 persons have been organized into a Temperance society.

Mr. Oncken solicits further aid in the supply of bibles and tracts, and express-

es a hope that he shall yet have the presence and co-operation of an American missionary. The mission has enjoyed, externally, uninterrupted peace, if we except the misrepresentations of private opposers; and free toleration from the Senate is anticipated with a good degree of confidence.

A letter having been received from Mr. Oncken since the above statement was prepared, we subjoin the following extracts. They are under date of Feb. 14, 1837.

"My work is still prospering, to our great encouragement. Five individuals were added to our number since my last, by baptism, and two others, who had received that ordinance before; one of the latter a young man from Rostock, in Mecklenburg, who has returned to his native place, and promises to be useful to his countrymen. We supplied him with 600 tracts.

"Several hopeful converts stand proposed to the church, and by the time this reaches you, our number will consist of at least 42 members. One of our brethren has gone to his native place, Hessia, with the view of telling them of the blessings he had found among us through the Gospel, and exhorting them to turn also to the Lord Jesus; we pray and hope the Lord will bless his errand of love to the conversion of some.

"The number of my fellow-laborers in the Gospel is still increasing; 18 brethren are engaged in speaking to the people in the courts and lanes of the city, on the great things connected with their salvation, and thousands utterly destitute of any scripture knowledge, learn by this means the way that leads to God and glory. Let us pray and hope that the Spirit of the Lord will grant abundant success to these efforts, and set the slaves of sin, who abound in this city, free. Our meetings for preaching are now so numerous attended that both the saloons at my own house and the rooms at sister Lange's begin to be too small, and I have in consequence been looking out for a larger place. I have succeeded in finding one that will hold upwards of 300 hearers.

"Brother Lange is indefatigable in his calling, and much is effected by him, in sowing the good seed, of which may the Lord grant him an abundant harvest. The first fruit of his labor he has already enjoyed: two individuals have been lately converted through his instrumentality; one of them an English seaman, a Roman Catholic, who had been languishing in the hospital upwards of 3 years.

"Whilst I have thus to record what the Lord is doing among us, we have equally to rejoice over what he is doing at a distance. At Oldenburg the word of the Lord is running and is glorified. The brethren I baptized there, continue steadfast; they have held forth the word of life to their fellow-sinners, and 10 or 12 have been brought to the Cross to sue for mercy, and, having obtained mercy, are now anxious to render a cheerful obedience to Christ's positive institutions."

GREECE.

PATRAS, in Achaia, on the northern border of the Peloponnesus.

Missionaries, Rev. CEPHAS PASCO, Mrs. HEPZIBAH S. PASCO, Rev. HORACE T. LOVE, Mrs. CATHARINE G. LOVE.

Messrs. Pasco and Love were ordained as missionaries to Greece in Sept. last, and in the following month (24th) took passage with their wives in the Greek brig Alexandros, for Patras. Their first object, on being located, will be the acquisition of Modern Greek, and, next, the instruction of youth in schools, and the colloquial exhibition of Christian doctrine, accompanied with the dissemination of tracts and the Scriptures. A considerable length of time will necessarily elapse, from various causes, before an attempt will be made at a formal public dispensation of the Gospel.

The missionaries arrived at Malta after a short and pleasant voyage, the 23th of November, and at Patras, December 9.

MISSION IN AFRICA.

LIBERIA.

EDINA—at the southern extremity of Liberia, at the mouth of St. John river, and west of Mechlin river.

Missionaries, Rev. WILLIAM G. CROCKER, Rev. WILLIAM MYLNE, Mr. J. DAY, preacher and school-teacher.

CALDWELL—Rev. ADAM W. ANDERSON, school-teacher.

The principal objects of Mr. Crocker the past year, have been to extend his acquaintance with the Bassa language, and reduce it to writing, and at the same time to provide in various respects for the education of Bassa youth. In prosecuting the former he has been compelled, as also Mr. Mylne, to rely chiefly on oral intercourse with the natives, having no assistance from books, and but little from a teacher or interpreter. More recently an assistant has been procured, who has been conversant with the natives from his youth, and is qualified to render them essential service.

With a view to writing the language, Mr. Crocker constructed, at an early period of the mission, a syllabic alphabet, and compiled, in accordance with it, a vocabulary of Bassa words and phrases. On more mature consideration, he has substituted the orthography generally used in reducing heathen languages, based on the Roman alphabet; and has added to the vocabulary, a Bassa spelling-book. This last contains, besides lessons in spelling and reading, a short and very simple account of the creation of man and his fall—the life and death of Jesus Christ—the necessity of repentance, and faith in Christ—and future retribution. An edition of 200 copies was to be printed before the close of December, for the use of mission schools.

A school for native youth was first established by Mr. Crocker, in June last, at Sante Will's town, a native village on the Mechlin, 20 miles above Edina. A few children were placed under his instruction, and others were expected from neighboring villages. A school-house has since been erected there. Another school, designed to be of a higher cast ultimately, was opened at Edina, on the mission premises, Oct. 22, and placed under the care of Mr. Day. A school-house has probably been erected the past winter. Six native youths, of from ten to twelve years of age, are sustained at the charge of the mission, who are taught English and Bassa simultaneously.

Mr. Crocker's health continued low at the last dates, (Dec. 12,) owing less to unhealthiness of climate, than to undue effort and exposure, and a want of the common conveniences of living. While at Sante Will's town, he lived with his interpreter in a bamboo hut, eight feet by six on the ground, and four feet high, the ground his bed; and when at Edina, with Mr. Mylne, his accommodations were little better. A mission-house, it is presumed, has been since built at Edina, more adequate to their necessities, and more favorable to the preservation of their lives, and the lives of others who may be associated with them.

The attention of Mr. Mylne has been directed more exclusively to the claims of Edina and Bassa Cove. At Bassa Cove he was in the practice of preaching to the Baptist church, on the Sabbath, and at other times, till the installation of Rev. Aaron P. Davis as pastor of the church, Aug. 21. At Edina, besides conducting numerous religious meetings, he taught a school of adults, four evenings per week. Much of the religious prosperity of the colonists at both these points, is to be ascribed instrumentally to his faithful labors. Sixteen have been added to the Bassa Cove church during the year.—Mr. Mylne has also superintended the erection of a meeting-house at Bassa Cove, which was dedicated July 3. Some time has been devoted, as he was able, to the study of the Bassa language, and a dictionary has been written out by him of several hundred words and phrases.

Mr. Anderson, who visited this country the last summer, was expecting to resume his school at Caldwell, Oct. 1. During his absence it was taught by Mr. Day.

MISSIONS IN ASIA.

BURMAH.

MAULMEIN.—Missionaries, Rev. ADOKIRAM JUDSON, Mrs. JUDSON, Mr. CEPHAS BENNETT, preacher and school teacher, Mrs. BENNETT, Mr. ROYAL B. HANCOCK, printer, Mrs. HANCOCK, Rev. SEWALL M. OSGOOD, printer, Mrs. OSGOOD.—Five or six native assistants.

AMHERST.—*Peguan Department.* Missionaries, Rev. JAMES M. HASWELL, Mrs. HASWELL.

According to the 2d semi-annual report, by Mr. Judson, for 1835, more preaching had been done in Maulmein, and the vicinity, during that year, than all the previous years together, spent at that place. Five or six native assistants had been kept constantly at work, and thousands of tracts distributed. More than 117,000 pp. had been distributed by Mr. Osgood, some of them in streets and lanes of the city which probably had not been visited by a missionary before. His object was to supply every family in the place willing to receive tracts; and to accomplish it, he had passed throughout the city twice, and a third part of it three times. During the year ending the 30th of June, 1836, sixteen had been added by baptism, to the native church under Mr. Judson's care, and four by letter. Two had died, leaving the whole number, 110.

Mr. Bennett retained charge of the English church till about the middle of Oct., when, on his resignation, Mr. Osgood consented to act as pastor, though not formally ordained till the following Spring. In January, 1836, the prospects of the church were encouraging: twenty-seven had been baptized within the last six months. In May the same encouraging state of things continued. At our last dates, Mr. Osgood had baptized eleven others; eight Europeans, and three natives. In his public labors he had been assisted by Mr. Hancock. Beside the ordinary services on the Sabbath, there was preaching on Wednesday evening, and some one or other religious meeting every other evening during the week. The church has a good meeting-house of teak wood. One has been lately built for the native church.

In the printing department, more work was accomplished in 1835 than in any previous year. The whole amount was 264,300 copies, or 8,268,600 pages. Of these, 143,000 copies, or 5,240,000 pages were printed from July 1, to Dec. 31, inclusive, viz.

<i>Titles.</i>	<i>Edition.</i>	<i>No. of Cops.</i>	<i>No. of Pages.</i>
Ship of Grace, 8 vo.	4th	30,000	480,000
Scripture Lessons, 18 mo.	1st	10,000	280,000
History of Daniel, 18 mo.	1st	10,000	200,000
“ “ Elijah, 18 mo.	1st	10 000	160,000
“ “ Samuel, 18 mo.	1st	10,000	160,000
“ “ Joseph, 8 vo.	1st	30,000	840,000
Catechism of Religion, 18 mo.	10th	10,000	120,000
Epitome of the Old Testament, 8 vo.	3d	30,000	1,320,000
Old Testament, 3d vol., 8 vo.	1st	3,000	2,160,000
		Total 143,000	5,720,000
		Deduct for revised ed. of Ps.	480,000
			5,240,000

The *issues* for the same period, including tracts in Karen, were 87,008 copies, or 2,713,456 pp., as follows:—

TABLE OF BOOKS ISSUED AT MAULMEIN, &c. FROM JULY 1, TO DEC. 31, 1866.

BOOKS.	Ava.		Arracan.		Chummarah, &c.		Maulmein.		Mergui.		Rangoon.		Siam.		Tavoy.		Total.		Total Pages.
	Books.	Pages.	Books.	Pages.	Books.	Pages.	Books.	Pages.	Books.	Pages.	Books.	Pages.	Books.	Pages.	Books.	Pages.	Books.	No. of opp.	
<i>Scriptures.</i>																			
Old Testament, vol. 1,	35	18,620					88	46,816	50	26,600			3	1,506	70	37,240	259	532	137,788
" " " " " "	60	30,000					40	20,000	50	25,000			3	1,500	70	35,000	223	500	111,500
New Testament, vol. 2,	100	62,400					36	22,464	50	31,200					223	140,400	411	624	256,464
Luke and John,					54	7,992	125	18,500	50	7,400							229	148	33,892
Psalms,	200	31,200			30	4,680	75	11,700	650	101,400	500	78,000			130	20,280	1,585	156	247,260
Totals,	395	142,220	13	6,916	84	12,672	364	119,480	850	191,600	500	78,000	6	3,096	495	232,920	2,707		786,904
<i>Scripture Extracts.</i>																			
Life of Christ,	200	38,400			30	5,760	175	33,600	273	52,416					120	23,040	798	192	153,216
Digest of Scripture,	200	40,800			66	13,464	80	16,320	500	102,000	500	102,000			145	29,520	1,491	204	304,164
Sermon on the Mount,															150	1,200	150	8	1,200
Miracles,															50	1,400	50	28	1,400
Sermon and Miracles,							75	2,100	10	250					50	1,800	50	36	1,800
Par. & Christ's last Ser.															85	280	85	28	2,380
Epitome of Old Test't.															250	44	250	44	11,000
Hist. of Joseph,			425	11,900	200	5,600	2,090	58,520	1,000	28,000	250	11,000			3,000	84,000	7,865	28	220,220
" " Daniel, 18mo.							100	2,000			1,150	32,200			200	4,000	300	20	6,000
" " " Elijah, "							100	1,600							200	3,200	300	16	4,800
" " " Samuel, "	100	1,600					100	1,600			1,000	16,000			250	4,000	1,450	16	23,200
Scripture Lessons, "	100	2,400					100	2,800			500	14,000			250	7,000	950	28	26,600
Cards,							40	40							800	800	840	1	840
Totals,	600	83,600	425	11,900	296	24,824	2,860	118,580	1,783	182,696	3,400	175,200			5,215	160,020	14,579		756,820
<i>Tracts.</i>																			
Catechism of Religion,	100	1,200			350	4,200	850	10,200	3,000	36,000	1,400	16,800			750	9,000	7,450	12	89,400
Catechism and View,			5,000	100,000	300	6,000	5,198	103,960	3,000	60,000	1,000	20,000			1,559	31,180	16,037	20	321,140
Balance & Catechism,					300	4,800	1,050	16,800	3,000	48,000	1,000	16,000			1,617	25,872	6,967	16	111,472
Investigator,					300	4,800	1,169	18,704	3,000	48,000	2,000	32,000	25	400	1,850	29,600	8,344	16	133,504
Awakener,					300	4,800	2,550	40,500	3,000	48,000					2,150	34,400	14,050	16	224,800
Ship of Grace,			6,000	96,000	300	4,800	4,050	61,800	3,000	48,000	1,000	16,000	50	800	2,000	32,000	12,300	16	198,400
Septentary,			2,000	32,000	300	4,800			346	17,992			50	800			346	52	17,992
Mem. Miss Cummings,							50	800	100	1,600							150	16	2,400
Mem. Mee Shwayce,	200	6,400			75	1,800	300	7,200	500	12,000	500	12,000			879	9,096	1,754	24	42,096
Spelling Book,							129	4,128	25	300							354	32	11,328
Totals,	300	7,600	14,000	240,000	1,925	31,200	15,346	267,392	18,971	320,392	6,900	112,800	125	2,000	10,305	171,148	67,872		1,152,532

Of Karen tracts the issues were 1850 copies, or 17,200 pages; of which 1600 cops. or 15,200 pp. were sent to Tavoy, 100 cops. or 1200 pp. to Maulmein, and 150 cops. or 1200 pp. to Chummerah, and vicinity. 1250 cops. or 10,000 pp. were of the "Catechism and Commands;" the name of the other Karen tract is unknown.

For the whole year, beginning Jan. 1, the issues were 177,804 copies, or 5,905,040 pages.

The printing of the whole Burman Bible was finished Dec. 29, 1835.

The printing office is of brick, two stories high, 136 feet long by 56 wide. Attached to it are four hand-presses exclusive of a fifth now on the way, a power press equal to three more, added to the department in April, 1836, twelve founts of English type, one fount of Burman, and one of Karen. A fount of Peguan was nearly completed at the last dates. The upper rooms of the building are devoted to a bindery, storage, &c. About twenty-five native assistants are constantly employed. The office is superintended by Mr. Hancock, or, in his absence, by Mr. Osgood.

Mr. Judson is closely occupied in revising for the press. On completing the Old Testament he revised the Psalms for a second edition, and for the six months preceding June 30, 1836, has been revising the smaller works that had been published. At that time he was expecting soon to enter on the revision of the New Testament, for a second edition.

Schools.—Mr. Bennett continues to instruct the English High School, and with good success. At the annual examination in Oct. 1835, 106 members were reported, besides 16 who had left the school. Of these 54 were Burmese, 20 Chinese, 18 East Indian, 13 Portuguese, 2 Armenian, 2 Parsee, 3 English, 3 Greek, 4 Hindoo, 1 Karen, 1 Shyan, and 1 Malay. The branches taught were reading and spelling (in English), writing, arithmetic, geography and grammar. The scholars appear to have made good proficiency. "Many of the children," says Mr. B., "pure Burmese, who commenced A, B, C, only a year since, read very tolerably in English, and some of the best are able to give the translation of short sentences. I am bound perhaps to say, that my most sanguine expectations, as regards the school, have been fully realized." Five of the pupils were professors of the Christian faith.

Two schools are under the care of Mrs. Hancock, containing together twenty-five scholars, a few of them females. From four to eight of the scholars are supported by the mission. One of these schools has been in operation three years, and, during that time, six of the scholars have passed from death unto life. The other has existed but four months. Mrs. Osgood has two schools of girls, numbering together nineteen scholars. One of them had existed ten months at the time of the report (1836); the other had more recently gone into operation.

Occasional excursions have been made for tract distribution, &c. to Ye'h, Natmyu, Sittaung and other places, by Messrs. Osgood, Bennett and Hancock.

The following is a complete List of Publications issued from the Mission Printing-house, Maulmein, previous to Jan. 1, 1836.

Publications.	No. Pages.	Publications.	No. Pages.
Awakener,	16	Life of Christ,	192
Balance,	16	Luke and John,	148
Burman Thembongyee, (Spelling-book,)	22	Matthew and Mark,	128
Catechism of Astronomy and Geography,	16	Memoir of Mee Shway-ee,	24
Catechism of Religion, 18mo.,	12	" " Miss Cummings,	16
Catechism and View,	20	Miracles,†	—
Child's Book on the Soul, 1st Part, 18 mo.*	90	New Testament,	624
Digest of Scripture,	204	Old Testament, Vol. 1st,	532
Epistles and Revelation,	272	" " " 2d,	500
Epitome of the Old Testament,	44	" " " 3d,*	720
History of Joseph,	28	Psalms,*	156
" Samuel, 18mo.,	16	Scripture Lessons for Children, 18mo.,	28
" Elijah, 18mo.,	16	Ship of Grace,	16
" Daniel, 18mo.,	20	Septenary, or Seven Manuals,†	—
Investigator,	16	Sermon on the Mount, 18mo.,†	52
Karen Catechism,	8	Three Sciences, Astronomy, Geography and History,†	46
" " in verse, 18mo.,	12		

*In Press.

†Out of Print.

Each of these brethren has been subject to serious illness, the latter to jungle fever; and several of Mr. Bennett's family, and other members of the mission, have been sick with small-pox, but at our last dates were convalescent.

Mr. and Mrs. Haswell, who arrived at Maulmein in company with other missionaries, in Feb. 1836, having been designated to the Peguans, to whom no missionary had before been specially assigned, repaired to Amherst about the last of April. This place is considered one of the most central for the Peguan population, the inhabitants, about 1600, being mostly Peguans, and Peguan villages being situated all around it, some very near.

RANGOON.—Missionaries, Rev. ABNER WEBB, Mrs. WEBB, Rev. HOSHA HOWARD, Mrs. HOWARD. One or two native assistants.

The Rangoon station still feels the effects of the severe persecution mentioned in our last Report. The members of the church are scattered abroad, and few, if any, residents of the city acknowledge themselves Christians. Even acts of service rendered by natives to the missionaries, have been punished with fines. The people, however, are willing to receive tracts, and several thousands have been distributed. Mr. Webb has at times occupied the verandah, and excursions for tract distribution have been made, both by Mr. Webb and Mr. Howard, into the adjacent country and on the rivers.

The Karens who have professed faith in Christ, continue steadfast. A few have been baptized by Mr. Webb, and twenty-nine by Ko Thah-byoo. Sixty or seventy others are waiting for the ordinance. Mrs. Howard has re-opened her school of eight members, three of whom are girls.

Ko Thah-a, the native pastor, has been transferred to Maulmein, and another assistant from the Provinces supplies his place.

Mr. Howard, it is expected, will spend a part of the ensuing year in the neighborhood of Pegu, where there is a district of considerable extent under the immediate jurisdiction of an Armenian, and a good degree of toleration may be expected. This region connects with the one hitherto occupied by Mr. Vinton, and communicates, it is supposed, by the Pegu, Sittaung, and Salwen rivers, in the rainy season, with Maulmein. At the last dates, (August,) Mr. Webb and Mr. Howard were purposing to ascend the Pegu river, and explore this route, and, though they might fail in their object of reaching Maulmein by an interior communication, would probably find many to whom the Savior had never been made known, and to whom it was hoped their labors would not prove in vain. Instances occur, now and then, of the highest interest in regard to the dispersion of tracts in remote districts, and the preparation of heart to welcome the gospel.

AVA.—Missionaries, Rev. EUGENIO KINCAID, Mrs. KINCAID, Rev. THOMAS SIMONS, Mrs. SIMONS. Two or three native assistants.

At Ava, Messrs. Kincaid and Simons have not only been permitted to prosecute their labors unmolested the past year, but have received various marks of kindness, both from rulers and citizens. Success has also attended their efforts, to some extent. Interest in the new religion has continued to spread, and at different periods visitors have thronged the residence of the missionaries, some of them from distant cities and provinces. Mr. Simons has usually occupied the verandah. Mr. Kincaid has occasionally made excursions into different parts of the city, or the adjacent country—also to the neighboring cities of Sagaing and Amerapura. A missionary is much needed in one or both of these places. There have been but few accessions to the church. Mounng Too, a member of the school, and son of Ko Gwa, was baptized Dec. 1835, and Ko Geo, who also heard the gospel first from Ko Gwa, the following February.

The school has numbered eight scholars, and a part of the time only five, having been nearly broken up by the sickness of Mrs. Kincaid, before the arrival of Mrs. Simons. Twenty-nine have received more or less instruction since the school was first opened. Two of the scholars, who are young men, have become pious, and joined the church, and three of the girls have been attentive to religious instruction.

It gives us high gratification to add, that the British resident at Ava, Col. Burney, who is about to retire to Calcutta, has shown unwearied kindness to the

missionaries of the Board, both at this and other stations, and especially in seasons of danger, whether from disease or human violence, has repeatedly tendered them his timely and effectual aid.

MISSION TO THE KARENS.

TAVOY.—Out-stations, *Matamyu, Toung Byouk, Pyee Khya, Kapa, Tsarawa, Ta-mler.*

Missionaries, Rev. JONATHAN WADE, Mrs. WADE, Rev. FRANCIS MASON, Mrs. MASON, Miss ANN P. GARDNER. Twenty or more native assistants.

The labors of the Tavoy missionaries have been similar the last year to those of the preceding, the dry season being devoted to visiting the out-stations and traversing the jungle, and the rest of the year, about seven months, to translations, preaching and teaching, &c. at Tavoy.

Translations. Mr. Wade having enlarged the Karen dictionary, in the arrangement of which he was aided by Mr. Vinton, then at Tavoy, next gave attention to the preparation of elementary books and tracts in the Pwo Karen, a dialect which he has reduced to writing, and closely resembling the Sgau, being of the same construction, and three fourths of the words having a common origin.

Mr. Mason, seated in a *zayat* for the purpose of holding occasional conversation with Burman visitors, has devoted the rainy season mostly to the translation of the Karen New Testament. A part of his time, however, has been given to the study of the Pwo, or (Pgwo;) and he expresses the hope of soon being able, "with little effort, to preach the blessed Gospel to another people in another language."

Preaching. While at Tavoy, Messrs. Wade and Mason have sought to impart the Gospel to several classes of Tavoyers, preaching every Sabbath in Burman, Karen, and English. In Burman, three services are usually maintained. They also, with the aid of the female missionaries, instruct five Sunday schools. Every evening in the week, a lecture is held both in Burman and Karen, at which the pupils of all the schools attend, and in a Burman neighborhood a Tuesday evening lecture, which has been attended at times by more than forty Burmans. Some of the Burmans appeared more favorably disposed towards Christianity than formerly. The European congregation also was increasing. And could the missionaries, in view of their engagements in the Karen department, feel at liberty to give the attention "which their hearts prompt," to the Burman and European population, the results, it is believed, would be highly cheering. They earnestly request aid.

Theological and other schools. At the missionary conference held at Maulmein in April, arrangements were made for the immediate establishment of a theological school for native assistants, to be located temporarily at Tavoy, under the care of Mr. Wade. The first session began about the middle of May—present eight Karens. It was shortly enlarged to nineteen, of whom twelve were Karens, five Burmans and Peguans, and one Hindoo. Ten were from Maulmein. The first examination was held in July, and gave much satisfaction. The Karens were examined in Matthew, recently translated by Mr. Mason, and the Burmans in the Old Testament.

Under the superintendence of Mrs. Wade and Mrs. Mason, is a Karen male and female boarding-school, containing nearly eighty pupils. Miss Gardner has charge of seven Burman day-schools, containing 143 scholars.

Itineracies. During the last dry season, Mr. and Mrs. Wade, beside making a few other excursions to Toung Byouk, Yeh district, &c., visited Matamyu. Their labors there, and the success which followed, have been given in Mrs. Wade's journal, published in the Missionary Magazine. Religious meetings of intense interest, were held from day to day, and there were numerous instances, it is believed, of conversion to God. Forty-four were added to the church by baptism, during the three months the missionaries were there, and twenty-seven or twenty-eight more requested baptism. The whole number of the church at the time Mr. and Mrs. Wade returned to Tavoy, was 230, "all in good standing." 173 of these lived in Matamyu, and the remainder in five small villages and.

Several excursions were made by Mr. Mason. One of great interest, the details of which have in part only come to hand, was made in January to the south of Tavoy, during which forty-one were baptized, more than a hundred inquirers registered, three new churches founded, and five new schools established.—A part of the dry season was occupied in attending the Conference at Maulmein.

Churches and Baptisms. Connected with the church at Tavoy are,

1. The Matamyu church, distant two days' journey from Tavoy, at the head of Tenasserim river—230 members, 27 or 28 inquirers.

2. Toung Byouk, two and a half days south of Tavoy—sixteen members, twenty-five inquirers.

3. Pyee Khya, four days south of Toung Byouk—fifteen members, forty-three inquirers.

4. Kapa, three days south of Pyee Khya, on a stream of the same name—twenty members, and thirty-four inquirers.

5. Ta-mler, on the Tenasserim, three days from Mergui—nine members.

All these have good places of worship built by themselves, and each has a native pastor and a school teacher. In the same region are six other schools under Christian native teachers. "The pastors, however, are changed yearly, to give each an opportunity of being with the missionaries half his time in the acquisition of useful knowledge."

The number baptized at all the Tavoy stations during the year under review, was eighty-eight; and the aggregate, from the establishment of the mission, 340.

Printing Department. The importance of appropriating a complete printing establishment to the use of the Karen mission becoming more apparent from year to year, a fount of Karen types has been procured and two printing presses are in readiness to be forwarded, whenever a printer shall be obtained to take charge of them. The following is a list of the works prepared in Karen, for the press, prior to April, 1836, as given in Mr. Malcom's journal. Gospel of Matthew. Vade Mecum, containing passages of Scripture, with reflections for every day in the month, and embracing an extended view of the Christian religion. Hymn book, containing upwards of 120 hymns. Enlarged edition of the "Sayings," by Mr. Mason. Translation of Mr. Judson's View of the Christian religion, and translation of most of Mr. Boardman's Digest,—both by native Christians. A tract, consisting of didactic and hortatory pieces, by native preachers. Mr. Judson's View of the Christian religion versified, by Sau Panlah, a native assistant. Bible Class Questions on Matthew, by Mr. Wade. Brief Biographies of Joseph, and other Old Testament characters, by the same. Child's Catechism for Sunday schools, by Mr. Vinton. Lee-mo-pga, or spelling-book of the Sgau or Myet-tho. Do. of the Pwo or Myet-kyen, (the two dialects used by the Karens,) by Mr. Wade. Besides these there are a Grammar, by Mr. Mason, and a Dictionary by Mr. Wade, in an advanced state of preparation.

Tavoy Missionary Society. For the two years preceding April, 1836, this Society has supported four native assistants. "It is maintained chiefly by Europeans and Americans at the station, but several of the natives pay their regular monthly contribution."

BALU ISLAND.—Out-stations, *Newville, Ko Chet'thing's village, Bootah.*

Missionaries, Rev. JUSTUS H. VINTON, Mrs. VINTON, Rev. ELISHA L. ABBOTT, Miss ELEANOR MACOMBER.

Ko Chet'thing, and four other native assistants.

In the northern section of the Karen mission, the results of the past year have been less mature, and of a more chequered cast. Mr. Vinton having returned to Maulmein in Oct. from Tavoy, proceeded to Chummerah, but found it deserted; the inhabitants having built another village, Bootah, two or three days' journey up the Attaran. Several visits were also made to Newville and Ko Chet'thing's village: and one to the village of "the great Karen chief," Lakee, in which Mr. V. was accompanied by Ko Chet'thing. In one of these excursions four individuals were baptized. In another, arrangements were made for the establishment of three Karen schools. Several months appear to have been thus passed by Mr. and Mrs. Vinton in traversing the jungle, or visiting the villages on

the water-courses. "We have no home this season," says Mrs. Vinton, "but our mission boat;" but adds, "I cannot tell the preciousness of the *promises*, which relate to the salvation of the heathen, as we go from village to village, and from river to river, telling the poor inhabitants of the way of life." On one occasion, while Mr. Vinton was at Newville, Mrs. Vinton, in company with Miss Macomber, visited several villages of the Pwo Karens. "They were received with almost unparalleled kindness, and their greatest difficulty," says Mr. Vinton, "was to make the people willing to allow them to return;" and this, not till a pledge had been secured that the missionaries would visit them again.

After the missionary conference, Mr. Vinton made another excursion, and on his return was seized with the jungle fever, which greatly endangered his life; but at our last dates he was nearly recovered.

A school of about thirty Karen children has been taught by Mrs. Vinton, while at Maulmein, but during the sickness of Mr. Vinton, was removed to Ko Chet'thing's village, and placed under his care. It has since been resumed by Mrs. Vinton.

Ko Chet'thing's services continue to be highly valuable. A part of the time he has assisted Mr. and Mrs. Vinton in the acquisition of Karen, but is mostly engaged in preaching at the *zayat*, built with the personal presents made to him while in this country. Several have been converted at his village, and baptized. A school is also under his care.

Mr. Abbott and Miss Macomber, (the latter designated to the Pwo Karens,) are engaged chiefly in acquiring the language. Mr. Abbott was, for a time, very dangerously ill with jungle fever, caught while superintending the erection of Mission buildings at the new station on Balú Island. The Balú station is nearly opposite Maulmein, on an elevated ridge running the whole length of the island from north to south, and overlooking the surrounding country from Maulmein to the ocean. The location was judged to be safe, even in the rainy season. The Karen population of the island is 10,000.

Churches and Baptisms. The number of natives baptized in the region attached to the Balú station is not fully ascertained; five have been reported at Ko Chet'thing's village, and four at Newville. The church at the former place two days above Maulmein, on the Salwen river, had in April, 1836, thirty-seven members, and five or six inquirers,—Ko Chet'thing pastor. Newville, on the Dah Gyieng, three days from Maulmein, had twenty-eight members,—Ko Tau pau pastor. Bootah, on the river Attaran, two or three days from Maulmein, had thirty-four,—Ko Taunah pastor. The Karens on Balú Island were disciples still of the great Karen prophet.

SIAM.

BANKOK.—Missionaries, Rev. J. TAYLOR JONES, Mrs. JONES, Rev. ROBERT D. DAVENPORT, printer, Mrs. DAVENPORT.

On the return of Mr. Jones from Singapore in July, 1835, considerable time was devoted to the distribution of Siamese tracts, and the Gospel by Matthew, and to increasing his acquaintance with the Siamese language, with a view to prosecuting the translation of the New Testament. Some time was also taken up in relieving the sick, in which, as well as in tract distribution, he was assisted by Mr. Dean, of the Chinese department. The latter part of 1835, he was interrupted in his labors for a season, by repeated attacks of ophthalmia, and the sickness of his family.

In January of 1836, he resumed the translation of the New Testament, beginning with Acts. The same month he also made two excursions into the interior, one of twenty miles, a greater distance than he had ever before penetrated. He found the region densely populated, and beside Siamese, "very many thousand Peguans." Returning to Bankok, and finding the health of his family still more precarious, he was advised to repair with them to Singapore. The importance of providing a fount of Siamese types, in anticipation of the early arrival of a printer and press, was an additional inducement, and he accordingly sailed for Singapore early in March. Mr. Davenport arrived at the same port a few days afterwards. Mr. Jones, however, had proceeded to Malacca and Pinang, to effect an arrangement with Mr. Dyer, of the London Miss. Society, for casting the types, and to superintend the cutting of the punches, and did not meet with

Mr. D. till his return to Bangkok, in July. The punches, it was supposed, would be completed before the close of the year. Some in a highly finished state, had already been forwarded to Mr. Dyer, from Pinang. From 300 to 400 would be needed. The printing department is designed to embrace both Siamese and Chinese works. A fount of Chinese types was ordered at the same time with the Siamese, and as the punches were already cut, could be furnished at very short notice. Connected with the department is also a lithographic press, which Mr. Jones had set up before his voyage to Singapore.

Mr. Davenport, after a short but advantageous interview with Mr. Dyer at Malacca, left Singapore with Mr. and Mrs. Reed, for Bangkok, and arrived here early in July. Mrs. Davenport followed soon after in company with Mr. and Mrs. Jones.

CHINESE.

BANKOK (Siam).—Missionary, Rev. WILLIAM DEAN.

Attached to the mission, but not permanently located, Rev. ALANSON REED, Mrs. REED, Rev. J. LEWIS SHUCK, Mrs. SHUCK.

At the time to which our last notices of this mission were brought, Mr. Dean had been but a few months at Bangkok, and was able to preach in Chinese but very imperfectly, assisted by Chek Bunti. Much of his time has since been occupied in the study of the language, and a part in attending on the sick, of whom great numbers have applied for aid. Numerous excursions have also been made into various parts of the city, and tracts distributed, and especially to the Chinese junks which trafficked there from Hainan and Cochin China, &c. Religious worship has been regularly maintained with the Chinese church, and on the Sabbath the congregation has numbered from thirty to fifty. A few have appeared to be sincere inquirers after the truth, and five or six have been very constant attendants at worship. At Mr. Dean's family worship also, which is conducted in Chinese, several Chinamen are usually present. Three Chinese were added to the church by baptism in Dec. 1835; and three or four others have applied for the same privilege. Our last communications from Bangkok inform us of the defection of Chek Bunti. He left the mission in September, alleging that he wished a more lucrative situation, and that he was afraid of being imprisoned by Government. This in connection with his subsequent conduct, had led the missionaries to suspect the sincerity of his former professions. One member of the church, Chek Peng, died March, 1836, in the triumphs of Christian faith.

The arrival of Mr. and Mrs. Reed in July, has been mentioned. Communications of date Nov. 9, have been received from him, at which time he was prosecuting the study of the Chinese language, and holding himself in readiness to enter whatever field Providence might open before him.

Mr. and Mrs. Shuck left Singapore Aug. 29, for Macao, (China,) and arrived there after a pleasant passage of eighteen days. While detained at Singapore his time was chiefly spent in the study of Malay and Chinese.

ARRACAN.

KYOOK PHYOO.—Missionaries, Rev. GROVER S. COMSTOCK, Mrs. COMSTOCK.

Designated to the mission, Rev. LOVEL INGALLS, Mrs. INGALLS.

Our last Report left Mr. Comstock sedulously prosecuting the study of the language during the rainy season, and occasionally, when the weather permitted, visiting the neighboring villages, conversing with the people, and distributing tracts. Fewer visitors called at the house, but they were from all parts of the province, and some of them from Burmah.

At the close of the rains, Mr. Comstock commenced a new course of itinerant preaching, going from village to village, and from island to island, proclaiming to thousands, for the first time, the glad tidings of salvation. In this way he visited Jagoo, Cheduba, Flat, and other islands, Eng district, &c. besides villages and towns more near. In one of his excursions he met with the Kyens, a branch of the Karens, who reside in the mountainous districts, and seem ready, like their kindred tribes, to welcome the advent of the kingdom of heaven.

In April, Mr. Comstock, on the setting in of the rains, resumed his more sedentary occupations. A school was also opened, in a convenient school-house which he had caused to be erected, and instruction given by himself and Mrs. Comstock, both in English and Burman. "A considerable number were anxious to learn English, and as there are no books of truth, either in science or religion, in the native language, it was thought advisable to encourage and assist them." In each department, English and Burman, there were in July fourteen pupils, and their proficiency was gratifying. "They receive religious instruction," says Mr. Comstock, "every Sabbath morning, and regularly attend public worship. We hope much good will result from the schools, and think that the natives here are already much more favorably disposed towards us than formerly."

Mr. and Mrs. Ingalls, having reached Maulmein early in 1836, sailed for Arracan on the 19th of March, but encountered a severe storm and head winds, and were obliged to put back. They were engaged in the study of the language at Maulmein, at our last date, July 15.

TELINGAS.

Missionaries, Rev. SAMUEL S. DAY, Mrs. DAY, Rev. LEVI HALL, Mrs. HALL.

Mr. and Mrs. Day arrived at Calcutta early in February, 1836, and proceeded thence to Vizagapatam, where they have since been prosecuting the study of the Teloofoo language. Mr. Abbott, who, it was expected, would be associated with them, having, in accordance with the advice of Mr. Malcom and the missionaries at Maulmein, joined the Karen mission, Mr. and Mrs. Hall were designated to this service, and sailed October last, in company with Messrs. Thomas and Bronson, of the Shyan mission.

The post at which the mission will be ultimately stationed, is yet undetermined. Weighty considerations are in favor of commencing operations in the neighborhood of Madras. Among others is the fact, that in the vicinity of Madras, connected with the regiment at Arnee, is a branch of the Maulmein church, requiring pastoral attention, and competent also to furnish valuable aid to the missionaries. A letter in their behalf was addressed to Mr. Judson by one of their members, in March, 1836, soliciting a visit. On the 11th of that month, nine had professed their faith in Christ by baptism, and twenty-eight had united in the ordinance of the Supper. Of those previously connected with the church, one had been baptized by Mr. Jones, now of Bankok, one by Mr. Mason, and seventeen by Mr. Simons. The last nine were baptized by Rev. Edward Cronin, English Missionary. A small chapel had been erected at Arnee, where divine worship was regularly conducted. From sixty to seventy scholars attended a Sabbath school. The letter adds, that in the Presidency of Fort St. George, or Madras, there are five churches and but one pastor.

SHYANS.

SADIYA (A'sám).—Missionaries, Rev. NATHAN BROWN, Mrs. BROWN, Mr. OLIVER T. CUTTER, printer, Mrs. CUTTER, Rev. JACOB THOMAS, Mrs. THOMAS, Rev. MILK BRONSON, Mrs. BRONSON.

Messrs. Brown and Cutter, with their families, reached Sadiyá the 23d of March, 1836, after a four months' journey from Calcutta. The village is "situated on the Kundil (Kuril) nullah, two miles inland from the Brahmapútra, and thirteen miles east from the point of confluence of this stream with the great Dihong." The spot selected for the mission compound, is on the north bank of the Kuril creek, about a mile from the military cantonments, and two miles from the old village of Sadiyá. Suitable buildings were to be erected before the close of the year.

The population of the district is chiefly 'Asámese, who speak a dialect of the Bangáí language, the great body of Shyans and Singphos lying to the east. The missionaries would devote their attention chiefly to the Shyans, and par-

icularly to the acquisition of the Shyan language, in which they had already made some progress.

Many of the people being anxious to send their children to school, a school-house was erected in May, and a school opened the 6th of June. At the close of the first week, the number of boys under the care of Mrs. Brown was twenty, five of whom were studying English. Mrs. Cutter had charge of the girls' department. Religious worship in English, had been maintained on the Sabbath, from the time of their arrival, and was usually attended by the English residents. Our last communications from the mission were of July 20.

Mr. and Mrs. Thomas, and Mr. and Mrs. Bronson, left Boston for Calcutta Oct. 17, and are expected on their arrival there to proceed immediately to Sadiya. They take with them for the mission a printing-press, and a standing-press, with a sufficient supply of paper, ink, &c.

MISSIONARY APPOINTMENTS.

The following are the names and designations of the missionaries, and assistant missionaries, appointed by the Board the past year, who have entered, or are on their way to their respective fields of labor.

France.—Rev. Joseph Thieffry, M. J. B. Pruvots.

Greece.—Rev. Horace T. Love, Mrs. Catharine G. Love, Rev. Cephas Pasco, Mrs. Hepzibah S. Pasco.

Asia.—Rev. Jacob Thomas, Mrs. Sarah M. W. Thomas, Rev. Miles Bronson, Mrs. Ruth M. L. Bronson.

Telingas.—Rev. Levi Hall, Mrs. Catharine B. M. Hall.

West Africa.—Mr. J. Day, preacher and school-teacher.

Creeks.—Rev. Charles R. Kellam, Mrs. Elizabeth P. Kellam, Miss Lucy H. Taylor.

Shawanoes.—Mr. John G. Pratt, printer, Mrs. Olivia E. Pratt.

Delawares.—Miss Sylvia Case, Henry Skiggett, native assistant.

Cherokees.—Doyanungheeskee, or Beaver Carrier, native preacher.

Several others are under appointment, who are expected to proceed to their respective missions the ensuing summer or autumn.

FOREIGN AGENCY.

Mr. Malcom, whose departure on the 22d of Sept. 1835, to visit the missions in Asia, was mentioned in our last Report, arrived at Amherst, Burmah, after an unusually pleasant voyage, the 21st of February following. The next day he ascended the Salween river to Maulmein, and in the course of the ensuing month visited Tavoy, Matamyu, and Mergui. On the 30th of March, he held a conference at Maulmein, with missionaries from the several stations in Burmah and the Tenasserim Provinces, which occupied, exclusive of the Sabbath, five days. The missionaries present, were Messrs. Judson, Wade, Kincaid, Bennett, Hancock, Mason, Osgood, Vinton, Howard, Webb, Haswell, and Abbott. "Beside many important topics, which, though fully discussed, did not come to a formal vote, the following subjects were acted upon," says Mr. Malcom, "beside minor ones:—The establishment of a Seminary for native assistants,—its location, temporary preceptor,—and course of study and by-laws;—new fields of labor proposed and described,—native schools—polygamy among natives, and the management of such cases in regard to applicants for baptism—reducing the size of the Burman character—the plan of giving English names to native children—boarding-schools, and the best mode of their endowment." "Considerable time," he adds, "was taken up in designating the new missionaries to their fields of labor. They seemed to be as jewels, which each was anxious to seize. Every man felt keenly the claims of his station or neighborhood, and longed to see more laborers in what he deemed so promising a field. It was a noble strife of disinterested love." In regard to this last topic, the missionary field in Burmah, Mr. Malcom has drawn up and forwarded a paper exhibiting numerous

and extensive regions, both in Burmah and countries adjacent, hitherto unvisited by a missionary, and open to the operations of this Board.

From Maulmein Mr. Malcom made several short excursions, one to Balu Island, to select with Mr. Vinton a site for the new station there located; another to Ko Chet'ching's village, where he baptized several Karens; and a third on the river Unselen. He then passed round to Rangoon, on the 17th of May, and from Rangoon to Pegu, and subsequently ascended the Irrawaddy to Ava, where he arrived the 5th of July. On his way up, he visited and distributed tracts in eighty-two cities and villages, and supplied 657 boats and vessels, some of which were manned with from fifteen to twenty men, besides handing tracts in a multitude of cases along shore. On the 3d of August he left Ava, reached Rangoon the 13th, and soon after took passage for Calcutta, where he arrived in usual health, Sept. 21, expecting shortly to proceed to Madras, Arracan, and Siam. May a kind Providence continue to watch over him, and bless the service in which he is engaged. That he has been preserved and guided in his voyages and journeyings thus far, and in the execution of the diversified duties to which he has been called, demands our grateful acknowledgments. It is also cause of gratitude, that in his varied intercourse with the missionaries, at all the stations in Burmah, he has been invariably regarded with affectionate confidence and respect. Numerous letters have been received of hearty acknowledgments to the Board in view of his appointment, and the fidelity and kindness in which he has executed the duties with which he was charged. Results, we trust, of the most beneficial character will flow from his Agency, and the Board will be enabled, in the light thus shed on the measures to be pursued, in regard both to existing missions, and to others which may be attempted, to prosecute their work with increased energy and success.

DOMESTIC AGENCIES.

The preceding autumn and winter, Mr. Bennett has prosecuted his Agency in Ohio and Indiana. In the former State he was generally well received by the churches, and his visits appeared to have a good effect. In respect to his labors in Indiana, where he spent three months, he writes as follows: "Great interest is taken in the Foreign Mission cause, by some brethren of influence in Indiana, but they are widely scattered. I do not regret, however, that the winter has been spent among that people by your agent. The ministration of the Gospel to them, almost daily, and the information spread over a wide extent of country, which will do good in future, together with the moral and religious interest awakened, have more than compensated for all the toil, fatigue, privation and danger encountered in making the laborious tour." From Indiana he proceeded in March to Kentucky, and was engaged in fulfilling the appointments there made, when he was taken sick, and compelled for a short season to discontinue his exertions.

Mr. Hartwell has labored chiefly in Alabama. In the report of his tour from April to September, he writes,—“I have been advocating the great and good cause, wherever I have had opportunity, both in public and in private; and I have reason to believe that the effort has not been in vain. Many, very many, have openly declared their conviction that the cause is God's and will prevail, who have heretofore been decided opposers.” He has since, with the concurrence of the Board, removed to Alabama, and continues to discharge the duties of his agency in that State.

In Virginia, Rev. S. Cornelius completed his engagement as agent of the Board, in September.

Rev. O. C. Comstock entered on an agency in behalf of the Board, August 1, and prosecuted it in the State of New York, with good success, till about the middle of November, when he proceeded to New Jersey and Pennsylvania. Soon after he was led by ill health and other causes, to suspend his labors, but has resumed them since the first of March, visiting parts of Maryland and Delaware.

The Cor. Secretary and Treasurer have made several missionary tours, as in former years. Special agencies have also been performed by brethren in the ministry, and others, and several missionary excursions have been made in Georgia, by Rev. Edward A. Stevens, appointed missionary to Burmah.

CHANGES IN THE ORGANIZATION OF THE BOARD.

The Hon. J. L. Holman, of Indiana, has been elected Eighth Vice President, in place of the Rev. John S. Wilson, deceased, the Rev. Baron Stow, of Boston, Ms., a member of the Board, *vice* the Rev. Bela Jacobs, deceased, and the Rev. S. W. Lynd, of Cincinnati, Ohio, a member, *vice* the Hon. J. L. Holman, elected Vice President.

Rev. Solomon Peck has been appointed Assistant Secretary of the Board, and Editor of the *Missionary Magazine*.

RECEIPTS AND EXPENDITURES.

The total receipts of the Board for the year ending April 15, 1837, were \$70,010 06 and the expenditures for the same period were \$69,051 46.

Of the receipts, \$10,000 were received from the American and Foreign Bible Society, and upwards of \$10,000 from Virginia, South Carolina and Georgia, for printing and circulating the sacred Scriptures in foreign languages.

SUMMARY AND CONCLUSION.

Under the direction of the Board are

Missions,	24
Stations, exclusive of numerous out-stations,	35
Missionaries and assistant missionaries, including 49 preachers, and 6 printers, and 53 native preachers and assistants, and exclusive of assistants in the printing department,	160
Churches, containing about 1300 members, of whom more than 300 have been baptized the past year,	30
Schools, containing about 700 scholars,	45

Twenty-one missionaries and assistant missionaries appointed since the last Annual Meeting, exclusive of Karen assistants, have joined, or are on their way to their respective missions. Three assistant missionaries have been dismissed, at their request, and one native assistant has been discharged.

There are four printing establishments, at Shawanoe, Maulmein, Bankok, and Sadiyá, to which are attached eleven printing-presses, and founts of type for printing in fourteen languages exclusive of the English. The number of pages printed in the year ending Dec. 1835, at Maulmein and Shawanoe, was about 8,500,000.

In the events of the year which has now closed, the Board discern additional motives to gratitude and the vigorous prosecution of their work. Though embarrassment and partial repulse have here and there been sustained, the general aspect of the missions is one of prosperity and cheering promise. Throughout the year, no less than in former years, the advance has been all which, according to the instrumentality applied, could have been wisely anticipated, and nothing but an enlargement of the same instrumentality is needed, with the blessing of God, to hasten the work to the utmost extent desirable. What the rate of acceleration, if any, shall be, God thus refers to the churches, whose agents we are, to determine. Of extravagant anticipations of progress, he has taught us to beware. By his word and his providence alike he has distinctly reminded us, that "he who soweth sparingly, shall reap also sparingly." At the same time he has assured us, with equal explicitness, that "he who soweth bountifully, shall reap also bountifully."

What then, dear brethren, shall be the extent of our privilege? What proportion of the harvest of the world will we gather in? How many of the millions of our race, how many nations, shall rise up and call us blessed? Shall the ratio of increase during the past twenty years, be the measure of increase for the years to come? Or, shall we, from gratitude for the favor which God has shown us thus far, and in view of the immense fields which are spread out before us, gird ourselves anew to the reaping, and multiply our sheaves an hundred fold? We propose these questions for sober thought. We ask our brethren—ministers and churches—to weigh them well, and in the light of the word and providence of God, and in view of their last account, to give the answer

REPORT OF THE TREASURER,

For the year ending April 15, 1837.

*The General Convention of the Baptist Denomination in the United States for
Foreign Missions, in account with Heman Lincoln, Treasurer, DR.*

MISSIONS IN ASIA AND AFRICA.

BURMAH, SIAM, CHINA, ARRACAN, TELINGANA AND A'SA'M.

* Outfit of Rev. Messrs. Thomas, Bronson and Hall, with their wives, missionaries to A'sám and Telingana,	1,665,86
Passages for the same, per barque Rosabella,	1,350,00
Books, medicines and supplies procured in the United States, for the missions in Asia,	2,593,35
Remittances for the support of the above missions, with the schools connected with them, publishing the bible, tracts, &c.,	19,233,34
	<hr/> 24,847,55

PRINTING DEPARTMENT.—Paper, ink, binding materials, standing press and hand-press for A'sám, and hand-press for Burmah, freight, insurance, &c.,	8,505,73
	<hr/> 33,353,28

AFRICAN MISSION.

Drafts paid for providing accommodations for public worship at Bassa Cove,	450,
Drafts and supplies of two missionaries and one teacher,	976,89
	<hr/> 1,426,89

MISSIONS IN EUROPE.

MISSION TO FRANCE.

Remittances to France for the support of nine missionaries,	11,116,87
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GERMAN MISSION.

Remittance to the Rev. Mr. Oncken, missionary, £200 st'g.,	888,89
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GREEK MISSION.

Outfit and supplies of Rev. Messrs. Pasco and Love, with their wives,	979,51
Their passages from Boston to Greece,	500,
Payment of their drafts since their arrival out,	666,66
	<hr/> 2,146,17
	<hr/> 14,151,93
Carried up,	48,932,10

* In the last Annual Report the first item, as it respected Rev. H. Malcom, referred solely to his *passage* to India.

Brought up, 48,932,10

MISSIONS IN NORTH AMERICA.

MISSION TO HAYTI.

Payment of the missionary's drafts, 650,00

INDIAN MISSIONS.

Cherokees.

Rev. E. Jones's drafts, 2,008,76

Ottawas.

Rev. L. Slater's drafts, and sundries, 629,82

Ojibwas.

Rev. A Bingham's drafts, &c., 2,392,00

Oneidas, &c.

Remittances for the Indian School, 400,00

Shawanoes, and other Indian Missions at the West.

Rev. Messrs. D. B. Rollin's and John Davis's drafts,	1,200,00
Outfit and expenses of Rev. C. R. Kellam, with his wife and Miss Taylor, to the Choctaw country,	600,00
Advances for the mission buildings for the Omahas,	600,00
Draft of Rev. C. Curtiss,	100,00
Indian Printing Department, and printer's salary,	535,75
Outfit and expenses of Mr. J. G. Pratt, printer, and his wife,	400,00
Drafts of Rev. J. Lykins and other missionaries and teachers, for their salaries, interpreters and supplies,	2,170,24
	<hr/> 11,036,57

GENERAL MISSIONARY PURPOSES.

Paid rent for the Missionary Rooms,	280,00
Paid for stove, with sundry alterations, and for wood, coal, &c.,	133,96
Postage bills for one year,	216,04
Books for missions, and blank books,	265,67
Printing Annual Report and books for distribution,	103,45
Freight and wharfage of shipments, (outward and inward,)	207,67
Sundry charges for work, furniture, medicines, boxes, supplies and insurance, and a schedule of small payments,	215,93
Clerk hire, and messenger,	686,94
Expenses of journeys of Secretary and Treasurer, as delegates to Conventions and Associations, and of candidates for appointment to visit the Board, including expenses of some of the members to attend the annual and other meetings of the Board,	473,74
Salaries and expenses of travelling agents of the Board,	1,334,56
Salaries of the Secretaries,	1,750,00
Paid Mrs. H. Harpham, Troy, N. Y.,	50,00
	<hr/> 5,717,96
Carried over,	66,336,63

Brought over, 66,336,63

BAPTIST MISSIONARY MAGAZINE.

Editor's salary, and expense of travelling agent, 574,10

PREMIUM AND DISCOUNT.

Premium for bills of exchange on London,	2,004,23	
Interest on cash borrowed,	30,47	
Discount and commissions for collecting drafts on distant places,	84,50	
Discount on foreign bank notes,	21,53	
		<u>2,140,73</u>

CASH.

Balance on hand April 15, 1837,	3,120,61
	<u>\$72,172,07</u>

The General Convention of the Baptist Denomination in the United States for Foreign Missions, in account with Heman Lincoln, Treasurer, CR.

CASH.

Balance on hand, as reported at the close of last account,	\$162,01
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BURMAN MISSION.

Legacies and donations from State conventions, associations, churches, societies and individuals,	6,140,00	
Donations for the support of native preachers,	1,227,31	
		<u>7,367,31</u>

BURMAN SCHOOLS.

Donations for support of Burman schools,	1,529,97	
For the education of Burman and Karen children who are selected as beneficiaries,	550,30	
		<u>2,080,27</u>
Carried up,	9,448,08	162,01

Report of the Treasurer.

149

Brought up, 9,448,08 162,01

BURMAN BIBLE.

Donations from Georgia State Convention,	5,526,85	
“ “ other State conventions, churches, bible societies, and individuals,	5,590,00	
	<u>11,116,85</u>	

FOREIGN BIBLES.

Donations from the American and Foreign Bible Society,	10,000,00	
“ “ “ Virginia and Foreign Bible Society,	3,000,00	
“ “ St. Helena Island, S. C., Foreign Bible Society, and others,	134,50	
	<u>13,134,50</u>	

BURMAN TRACTS.

Donations from sundry associations and individuals,	164,66	
	<u>33,864,09</u>	

AFRICAN MISSION.

Donations from societies and individuals,	371,66	
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GREEK MISSION.

Received from a friend to Greece,	43,27	
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INDIAN MISSIONS AND SCHOOLS.

Received from the War Department for the education of Indians, 5 quarters,	2,500	
“ “ Ojibwas, 5 quarters,	1,250	
“ “ Ottawas and Ojibwas,	750	
	<u>4,500,00</u>	

Received from sundry churches, societies and individuals,	391,89	
“ “ Philadelphia Sansom St. Fem. For. Miss. Soc.,	100,00	
	<u>491,89</u>	
	<u>4,991,89</u>	

GENERAL MISSIONARY PURPOSES.

Received donations from State conventions, associations, churches, societies and individuals,	23,796,92	
By cash which was paid in 1835 and 1836, and has been refunded,	1,000,00	
	<u>64,229,84</u>	
Carried over,	64,229,84	

Brought over, 64,229,84

BAPTIST MISSIONARY MAGAZINE.

Received of the publishing agent, 676,13

PREMIUM AND DISCOUNT.

Received interest on loans, and dividends on Bank stock, including
\$600 received on account of sale of real estate belonging to the
State Bank, 5,266,10

LOANS.

Principal received on loans, 2,000,00
\$72,172,07

E. E.

H. LINCOLN, *Treasurer.**Boston, April 15, 1837.*

The undersigned appointed a Committee to audit the Treasurer's account, of which the foregoing is an abstract, have with great care performed the duty assigned them, by the minute examination of upwards of *three hundred and fifty* bills and receipts as vouchers, and they find the same correct, leaving a balance in the treasury of three thousand one hundred and twenty dollars and sixty-one cents, which is deposited in the Merchants' Bank.

BARON STOW, }
M. BOLLES, Jr., } *Committee.*

Boston, April 15, 1837.

Donations from April 15, to May 15, 1837.

Canton, Ms., females of the Bap. ch., per F. Crane, Esq.,	12,
Hardwick, Vt., Dea. Herman Mason, for Bur. bible, per L. P. Parks, Esq.,	30,
Hopkinton, N. H., a widow's mite, per Dr. L. B. Cole,	20,
Camden, Me., 2d Bap. ch. mon. con., for Bur. bible, per Rev. C. Newton,	6,
Hallowell, Me., Mr. W. R. Prescott, per Mr. Henry R. Glover,	4,
Weston, Ms., 1st Bap. ch., for Bur. bible, per Rev. Joseph Hodges,	10,
Cumberland, Me., For. Miss. Soc., per D. Trull, Esq., of Portland, treas.,	23,37
Effingham, S. C., Mr. Joseph Long 10; Rev. J. M. Timmons 10,	20,
Woburn, Ms., legacy of Jacob Richardson, per J. Cummings, jr., adm'r.,	10,
“ “ Mr. John Cummings, jr., 18 mo. int. on 80,	7,20
Boston, Ms., Miss. Soc. of S. S. of 1st Bap. ch., for Bur. schools, per Mr. J. M. S. Williams, treas.,	15,
Brookline, Ms., ladies of the Bap. ch. and soc., ann. subs., for Bur. Miss., per Mrs. Susan Griggs,	40,
East Bridgewater, Ms., fem. friend, per Dr. Bolles,	1,
Champlain Bap. Conv., N. Y., Westport ch. 20,66; a friend, proceeds of three pieces of jewelry, 1,50, for Bur. bible; a lady in Addison, Vt., proceeds of a gold chain, 3,50—per W. J. Cutting, Esq.,	25,66
Waterville college, Me., Boardman Miss. Soc., per Mr. G. N. Townsend, cor. sec.,	15,
Baltimore, Md., Fem. Bap. Miss. Soc., \$20 of which is for medicines for the Karen mission, per Rev. S. P. Hill,	100,
Philadelphia, Pa., Fem. Bur. Bib. Soc. of Spruce St. Bap. ch., for Bur. bible, per Mrs. S. W. Sexton, treas.,	100,
Philadelphia, Pa., Fem. For. Miss. Soc. of Sansom St. ch. 395,95; mon. con. 61,05, for Bur. Miss.; annual subscription of a lady for Mrs. Wade's private use, 10; three little daughters of Mrs. White of Marcus Hook, 3, per Mrs. Mary Trevor, treas.,	470,
Marietta, O., Bap. ch. mon. con., per Rev. Mr. Gear,	10,
Hallowell, Me., First Bap. ch. and soc. 35; Fem. Miss. Soc. of do. 15, per Mr. Andrew Masters,	50,
West Chester, Pa., Bap. ch. mon. con., per Mr. Miles,	10,
Morristown, Pa., Bap. ch., per Rev. C. E. Wilson,	20,
East Jersey, N. J., For. Miss. Soc., J. Osborn, Esq. treas., per P. R. Runyon, Esq.,	50,
King and Queen, Va., Fem. Haseltine Miss. Soc. 100; Bruington, King and Queen Co., Va., mon. con. 30; Bruington Bur. Bib. Soc., A. Fleet, treas., 40,—per Rev. E. Ball,	170,
Geneva, N. Y., Bap. ch. 14; Maria Pray 1,	15,
E. F. Young, for Bur. bible,	2,40
Virginia and For. Bible Soc., James Sizer, treas.,	
Northumberland Co. Bap. Bib. Soc., per Mr. E. Nelms,	82,
Morattico ch. 80; Farnham ch. 37,25—per Rev. A. Hall,	117,25
Philadelphia, Pa., Bur. Miss. Soc. of 1st Bap. ch., for Bur. Miss., 75, for education of Robert B. Semple, 25; Schuylkill S. S. 20; mon. con. at the Schuylkill, 12,50; Misses Bur. Miss. Soc. of Miss Semple's school, 14; Karen Education Soc. 25, for education of Georgiana Boardman, and 48, to aid in printing Mr. Mason's translation of the Gospel by Matthew; 1st Bap. ch. mon. con. 31,50,	
Madison, N. Y., Bap. Miss. Soc., per Rev. James Nickerson, treas.,	251,
Philadelphia, Pa., Miss M. A. Longstreth, to edu. Jona. D. Price,	750,
Michigan Bap. State Convention, per Rev. John Booth,	30,
Portsmouth, Va., Young Men's For. Miss. Soc. 43, and Mrs. Binford and Mrs. Potts, 3,—of which to educate heathen child under the care of Mr. Shuck, named Thomas Hume, 25, and child under care of Mrs. Davenport, named Mary Ann Hume, 21; Mrs. Schoolfield and Mrs. Ashton, for German mission, 4,—per Rev. T. Hume,	21,06
Pennsylvania, collected by Rev. O. C. Comstock, balance,	50,
New York, Youth's Miss. Soc. of South Bap. ch., for Bur. schools, by Chas. Buttrick, per Rev. C. G. Sommers,	77,55
Meridian Springs, Hinds Co., Mi., Rev. Benj. Whitfield, for Bur. miss.,	50,
Mount Olive ch., N. C., 5; Chesterfield village, S. C., Fem. Miss. Soc. 75—per Rev. Thos. Mason,	8,
Darlington village, S. C., mon. con. 24; an individual, 1, for Bur. bible, per Rev. Mr. Quinn,	5,75
Philadelphia, Pa., Fem. S. S. Bur. Tract Soc. of 1st Bap. ch., per Miss Anna V. L. Bird, sec.,	25,
	110,
Carried over,	2,883.24

	Brought over,	2,883,24
Upper Alton, Ill., Bap. ch. mon. con. 20,50; Dr. George Haskell, 29,50 for Bur. miss.,		50,
Indiana.—Collected by Rev. Alfred Bennett, agent of the Board.		
Rev. J. L. Holman and family 7,87; col. at Aurora 8,44; do. at Lawrenceburgh 5,64; do. at Ebenezer ch. 8,28; Miss Jennett Churchill 25; Eld. Aaron Ball and wife 50; Mr. Wm. Ruark 25; Mr. M. Spencer 12; col. at Sparta 5,60; do. at Franklin 9,12; Mr. David Harding, jr. 50; col. at Shelbyville 3,75; Mr. J. Bennett 12; Mr. D. Bennett 12; Miss Rachel Wooster 25; Eld. W. G. Eaton 25; Mrs. Nancy Robertson 50; Mrs. Dorcas V. Bolles 1; col. at Indianapolis 19; Mrs. Clarissa Miller 3; Miss Evelina E. Miller 25; col. at union prayer meeting 9; do. at Manchester 6,25; do. at Sandy Creek ch. 5; do. at Greensburgh 7,34; do. at Mt. Calvary 2,25; three females at St. Omer 1,25; Mr. J. Thompson 50; Maj. Ashbel Stone 1; Mrs. Almena Stone 75; two females at Hanover 51; col. at Brandywine 4,25; Mrs. Sally Oldham 50; Mr. James A. Elston 5; Mrs. Joanna Elston 1; Dr. Loyal Fairman 2,50; Mrs. Flora J. Fairman 2,50; col. at Lafayette 22,65; Mr. John McCormick and wife 6; Eld. Wm. Rees 5; Mr. Joseph Yundt 5; col. at Newtown 20,50; col. at Terrehaute 19,25; Tho. L. Bishop, Esq. 1; Mr. Joseph Cooper 5; col. at Maria Creek 12; Mr. Randall Lett 2; two colored persons 44; Rev. Thomas Alexander 5; Mr. Wm. Hebard 5; Mrs. Caroline Hebard 3; Mr. Nicholas Smith 2; Mrs. Peggy Conrod 1; col. at Wabash ch. 2,75; col. at Washington 10; Mrs. Lucinda Porter 1; Mr. Alexander Wallace 50; Mrs. Lydia Glover 1; Eld. J. C. Crabbs and family 1,31; Mr. Asa Wright 5; col. at Mill Creek 1,30; Mr. Uriel Glover 94; col. at Salem 6; Hon. Wm. Phelps 5; Mr. John Denny 1; Mrs. Sarah Denny 1; col. at Charlestown 14,15; Mrs. Hannah Marrs 50; Mr. Wm. Deman 25; Mrs. Ann Ross 1,25; col. at Madison 20,45; a fem. friend 5; a friend to missions 25; Mr. Aaron Ball Jr. and wife 1; for For. missions,	819,	
Madison Bap. ch., for Bur. bib.,	81,	
Collected in Kentucky, by the same,	285,76,—	685,76
Tuscaloosa, Ala., Wade Soc. of the Bap. ch. and cong., per Mrs. Lacy, tr.,	257,59	
Orange, N. Y., Bap. ch., per W. A. Laine, tr.,	2,50	
Stamford, Ct., Bap. ch. at missionary pr. meeting, per H. Little,	20,77	
Bridgewater, Pa., Bap. ch. and asso., per W. S. Wilson, tr.,	30,	
Seneca asso., N. Y., for For. Miss., per Dea. L. Porter,	20,	
Chenango Co. Miss. Soc.,	100,	
New York Oliver St. Fem. For. Miss. Soc., Mrs. T. Purser, tr.,	225,20	
per W. Colgate, Esq.,	—	656,06
American Bible Society, for the distribution of the bible in Germany and France,	1,000	
To be remitted to Rev. Amos Sutton, for publishing the Old Testament in the Oriya language,	500,—	1500,
Brooklyn, N. Y., Fem. Bap. For. and Dom. Miss. Soc. of 1st ch., Mrs. E. Lewis, treas., per Rev. S. Illsely,		200,
St. Matthew's Parish, S. C., C. Entzminger, Esq., for Bur. bible,	100,	
Charleston District, S. C., Mrs. Jane Odom and Mr. Thos. Huff, 10; Brailsfordville, S. C., the product of little girls' labor, by Mrs. Anna C. Welkie, for Bur. miss., 3,	13,	
Per A. C. Smith, Esq. treas. &c.,	—	113,
		6,088,06

H. LINCOLN, Treasurer.

BAPTIST MISSIONARY MAGAZINE.

Vol. 17.

July, 1837.

No. 7.

American Baptist Board of Foreign Missions.

Deputation to Eastern Missions.

JOURNAL OF MR. MALCOM.

(Continued from page 109.)

Ava.

My stay in Ava amounted to four weeks. The concerns of the mission and the acquisition of information respecting the country and its tributaries, occupied of course all business hours. Daily habits of active exercise, however, gave me an opportunity of making such observations on the city and vicinity as naturally find a place in the diary of a traveller.

The name of the city is Ang-wa, or Awa, pronounced by Europeans Ava, a term which they sometimes apply also to the kingdom. The city is surrounded by a wall twenty feet high; embracing a space of about seven miles in circumference. Within this is a considerable area, enclosed by a better wall, with a broad, deep ditch, called "the little city." This space is chiefly occupied by the palace, hall of justice, council-house, and the dwellings of some of the nobility, but contains also some well built streets, and many inhabitants. The palace itself and public buildings are enclosed in a third wall, which is itself enclosed in a stockade. A very large part of the city is outside of all these walls. On the east is the river Myet-gua, or Little River, a fine stream, a hundred and fifty yards broad, extending far into the interior. The Irrawaddy opposite the city is without islands, and compressed to a breadth of eleven hundred yards.

The sacred edifices, as usual, are the prominent objects which on every side seize the attention. They are almost as numerous as at Pagan, and some of

them of equal size. Viewed from the river above, their white and gilded spires give the city an exceedingly imposing appearance, which is not realized on entering it.

I shall not attempt minute details respecting these edifices; but Ava has little else to describe. Here are no hospitals, prisons, schools, societies, factories, &c. whose principles or modes would aid the philanthropist, or throw light on Burman character;—no literature, nor literary men to describe;—nor even sects whose opinions, practices, numbers, &c. might be usefully traced. I will try, however, to give my reader some further ideas of Ava.

One of my first visits was to Bong-je-aw, a kyoung* or monastery built by the present king. There are three separate houses connected by galleries, occupying a noble enclosure in the midst of the city. The roofs have of course the royal and sacred peculiarity of successive stages, one above another. Every part, except the very tiles, is richly carved in bass-relief, and covered with gold. Every inch of surface in the interior, except the floor, is similarly carved and gilded. The effect is dazzling, but rather childish than sublime. We found the pon-gyee,† ra-haan, or president, in a vast apartment with lofty ceiling supported by many pillars, reclining on the floor near the principal image, with his couch, books, writing apparatus, betel-box, &c. by his side. He was modest, sensible and frank, utterly unlike the great majority of his brethren, so far as I have hitherto known them. He conversed freely for half an hour, and seemed much pleased with our visit. While we were there a

* Pronounced in one syllable.

† Pronounced Pong-he.

young priest came and worshipped him, precisely as the idol is worshipped, and on going away presented an offering of flowers, which he took in his hand and laid on a vase near him, which was already piled with flowers, apparently received the same way.

I afterwards inspected several other *kyoungs* quite as splendid. Certainly none but the monarch himself has so splendid a dwelling as the priests.

The pagodas are even more various in their shapes than at Pagan, and far surpass in taste and beauty any I have seen. Most of them are over one hundred feet high, and some more than two hundred. Colossal images of bell-metal, marble and brick, covered with stucco, are innumerable. One which had just been finished out of a solid block of white marble, measured across the hand twenty inches. It is said there are in the city twenty thousand priests, including noviciates; and the number and size of the monasteries seem to sanction the computation, though it is probably too large. There must, however, be a prodigious number. The queen's monastery has five hundred, and that which I have described above, they informed us, had three hundred regular priests, and about the same number of noviciates. It should be remembered, they are in fact colleges, and nearly all who are receiving a regular education are in them as novices.

These buildings are found in almost every part of the city, enclosed by fine brick walls, and shady walks. They are the only specimens of beauty and grandeur which the city can boast, except the pagodas, the palace, and a few *zayats*. Aristocratic feelings prevail even in these abodes of pretended sanctity; and into some of them, none but youth of the higher classes are admitted. A number of our disciples who have been noviciates, speak unfavorably of the morals of the priesthood. Dressed like other citizens, they may go anywhere after dark without being recognized.

The palace is entirely of wood. It consists of nearly one hundred buildings of different sizes, and occupies a space nearly a quarter of a mile long, and almost as broad. The roofs all have the royal order of architecture. The hall of audience is in a sumptuous and convenient building, standing on a terrace of stone and mortar, which constitutes the floor, and is coated with stucco hard and polished. Lofty pillars, richly carved, support the roof, and like the

rest of the building are covered with gold. The roof rises like a steeple with many stages, and is one hundred ninety-five feet high.

In looking at such buildings, or at the numerous boats of his majesty and the nobility, of which every part, and even the oars are covered with gold, one wonders whence all this wealth is derived, and is distressed that it should be so absurdly bestowed. The money expended in pagodas, *kyoungs*, temples and gold and silver baubles, would fit the country with canals, bridges, and durable houses.

The streets of Ava cross each other at right angles, and are wide, straight and clean, but not paved. The houses are not generally better than in other large towns, but thatch being entirely prohibited, they look more respectable. The roofs are covered with short pieces of bamboo, so arranged as to look exactly like shingles. Great men generally live in the centre of some square, surrounded by the houses of their many retainers. Most of them have a good brick building of two or three rooms, intended not for occupancy, but as a fire-proof depository for their valuables. These have very lately become common, and with some fine brick monasteries just erected, and a sort of arsenal now in progress, indicate a general introduction of brick houses. Nothing but the absurd prohibition of the Government has prevented this long ago. In some of these enclosures, (called compounds,) there are pleasant gardens and fruit-trees.

As to the population of the city, I was at much pains to obtain correct information. The accounts obtained from government officers did not differ much from each other. They said a census was recently taken, which gave thirty thousand houses for the city and suburbs without including any adjacent villages, and that ten per cent. ought to be added for omissions. They computed seven persons to a house. A severe fire occurred just before my arrival, which was reported by the proper officers to the king, as having destroyed one thousand houses, beside many huts and temporary residences of poor people. I examined the ground carefully and compared it with the rest of the city, over all of which I rode repeatedly. The result of the whole induces me to put the population of Ava at *

* The blank was filled with 100,000, but, as it seems, on a subsequent calculation.

as the Government actually receives taxes on thirty thousand houses, there does not seem room for estimating the number lower, but I am confident it must include the township. I repeatedly inquired, however, if the buildings of the district or county were included, and was always assured they were not. The whole city and kingdom being divided into tens of houses under an officer, and every ten of these officers being under a superior, who has charge of them and their hundred houses, a census at least under the very eye of Government must be tolerably correct. Taxes are assessed on families as such, without regard to wealth. The head man is the tax-gatherer. If he can tax one hundred houses and report only ninety, he puts the balance into his pocket. A Burman census is always under the truth.

The city abounds with shops, containing nearly every sort of foreign goods, and an ample number of mechanics; though in some particular branches there are none. I purchased specimens of carpentry, jewelry, tinware, toys, *dás*, (a sort of knife or chopper,) lacquered boxes, earthen-ware, gongs, &c. which were highly creditable to their skill. Their boat-building, carving, sculpture, gilding, basket-making and weaving are as good and ingenious as in America, for aught I could see, making due allowance for the differences of form, &c. established by national custom. I got some paintings executed by native artists, one of whom is the king's painter, which are by no means despicable, but are immeasurably inferior to what are called good paintings at home. They are about equal to the best pictures on our clocks and looking-glasses. In landscapes they fail utterly; having no idea of perspective. Many of our trades are wholly unknown to the Burmans.

The market is abundantly supplied with fruits, vegetables, and fresh fish, of various excellent kinds. Beef and veal are generally to be had, but not every day. Fowls are much dearer than at Rangoon, costing generally a tical (about 50 cents,) for four. Wages are five ticals (\$2.50) a month for men, or four annas (12½c) per day—the laborer finding his own food.

Having seen much of humble life, in retired villages and among individuals of this class, with whom I am constantly coming in contact, I was glad to have an opportunity here, of noting the condition and manners of the great. My

first visit of this kind was to the widow of the governor of the city, who so greatly befriended Mrs. Judson in her trials here during the late war. She was surrounded by many retainers, and had as visitors at her house some distinguished females; but, except in the costly jewels about her person, and various valuables in her coon-box, was not to be distinguished from common people. Her house, in America would have been deemed the abode of poverty. She was glad to see one who had been personally acquainted with Mrs. J. and several times remarked that she had always loved her as a daughter. She listens respectfully to religious subjects, but does not appear to be shaken in her attachment to Buddhism.

My next visit of the kind was to the Mek-a-ra prince, son of the late king, and uncle to the present one. He is grandson to the famous Alompra, and is said to bear a remarkable family likeness to that monarch and his descendants. He received us with great urbanity, and readily gave me information on various points, for which I had prepared myself with questions. My having been the intimate friend of Dr. Price, whose memory he cherishes with very affectionate respect, seemed of itself a passport to his regard.

He is much the most literary Burman in the kingdom. He reads English, is a good mathematician, is well acquainted with geography, and has considerable mechanical ingenuity. In his library are a number of good English books, among which, is a complete set of Rees' Cyclopædia. He has also various instruments, models, &c. Withal, Burman like, he is an alchymist. Mathematics is his favorite science, and he rejects every thing which cannot be demonstrated like a problem. I carried for my present * some small charts, exhibiting a condensed view of languages and their classification, governments and their condition, heights of mountains, lengths of rivers, &c., with which he expressed himself highly pleased, and upon which he asked Mr. Kincaid many questions, indicating both an excellent intellect and extensive information. He gave me minutely the last census, and his own opinion respecting the amount of population, voluntarily writing for me the items on the spot.

* In all visits to the principal men, it is expected that a person then first introduced will make an offering. Indeed it is common under any circumstances.

He is said to be remarkably free from national prejudices. A slight evidence of this occurred now. We all (Messrs. Kincaid, Simons and myself,) sat on the floor, of course, on a rug which was laid down for our accommodation, and I was pretty comfortable with my back against a post. But my feet were before me; and his wife pointed the attention of a servant to that fact. The prince instantly forbade me to be disturbed, and begged me to sit in any posture which I found most convenient. Sitting with the feet towards another is considered particularly disrespectful, and a Burman would hardly dare, for the price of his head, to take such an attitude before one of the royal family. I have since learned to sit *à la mode*, i. e. with my feet behind me.

Though far from being a bigoted Boodhist, the prince with all his reading, seems to be decidedly attached to that system. Mr. Kincaid gave him Gallaudet's book on the soul, just issued from our press at Maulmein, translated by Mrs. Bennett. He received it with pleasure, but said he could not believe it, unless it proved the matter clearly by making it just as plain as that two and two make four. I told him it presented a different sort of evidence, and endeavored to explain the difference between a mathematical and a moral certainty. But the matter did not take, till I begged him just to take his pencil and prove to me by figures, that he was not dead. He looked perfectly nonplussed for a moment, then burst into a laugh, and seemed by further explanations to get the idea. He promised to read the book with earnest attention, and on taking leave, begged Mr. Kincaid would bring me again, remarking, that if I would mention any articles I would like to take home, he would feel a pleasure in bestowing them.

Under the auspices of Col. Burney, I had a very pleasant interview with the Mea-wa-de woongyee. He has long been chief woongyee, or prime minister, though much of his power is engrossed by Salé Men, the queen's brother. The venerable old man, whose countenance is very fine, received us very kindly, and with evident pleasure. Col. Burney had told him that I had visited various countries in Europe, and he is very fond of hearing of foreign countries. He spoke of the great distance of America, and taking up his circular coon-box, pointed out accurately, as on a globe, the relative positions of Burmah, America, England,

&c. He added, however, perhaps on account of his retainers present, "our system has a Myenmo mount, and puts your country so and so." In accepting my presents, he said he knew not what to give us Americans and English, for we seemed to have every thing already. Producing a gilded casket, he exhibited, apparently in corroboration of this remark, various handsome articles, chiefly of English manufacture, which had been given him; among the rest a watch presented by the famous general Bandula, just before the contest with the British, in which he lost his life. There was also his Tsal-o-ay,* which he handed us to inspect, and then wore during the rest of the interview. He spoke of our country with much approbation, and expressed a strong desire that we should open commercial relations. It was replied that their present restrictions on exports disabled our vessels from selling their cargoes; that if specie and rice were allowed to be exported, they could pick up what little lac, ivory, &c. there might be in the market, and selling the rest of their goods for rice or specie, proceed elsewhere to complete their homeward cargo. He could not see the propriety of sending away rice or specie. The wisdom and candor manifested on several topics which came up, encouraged me to lay before him the oppressive conduct of the rulers at Rangoon, and especially at Maubee, toward the missionaries and the disciples. He declared himself entirely ignorant of these transactions, and much displeased. I remarked, among other things, that he knew the Karens had no religion; that their conversion threw no slur on the state religion; that Christianity must make better subjects of these wild and uncivilized people, and that in our country entire freedom of religious opinions was allowed without injury. He assented fully, and desired me to give him the names of those officers at Maubee, which I could not do. He said, if I would have a full statement of the case written and laid before him, he would sift it to the bottom, and effectually prevent the repetition of such acts. I was unable to give such a statement, but gladly promised to forward it from Rangoon; Col. Burney kindly engaging to be the medium of communication, and to act for us in the business.

* A golden necklace of particular construction, worn only by the monarch and the highest nobility, and indicating rank by the number of its chains.

During the visit two Shyan Chobwaus came in, and gave me an opportunity of extending my information respecting routes to China. These men are, in point of fact, kings, at home, but they approached the minister with the greatest deference. They were waited on by the late Burman governor of Bamoo, another of the routes by which I am seeking to ascertain the accessibility of China.

This woongyee was a poor boy, and has risen chiefly by his own merit, through many grades of office, to his present premiership; thus furnishing a strong exemplification of a peculiarity in this government, resembling a boasted trait in our own. No offices or titles here are hereditary but the kingship.

A visit to the tha-then-a-byng, or supreme pontiff of the empire, was less pleasant. I was not surprised; much less displeased. He of course saw in me a patron and strengthener of the mission; an object he naturally abhors. He afterward gave as a sort of excuse for his reserve, that we did not *sheeko* at our entrance. If this was really his difficulty, it adds a strong proof to many I have had already, of the excessive pride of these priests. His monastery was as splendid as Burmans know how to make a dwelling; carved, and gilded in every part within and without. A room I did not see, is covered, it is said, with silver instead of gold.

The Sur-ra-wa prince, to whom Mr. Kincaid next introduced me, received me with the greatest urbanity. He is the only full brother of the present king, a few years younger, and is more likely to ascend the throne than the proper heir apparent. He is said exactly to resemble the king, and certainly there could scarcely be a more intelligent and manly countenance. The Alompra forehead which distinguishes this family, slopes backward somewhat too rapidly for a good head, but is high and has great breadth. When speaking, his countenance is lighted up with great animation. Though less literary than his uncle, the Mekara prince, he is considered more talented, and to possess more general information. He spoke in high terms of our country, and acknowledged the impolicy of the restrictions on exports, and other impediments at Rangoon. In remarking on various countries and their institutions, he showed not only an enlightened but a reflective and strong mind. Respecting the tribes between here and China, he gave me much valuable information.

The object of my visit to the golden city being explained to him, I expressed much satisfaction in finding our missionaries here fully protected and enjoying all the rights of citizenship. He immediately drew a comparison between the liberal usages of this country, in receiving and protecting all foreigners, and the narrow policy of China, in excluding them—invited me to place teachers in the adjacent cities—and recommended me to travel in the interior, and see more of the country. I caught at the last suggestion, and stated my earnest wish to go from here to Sadiyá by land. He said that could not be, for there were wild and wicked tribes on the way, and the Government could not ensure me a safe conduct.

During the interview his lady was introduced, with a lovely infant two or three years old, and nothing occurred to indicate that odious haughtiness which so generally attaches to men of his rank in the East. On taking leave, he invited us to visit his garden next day, which we did, for I deem a garden a test of civilization. We found a large space, perhaps an acre, well laid out, with raised brick foot paths, plastered and resembling stone. Marble tanks, artificial ponds, with gold and crimson fish, numerous little water-courses and reservoirs, and several men engaged in drawing water from wells, showed how much attention to irrigation is necessary to a garden at Ava. He had the peach, apple, coffee, fig, and many other foreign fruits, beside the varieties of luscious ones which are native. In an adjacent enclosure he had some wild animals and singular birds, perfectly gentle, and going at large. On the whole, though inferior to the gardens of many wealthy men among us, it was a tasteful and pleasing spot. Men of rank or fortune generally in this city, have such gardens on which they bestow great expense. I visited one or two which had handsome *zayats* in them, where the owner reposed sometimes as in a summer-house, or received his intimate friends.

Not to multiply accounts of these visits, it will be enough to remark that I found all the great men to whom I was introduced, intelligent and affable. Having read of them as gorgeously arrayed on days of state ceremony, I was disappointed to find them dressed precisely like other men, i. e. with *paso* or waistcloth, and *goun-boung* or turban only. These, however, were of

the best materials. If it was the cool of the day, they wore also the en-gy or muslin coat. Their dwellings now are merely temporary buildings outside of the city wall, and are in fact mere shanties. By what is perhaps a necessary precaution in such a government, when the king goes out of the city, all the nobles must go out also, and stay out till he returns. He is now residing at his water-palace, so called,—a collection of poor wooden houses, one story high, between the wall and the water.

During my whole visit here, Col. Burney was in the habit of sending to me all the distinguished persons who called upon him, who could give me information, from their own knowledge, of the tribes between this city and China. Among others was the lately famous Dáphá Gám, who rules the largest part of the Singphos. He came with a sera-dau-gyee or chief secretary, and rode a horse richly caparisoned. The skirts of the saddle were circular, a yard in diameter, and completely gilded. In other respects he had no marks of a prince but his intelligence. Among other inquiries, I asked if he would protect Christian teachers, and suffer them to give books, if we sent some to his tribe. He assured me that he would, and that all quiet foreigners were secure in any part of his dominions. Beside a small present of penknife, scissors, &c. he accepted a copy of the New Testament, an assortment of tracts, and a map of the world lately lithographed by the missionaries, with the names in the Burman language. Mr. Kincaid endeavored to impress on his mind some leading truths of religion.

Beside the information gained from such persons, it was no small advantage to have the populace, who followed them, see the missionaries thus noticed by great men, and see their numerous retinue going away with our books and tracts in their hands. The influence of such a sight can only be realized by such as have seen the profound respect paid by orientals to such as are in authority.

The climate of Ava, most of the year, is delightful. The cool season lasts from the middle of October to the early part of April. During this period, heavy fogs prevail early in the morning, but they soon disperse, and leave a sunny sky. The thermometer at night, and toward morning, descends to 45° or 50°; sometimes, though very rarely, to 40°

—rising in the middle of the day to 60° or 70°, and sometimes to 80°. Toward the end of April it begins to be hot, and the last of that month and whole of May are the trying portion of the year. The thermometer ranges from 85° to 100°, rising sometimes even to 110° or 112° in a fair exposure at midday, but it is always many degrees cooler at night. About the 1st of June some dashes of rain occur; the sky is always cloudy, and the periodical inundation of the river spreads vast sheets of water over the low grounds. These with the southwest breeze which rarely intermits, spread a cool freshness on every side. This is the rainy season both on the coast and on the mountains north of Ava, but around the city it rarely rains,—in some years so little as to cut off all crops, and create almost a famine. It was during this period that my time was spent in Ava, and more delicious weather could not be. The thermometer has not been above 93° and rarely above 87°. The average at midday has been about 83° or 84°. Before morning I have always found it necessary to draw over me a flannel sheet. The river is now from thirty to forty feet above its common level. About the middle of August the waters begin to subside—the clouds are less dense, and for a short time very hot weather returns, but not so oppressive as in May. The cool season then sets in, as above mentioned. The river owes its rise not so much to rain in the upper country, as to the rapid melting of the snow on the lofty mountains connected with the Himalaya range, where the Irrawaddy rises, in common with the Kyenduem, Brahmapútra, and great Cambodia rivers.

Missionary efforts were begun in this city by Messrs. Judson and Price in 1822; but Mr. Judson very soon returned to Rangoon. Immediately on rejoining Mr. Price with Mrs. Judson, in 1824, the war broke out, during which the missionaries were called not to act for Christ, but to suffer. At the close of the war Mr. Judson proceeded to Amherst. Thus, scarcely any thing was done to create a general knowledge of Christianity, or to convert individuals; Dr. Price being chiefly engrossed with his medical profession, and a school of noblemen's children. He was, however, a faithful and laborious man, so far as his bodily strength, wasted by a slow consumption, would permit. He preached to his retainers and such as would come to his house

every Sabbath, and impressed religion on many with whom he came in daily contact, but never went among the common people as an evangelist. Had he lived to finish the education of the youth entrusted to him, he would have done an incalculable service to the country. He had obtained permission to carry several of them to Calcutta, to finish their education at Serampore; and, though worn down by disease, could not be dissuaded from making it the last effort of his life. In spite of weakness, which confined him almost constantly to his bed, he finished all his arrangements, and the day of sailing arrived. He arose and dressed as usual. But, though he could disregard debility, he could not escape death. On that morning, his attendants having left him for a short time, returning found him dead in his chair! The British resident has since tried in vain to obtain another set of youths to go to Calcutta for education.

No conversion occurred at Ava, nor indeed can the mission be regarded as fairly begun, till the arrival of Mr. Kincaid in June, 1833. He had been in the country since Nov. 1830, and had so far acquired the language, as to be able to pray and expound a little, but had not attempted to deliver regular discourses. He took a large quantity of tracts and books, of which he gave away 17,000 on the way up: this was the first general distribution made on the river. A house was obtained at the opposite side of the city from that formerly occupied by Mr. Judson; preaching was begun and kept up regularly on the Sabbath, and every week evening; and Ko Shoon, and Ko Sanlone, excellent assistants from Maulmein, occupied public *zayats*, and taught from house to house. The first convert was Mah Nwa-Oo, wife of a disciple whom Dr. Price had brought with him from Rangoon. She, with another, was baptized in October of the same year. Since then, twelve others have been received into the church—all Burmans but one, an Indo-Briton. Mr. Kincaid's published journals make any further history of this station unnecessary, except to say, that in September, 1835, Mr. Simons joined the station, and has been employed chiefly in teaching five or six pupils, and giving tracts to such as came to the house. He has not yet so far acquired the language as to preach, or communicate much with the natives.

The present aspect of the station is

full of encouragement. Mr. Kincaid is completely at home in the language, and the native assistants, among whom is Ko Shoon again for a season, are laboriously engaged. Beside these, Ko Gwa, the deacon, a wise and valuable old man, is employed much of his time very usefully in private conversation through the city. He had charge of the late king's bearers, amounting to several hundred men, and possesses not only a large acquaintance, but some influence. Two or three of the other members are of very respectable worldly standing, and three young men give promise of becoming useful in the ministry. They are studying English, geography, &c. at the mission house, under Mrs. Simons, and two of them will probably join the school at Tavoy.

All the disciples except two who reside forty miles off, and one who is often kept away in attendance upon his sister, a maid of honor in the palace, are regularly at worship every Sunday, and attend the concert of prayer, and such other meetings as may be appointed.

Ava is a great centre to which persons resort from every part of Burmah, and its tributary states. Many of these come to the mission for books, not so much to hear about "the new religion," as to see white foreigners, especially ladies. Except Mrs. Judson, (who of course was little seen abroad during the war, and, as the governor's widow stated, part of the time wore the full Burman costume, to avoid molestation,) no white female has ever been seen here, till the establishment of the British Residency. There they dare not go to satisfy their curiosity, and they flock to the mission house, for the ostensible purpose of obtaining a tract. During my stay, there were always some in the house, often a complete throng, staring at every thing, feeling every thing, wondering at every thing. Many have heard that Mr. Kincaid has globes and an orrery, and come avowedly to see those. Our mode of eating is an especial marvel, and we generally ate with many spectators in the room, or at the door. Such facts, together with those I have already mentioned in relation to tracts, must be remembered by the friends of missions at home, lest they make very erroneous inferences from the naked facts, reported in our missionary journals.—The great stumbling-block with Burmans, as with those to whom apostles preached, is "Christ crucified." They cannot get the idea of an eternal God; and that Christ was a man seems

to put him on a footing with Gaudama. They bring up the fact of his being "born of a virgin," just as infidels do. Thus that glorious doctrine, which, to such of them as come to feel the power and guilt of sin, is the sweet theme that fills their heart with peace, is, to the multitude, the "hard saying," which they cannot bear.

Yet are there some prominent encouragements at this station. That tracts and books may be distributed from hence to the remotest parts of the empire, is a very important circumstance. That they come from the imperial city, gives them augmented influence. That they are frequently taken by head-men, and principal citizens gives more. That government is fully aware of our missionary efforts, having had Mr. Kincaid several times before them, gives the people an impression that his conduct now is at least winked at. It is ascertained also that some thirty or forty persons in the city are so entirely convinced of the truth of Christianity, as to have forsaken the forms of Boodhism, and worship in secret, as they affirm, the eternal God. They dare not come to public worship, and some of them not even to the missionary; but they receive gladly the visits of the native assistants, and we may hope will yet become decided Christians.

As to the personal safety of the missionaries, there is no apparent ground of apprehension. The government would not drive them from the country, much less offer personal violence. Their late humiliation by the British, has greatly altered their tone toward foreigners. It is altogether probable that the threats of the woon-gyees, and orders to stop giving books, were intended merely to exempt themselves from blame. If it should come to the king's ears, that missionaries are giving books, and he should choose to be angry, they wish to be able to appeal to their record, and show that the missionaries have continued in spite of prohibition. Having forbidden a thing, is often with Burman officers their final measure, after which, having thus thrown off the responsibility, they are often pleased to see their orders disregarded. At present, too, the question who shall be the next king, is probably one of engrossing magnitude to the rulers. It is also to us. If a certain candidate succeed, Boodhism will revive on every side. If another, toleration will probably be allowed. Let us earnestly com-

mend the result to Him, who exalteth kings at his pleasure. If the missionaries should be driven away, it would probably be by such measures being taken with the natives, as to render a further stay useless. One of the highest officers proposed, it is said, in a late conversation respecting the crowds who came for books, the crucifixion of some six or eight caught so doing, and that they be suspended before Mr. Kincaid's door till they rotted away. There is much reason, however, to think this was said for mere effect; for the speaker is known to be specially indifferent to Boodhism.

Near Ava are eight or nine hundred Catholics, chiefly the descendants of French and other prisoners, brought by Alompra from Syriam, at his conquest of that place in 1756. They are settled in six small villages, the chief of which is Kyun-ta-yooah, which has one hundred houses. In 1784, two priests were sent by the Propaganda. The troubles of Europe prevented their receiving any remittances for thirty years; but their scanty wants were supplied by their poor flock, and by the practice of medicine. They were quiet literary men, and were much respected. One died in 1823, and the other in 1832. Their places have been supplied by young priests from Italy. I cannot find that here or elsewhere in Burmah the Catholics have made any efforts to gain converts to the Christian faith, and, though half a century has elapsed since the arrival of the first missionaries, they have never given their people any portion of the scriptures in their vernacular. The service is in Latin, of course; but such as preach, do so in Burman. These Catholics live and dress just as other Burmans, and are only to be distinguished from them by their deeper poverty, and greater immorality.

(To be continued.)

Burmah.

JOURNAL OF MR. KINCAID.

(Continued from p. 60.)

Return to Ava.

Mr. Kincaid left Rangoon for Ava, April 15, taking with him nine large boxes of tracts and portions of Scripture for distribution. Of the incidents of the passage only a few are here noted, a narrative of Mr. Malcom's ascent of the Irrawaddy having been published in our number for May. Having

passed Cotiya and Henthada, and in the following week visited 17 other towns and villages, where "a few individuals appeared well, and great many were anxious to get books," Mr. Kincaid proceeds under date of

April 28. Visited two villages and one large town, during the day, conversed with a few, and gave away between two and three hundred books and tracts. A pleasant breeze springing up just at sundown, we spread our sails, hoping to reach Prome before midnight. The river here is very wide, and on each shore are lofty hills covered to the summit with forest trees. The moon shone beautifully on the dark waters; and the high hills, and the dark waving forest stretching away to the north,—and then the stillness of night, all contributed to render the scene deeply interesting. At nine o'clock we put into a small bay, under the brow of a mountain, where we found several large and small boats quietly moored for the night. Prome is too distant, and the wind is too fresh for a night voyage in these highlands, and so we made all fast. Getting on shore, Mrs. Kincaid and myself were soon surrounded by forty or fifty persons, old and young, male and female, from the other boats. They soon learned who we were, and all except three or four listened for the first time to the gospel, which brings life and immortality to light.

It is a lovely evening, never to be forgotten. Here in this uninhabited place so many immortals have heard of the Eternal and of Christ. To-morrow, by the earliest dawn, we separate, probably to cross each other's paths no more in time; but then we meet again; and will this evening be forgotten? Perhaps some soul will hear and live, and hereafter become a brilliant gem in the Savior's crown of glory.

29. Reached Prome at ten o'clock, and remained till three, and this evening have anchored before a pleasant village six miles above the city. About thirty asked for books and tracts, and listened while I read and explained. The people are husbandmen, and very simple in their manners.

May 2. The wind blew us rapidly past Malone (Malun) and Patanago, two old cities, and at two o'clock we reached Men-thla, a large village completely shaded by palm and tamarind trees. I was remembered and quickly surrounded by thirty or forty persons, who treated me as an old friend. They

spread mats under the shade of a large tamarind tree, and a more attentive assembly could not be expected in any country. After reading and explaining an hour, I distributed tracts and books among them, and remained silent to see what they would say and do. All went into their houses except thirteen elderly men, who began to read and converse among themselves. At length, one man remarked, "We think just as you do. Three years ago you stopped here and gave us books; we have read them, and believe them true books. They teach the true wisdom, and we no longer worship idols. They are gods which men have made." I inquired, "How many men in this village believe in the eternal God?" He replied, "More than ten." I blessed and praised the name of God, for this display of his power and goodness. God has blessed his own word here. I discoursed to them of Christ, and of the way of life, and of the Holy Spirit, and of a new heart, and of heaven, till my strength was gone. Never did I more earnestly wish for a good native assistant. Here is a field whitening, absolutely whitening for the harvest, and where are the reapers? O Lord, send forth laborers into the field. This is the most promising place, except Yat'thaung and Thayet, between Rangoon and Ava. After promising to visit them if possible, in a few months, we took an affectionate leave.

8. This is the Lord's day, and we have spent a part of it in the ancient city of Pagan. Here are hundreds of Shyans, returning from the annual festival at Shway-Set-dau. They have been absent three months, and probably will not get home in less than one or two months more. Whole families travel in caravans; and they are merchant people, and during all their pilgrimage are constantly engaged in traffic, selling the productions of their own country, and buying up salt, dried fish, and idols for the Shyan market. I found many able to read Burman, and supplied them with tracts.

9. While passing slowly along by a small village, several persons came near the water, and called me. I soon recognized them and the village too, having spent a night here on our way down. They reminded me of my promise to call, and in a short time a small zayat on the bank of the river was crowded with men and women. I read and explained some time, and then gave tracts to those who had not got them before. I gave several copies of the

Psalms to some old men, to whom I had promised some on my way down. May the blessing of God rest on this kind-hearted people — may they believe and be saved. Several sick children were brought, and medicine solicited.

10. One of those severe gales of wind peculiar to the commencement of the monsoons, overtook us in the middle of the river. It was in our favor, and, by keeping a few yards of sail up, we were driven before the wind with amazing power. The whole surface of the river became white with foam. This is the fourth storm of this kind since we left Rangoon. Once it came upon us near evening, and was driving us with great fury upon a lee shore. To avoid the calamity of being dashed against the foot of a mountain, the two anchors were thrown out, but as the gale increased, we expected every moment our ropes would break and our boat be driven headlong by the angry storm. The moon shone dimly through light fleecy clouds. We looked towards the dark mountain, against which the waters were dashing furiously, and we watched the feeble ropes that held us. It was a gloomy night. No human dwelling was near us, and no human being could give us aid. At midnight the wind suddenly died away, and at one o'clock in the morning we made all fast under a friendly shore.

11. Had a pleasant interview with the people of two villages. They appeared anxious to read, and several enquired where I lived, saying they would call on me when they came up to Ava. Visited three monasteries, containing forty-one monks, but they were insolent, lazy, and stupid.

12. Had severe storms of wind and rain all day so that little has been done among the villages. Met with two sturdy opposers, and I fear spent a great deal of time and strength on them to no purpose. Supplied seven large boats with the word of life.

The country on every side is delightfully pleasant, and every thing indicates that the metropolis of Burmah is not distant. The white pagodas on the Sagaing hills are now dimly seen in the distance.

14. This morning the golden spire of the palace is in sight, and the smoke of ten thousand fires tells us we are near our home. At the earliest dawn of day the boatmen were at their work. It is now seven o'clock, and the walls of the city and their small white towers are plainly seen. After a long absence,

how anxiously one feels as he comes nearer and nearer to his own home! Every anxious thought acquires new energy, and produces a feverish solicitude about the welfare of those from whom we have been separated. Are our fellow missionaries well? Are the native Christians well? Has any evil-minded person labored to stir up the opposition of a jealous, haughty government? Has any unforeseen event spread a cloud of gloom over our prospects in this city? Have all inquirers turned back to their idols? Are there any new and hopeful inquirers? These and other anxious thoughts are constantly on the mind. We have been absent three months and three days; have traveled more than twelve hundred miles; have formed acquaintance with fourteen missionaries whom we had not seen before, and renewed acquaintance with some old and valued friends, and have visited more than three hundred towns and villages, in which some individuals have received tracts or a portion of the scriptures, and have heard more or less about the way of life. We have found several hopeful inquirers in three different towns, and are quite certain that in two places churches would be soon raised up, if the gospel were daily and faithfully preached. We have experienced nothing but kindness, except from a very few wrong-headed people, and only regret that we could not have spent more time in several interesting places, particularly this side of Prome.

About two o'clock in the afternoon we were safely anchored before our own door, and the native brethren having got word that we were near, had already assembled to bid us welcome.

16. Nearly the whole day has been spent in conversation with old friends, who have been calling to see us and expressing their kind wishes for us while absent. O that this affectionate people might be taught of God, and redeemed from idolatry and sin.

20. Our house is thronged nearly the whole day. All ask for books, and some sit down and listen to the gospel. What a lovely and promising field for Christian effort! Perhaps nothing superior to it in the whole pagan world.

June 18. For a month past I have made but few excursions about the city, as I have no assistant and must attend to the people who call at the house. There is seldom an hour, from sunrise to sunset, but we have people at the house, and often forty or fifty at a time. Among our visitors are eight men, who

appear to have received the truth into their hearts; one of them for more than twenty years has been the leader of a sect of philosophical atheists. He is naturally a proud, haughty man—has read much and thought much, and can reason powerfully on metaphysical subjects. For more than two years he was a stern opposer of the gospel, but for some time past he has been a diligent student of the New Testament, and the result is a full conviction of its truth.

19. Lord's day morning, had twenty-eight at worship.

July 3. Had thirteen hearers at worship besides the native brethren and school children. Several persons from Sagaing in the afternoon. They called expressly to get books, and one venerable old man gave me a kind invitation to visit him whenever I crossed the river.

5. We had the very great pleasure to-day of welcoming the arrival of Mr. Malcom and Mr. Howard. I have no language to express my feelings on this occasion. Three years ago I was a stranger, alone, assaulted, and my life threatened by a legalized mob. What a change in so short a time! Not only the people but the government are friendly now, and a church is raised up. Two families are laboring here without the least opposition, and two brethren have come from a great distance to visit us.

24. Sabbath. Mr. Malcom preached at Col. Burney's, the English Resident at the Court of Ava. All the English in the city were present; Col. and Mrs. Burney, Captain and Mrs. Hannay, Dr. Bayfield, Mr. Lane, and Mr. Edwards: all these belong to the Residency except Mr. Lane. The sermon will not soon be forgotten, for Mr. Malcom, though very feeble, spoke with great plainness and fervor. I think it is the first English sermon ever preached in this city.

31. Lord's day. Mr. Malcom addressed the church, and I acted as his interpreter. He gave an interesting account of the origin and progress of the Christian religion; the opposition it had to resist, and the persecutions it had to endure; the rise of a corrupt Christianity under Constantine; the suppression of the Bible, and the subsequent darkness and ignorance which covered the whole world; the translation of the scriptures, and evangelical preaching by Luther and Calvin, and the spread of the gospel in England, America, and other countries; the efforts

Christians are now making to give to Burmans, Hindoos, Chinese, and all the nations of the earth the knowledge of the true God, and the way of life through Jesus Christ. He then closed by urging them to deny all ungodliness and worldly lusts, to live soberly and righteously in the world, and to imitate the saints, the servants of God, who in all ages had been diligent in teaching others the way of salvation.

After the sermon we commemorated the sufferings of the Savior.

(To be continued.)

Karens.

JOURNAL OF MR. MASON.

(Continued from p. 117.)

Karens on Palaw river—Kapa—Seventeen baptized.

Feb. 15, 1836. We have done little but walk to-day, and are resting our wearied sides for the night, on the rocky bed of a mountain stream that has nearly run itself to rest. We met a Karen on the road, coming from a distant settlement, who lent a favorable ear to the gospel, and reported his friends as all favorable to the truth.

16. We are on the south side of Palaw river, in a considerable settlement; but the people will not consent to have a school established among them, and as a whole are violently opposed to Christianity. On the way hither we met a very old man, with a long white beard, who seemed delighted to see us, saying, "I have long wished to see the teacher, and am delighted to hear Karen books read. I should like to learn to read them myself." He promised to do as the books said, and engaged to use his influence with his children and grand-children, to induce them to go and learn to read at the nearest school.

At a house on which we stumbled in consequence of losing the road, we found a man that complained of being persecuted by Christians. He said, "I have heard that those who live to the southward are dreadfully persecuted if they do not believe." He had also been told that the teacher was going round, cutting down every one that did not believe and agree to learn to read. We have one man in the house here that professes to believe, and another promises to go to school, should one be established in the neighborhood.

17. As I lay awake last night, I heard the people telling the reports that they had heard concerning Matamyu. They said, "The people do no work; all live in common, with two or three persons to cook for the whole, while the others read and pray together the whole day. Baptism is performed by repeated immersions throughout a whole day."

We were unable to reach the settlement we started for this morning, and are again encamped beneath the transparent sky, on the banks of the Palaw river. On crossing a stream this morning, a woman came running through the water, with her two little boys, who proved to be the wife and sons of a Karen that is in jail and lends a favorable ear to the truth. I was glad to be able to tell her that he was well, and in hopes of returning to his family in a few months.

18. We reached this settlement at the head waters of Palaw river, with great fatigue and some sickness, but are amply repaid in finding a little attention to our message, and a willingness to receive a school-teacher. The Karens have very little regard to truth where their locations are concerned; a fact that I have learned by so much experience, that although I have been uniformly told there were but two or three houses in the settlement to which I was going, I have paid no regard to the information, and now find that there are eleven houses in the neighborhood.

19. The head man came to me this morning, and begged that I would come and stay in his house one night, as he wished to know more of Christianity, promising at the same time to listen and obey. I agreed to his request, and moved a little further up the stream, where we have had rather a pleasant day. I have been pleased to observe a great improvement take place in this man. He now tells his people to listen,—says my doctrine is true, and repeats it to others; yet when the Christians first visited him yesterday, they could make nothing of him, and it seemed doubtful whether he would have a school, merely telling them that he would come and see the teacher. I soon brought him over to have a school, and he has cheerfully received an assistant, with his wife, and a school-teacher, into his house. I entertain great hopes of his becoming a decided Christian. All the other people are, however, mad on the nats. The head man says they are all afraid of me, believing that so soon as I obtain three

ship-loads of disciples, I shall ship them off to the country of the white foreigners, where there are giants that are required to be fed on human flesh. It is an old story, and seems too ridiculous to repeat, were it not a fact that, in consequence thereof, men, women and children, in some instances, leave their houses in affright at my appearance among them.

We learn that the Siamese Karens are coming over into the province, in great numbers, and locating themselves on the Tenasserim, some four or five days' journey north-east of this place. After talking with my people on the desirableness of having the gospel and schools introduced among them immediately, two of the best men in the company for the work, volunteered to visit them, and if they would receive them, are agreed to remain and teach school. After being commended to God in prayer, they took up their baskets, and are several miles on their journey.

20. I ate dinner to-day on the edge of a precipice fifty feet high, with a stream running over it, within reach of my hand, that at two or three leaps had just plunged more than fifty feet from the rocks above. Immediately below were one or two other falls, equally high, and the whole scenery was highly picturesque.

At one house, where we stopped on the way, a talkative old woman contended that as a considerable number of the Karen nation had believed, and become righteous, that was enough to redeem the whole, nailing her argument at the close by a common saying, "One tainted fish spoils all in the boat." By this she meant to say, that as the whole Karen nation were cursed for the sins of a part, so in like manner they would be saved by the righteousness of a part.

The reply was, that when hungry, we must each eat to satisfy our hunger. Your eating, and being satisfied, will not in the least allay the pangs of hunger in my breast. So to obtain the salvation that God has provided for us, we must each become partakers thereof. Arguments have little effect on a Karen mind, unless they come clothed in figurative language.

There are three houses here, and the people seem favorably inclined to the gospel. It being Saturday night we shall spend the Sabbath among them.

21. On entering into conversation with a man that has been hanging around and professing to believe, I find that he has

not offered to nats for more than two years, and *that*, he says, through the influence of my visits in the jungle for the last few years, although he never saw me before. It would appear that he obtained a Burman tract four years ago, when I first came to Palaw, which first directed his attention to Christianity, and hearing the general outlines of the doctrines promulgated in succeeding visits, he was finally induced to abandon all nat offerings and his intemperate habits. His children are now small but he says, "I mean that they shall learn to read Karen, if I never do." On the whole, I think him near the kingdom of God. An old man, the former head man of the village, is also promising, and the young folks although sufficiently inattentive, give us their countenance at worship, so that I find this one of the pleasantest places on my journey where no assistant has been located. We have neither assistant nor school-master to leave here, so they must be left to themselves another year at least.

22. We had to leave our coverts to-day, and come down among the Burman villages, there being no path on the hills to the next Karen settlement. On addressing the first Burman I met, on the subject of idolatry, I astounded him wonderfully, and set all my people to laughing. I could not conceive, at first, what the matter was, but soon found that while I indeed began my sentences in Burman, I ended them all in Karen. I could not have imagined that five weeks would produce such an effect. I have been repeatedly at loss for the most familiar Burman phrases. We have passed through several Burman villages to-day, and at every place we stopped, the people have had something to say, concerning the Karens reading at Kapa. A lad I overtook on the road, who did not seem to know me, told me, as a piece of news, that the Karens at Kapa were reading *all* the time, and worshipping the Eternal God. "Even the women," he said, "have learned to read, and all meet together one day in seven, and keep the Sabbath," at which he laughed most heartily.

23. After a fatiguing walk, we have succeeded in reaching Kapa, and I have had the pleasure of hearing twenty persons come forward and request baptism, since worship. After disposing of them, I was compelled to listen to a dozen readers, who were anxious to display their learning; and they certainly do themselves and their teacher great

credit. The tigers were around us so thick last night, that we slept but little, and are too weary to enjoy the scene as we otherwise should.

24. I could not refrain from laughing, after I lay down last night, to hear the stories our people were relating of what Ko Chet[†] saw in America. "There," they said, "the people have wisdom in their bellies, and they so manage the fire and the water, that thread spins itself, and cloth weaves itself. There they have flying ships that can either fly above in the air, or come down and swim in the sea. You know we have seen the fire ships.* The people do not use torches and candles, as we do, but light up the wind, which burns of itself.†" At this juncture, a man very honestly inquired, "Do they see God there?" and the negative reply paralyzed the animation that previously prevailed. The man seemed to think that if they could not see God, the other wonders were of little moment.

28. To-day, with the *seventeenth* individual I closed the examinations for baptism. Of this number, I had the pleasure to find that five or six first heard the gospel from brother and sister Wade, on their visit to Mergui, near which place these people at that time resided, but have since, in their wanderings, removed to this village. They do not themselves attribute much effect to the truth on their minds at that time, but there can be no doubt that it prepared their minds to receive it the more readily, when I came among them afterwards. After brother and sister Wade left them, the head-man, described by br. Wade in his journal as very promising, abandoned the offering to nats, and drinking spirituous liquor; but all the rest continued to adhere to their old practices, which induced him, after a few months, when his children were sick, to return to his offering to demons, which he has ever since practised. He does not, however, drink, and were he among Christians, there would still be hope of his becoming decided for the truth; but he lives now six or eight days' journey up the Tenasserim, above where br. Wade found him, and where I have seen him twice without being able to move him from the ground which he has taken.

Among the number received for baptism, is a young man of great promise, that reads and understands the Burman

* Steam-boats are always thus denominated.

† Gas lights.

well, through which he seems to have already acquired a considerable knowledge of the scriptures; and although he has studied Karen only six months, he seems quite master of both reading and writing the language. If he can be induced to remove to our schools in Tavoy for a season, I trust he will make a valuable assistant hereafter; for he has the "gift of speech" in an eminent degree, and a disposition to use it for God. I think myself never more usefully employed than in endeavoring to bring forth native talent and throwing it into the work. Who can calculate the effect that one native preacher may produce on his nation? Several of the candidates say, that they have adhered to the principles of Christianity ever since my first visit among them, two years ago; but the success of the gospel among them, is, under God, to be ascribed to the labors of the native preacher.

The former head-man of the village was formerly one of my most promising inquirers, but after the assistant was left here, he became bitterly opposed to the gospel and being unable to influence others around him, in his opposition to the gospel, he removed from the village to a heathen neighborhood. He is now sick, and his mind troubled; and, in hopes that I might be able to cure him, he had himself brought to me yesterday on a litter. A most affecting spectacle he is. On his arrival, he threw himself in the dust at my feet, and besought me to have mercy upon him. There he lay, a man that when I was here last, was a noble specimen of his race, more than six feet high, with the chieftain written on his countenance, now a skeleton, with all his limbs palsied, in consequence of taking a large dose of mercury, from an ignorant Burman doctor, for some trifling disease, followed by continual bathing in cold water. I am taking measures to send him to the English surgeon in Mergui.

29. I had the pleasure of baptizing the seventeen persons this morning, who had been previously received for the ordinance. In the afternoon I opened a Sabbath school, with thirteen readers, all of whom have made surprising progress in both reading, and understanding what they read. Each one repeated in his own language the portion he read, and the knowledge exhibited of the principles of Christianity was most interesting. I leave eighteen applicants for baptism here, besides the seventeen baptized.

(To be continued.)

LETTER OF KO CHET'THING.

In the last Annual Report (p. 139,) mention was made of an excursion to the village of Lakee, a distinguished Karen chief, in which Mr. Vinton was accompanied by Ko Chet'thing. The communication which follows narrates some of the incidents of the tour, with a few other particulars. It was written by Ko Chet'thing, at the suggestion of Mr. V., who also translated it and subjoined a few explanatory notes. Mr. V. remarks, "It is due to Ko Chet'thing to say, that although he has made me the principal actor, yet he was my right-hand man, and was often more active and successful than I."

(Translation.)

O teacher and teacheress B.—Great is the grace of God, for we have again crossed the ocean. On reaching Maulmein I remained there but three days, and then went up to Newville for my wife and children. On my return I remained six days, and then went with the Karen teacher and teacheress to Chummerah, where I instructed them in the Karen language through the dry season. Then the teacher and teacheress returned to Maulmein, and I came down the river about twenty miles where I built me a house and a *zayat*.* Soon a village was collected about me, when I taught the children to read, and morning and evening and on the Sabbath I explained the law of God to my countrymen. The teacher and teacheress, after remaining about twenty days at Maulmein, went to teach the law of God and copy the dictionary in Tavoy.† There they remained five months, and then returned to Maulmein. After making a few short excursions,‡ they came to my village, and after the teacher had baptized my sister, we started on a preaching tour up the Unzalin river, a

* This *zayat* was built with the money which was given him by people in America.

† It was the request of the brethren at Tavoy that Ko Chet'thing should accompany us, and we were exceedingly desirous that he should—but after much prayer he seemed to feel that it was the will of God that he should stay to establish his village and preach to his countrymen. So we consented, and the result has shown that he did not mistake with regard to the path of duty. Five have already been baptized as the fruit of his labors—one of whom is among the most promising of our assistants.

‡ In one of these excursions (to Newville,) I baptized four, and met with much encouragement.

branch of the Salwen. We had two boats and 11 men besides the teacher and teacheress—in all thirteen persons. The water was very swift, and we worked very hard six days; when we arrived at a place where there were a number of Burman rafts. There we spent the Sabbath, and as the Burmans remained through the day, we explained to them the law of God, and gave them books. We also went up to a Karen village and had worship, the Karens listening very attentively. In four days more we reached Lakee's village—the great Karen chief. I was never before in this region. The country is partly under the Shyan, and partly under the Burman government. After we arrived we all went up together to Lakee's house, where the teacher and teacheress explained the law of God. The teacher said, "My brethren, we have never seen each other before. You have lived in the east and I have lived in the west, and now since I have come to explain the law of God, listen attentively I entreat you." The chief replied, "My brother, the generations of our ancestors have never seen you, but their tradition concerning you has come down to us, and is this day fulfilled. We now see you with our eyes. O tell us all the law of God." The teacher replied, "It is said in the law of God, that all men have sold themselves into the hand of the devil, and that the Son of God, the Lord Jesus Christ, has bought them back again, and said to his disciples, Go and preach my gospel to every creature; he that believeth and is baptized and walks in my road, when he dies I will save him. But he who will not believe, when he dies I will cast him down to hell. Thus reads the law of God, O my brethren." The chief assented, and said, "O teacher, we have never heard the law of God before." "Yes," said the teacher, "but now since you have heard, you must worship God without delay." "But," said the chief, "we live here under the Shyans and Burmans, and we must wait a little till we can consult with their governors." The teacher replied, "Do not fear the Burmans and Shyans; if they attack you, there is a place to which you can flee; but if God comes out against you, there is no escape." "Well," said the chief, "we will think of this." So we returned to the boats. About sunset we went up to the village again, and had worship in front of the chief's house. The chief, his wife, sons and daughters, and all his servants, came

out and worshipped with us. Besides these all the inhabitants of the village, both great and small, came to listen. One of the woongee's priests had come round from Rangoon to demand taxes, and when he saw us worshipping God, he was very angry, and sent a man to drive us away. But instead of driving us away, he stopped to listen to our words. He sent a second—he too listened. He sent a third, and he likewise listened to the word of God attentively, and not one of them returned. Afterwards he said to us, "Do not come here amongst my people to teach the law of the eternal God." We replied, "We must teach the people the word of the eternal God; but you, O priest, go about deceiving the people for the sake of getting your living." The next day we proceeded to the prophet's. The teacher and teacheress went up to the village, and called the people together to the *blaw*, (a kind of *zayat*,) but that not being large enough to hold them, the teacheress went down and held her meeting with the women on the ground. The people came in great multitudes, and said, "O brethren, we have never seen each other before, and now wherefore have you come?" The teacheress replied, "Because God has given us his law, we have come to make it known to you." When we had closed our worship, the teacher inquired for the prophet. Some said he was in the village, others that he had gone out for a walk, and others still, he had moved out of the place; but none dared show where he was. A few days after some of the prophet's men came to inquire of the teacher when he was going away. The teacher replied that he had come to teach the prophet and his followers the word of God; "and now," said he, "since I have not seen the prophet and explained to him, how can I return? We both must die and go to judgment; then God will ask him, when he was here on the earth to whose law did he listen? And the prophet will speak up and say, 'O Lord, your disciples came and taught your law, but I did not see them—they said nothing to me.' Thus will the prophet say; how then can I return. You ask me how many days I shall remain, but I cannot tell whether I shall remain five days, or ten days, or a month. When I have seen the prophet I shall return, and not before." So the men returned and told him what the teacher said, and that evening he consented to an interview. Then the teacher said to him, "My brother, you

live here upon God's earth, and what do you worship?" The prophet answered, "O teacher, I worship pagodas and images." "But why," said the teacher, "do you worship pagodas and images?" "To get merit," said the prophet. The teacher inquired, "When you pray to the pagodas and images, do you think they hear you?" "No," said the prophet. "But," inquired the teacher, "if they cannot hear you, why do you pray to them?" "It is true," said the prophet, "that we build the pagodas and images, but we do not trust in them. Our hearts are with God. We fear the Burmans, Shyans, and Pwos, and are therefore obliged to build them. When those people come among us we show them these pagodas and images, and when they see them they do not harm us." "But," said the teacher, "my brother, if you deceive, can God love you?" The prophet was unable to reply, and the teacher proceeded. "If the Burmans, Shyans, and Pwos attack you, there are places to which you can flee; but if God is angry, how can you flee from his presence. Furthermore, God has commissioned his Son, the Lord Jesus Christ, to come down to deliver you out of the hand of the devil. And now he that believes and is baptized shall be saved. Thus reads the law of God. And now God is unchangeable; he cannot die nor be annihilated. He established the earth, and all things which exist are the work of his hands." The prophet not being able to answer, said to the teacher, "It is now late at night, and I have walked a great ways to-day, and am quite fatigued; now, therefore, please to retire." So we came back to the boat. The next morning the teacher left the teacheress to instruct the people in the village, and went with three of us over into the Shyan country. The first day we reached the village of Ko-per-gau, (or red turban chief.) Here we slept one night. The teacher preached, and in the morning the chief asked for baptism. The teacher told him he had better wait a little, and think about what he had heard — that he had not yet heard all the law of God. The next day we went as far as To-pah-weder's village. Here we slept one night, and the teacher again explained the law of God, when the chief and the whole village came to worship with us. Early the next morning we left and went to Bau-kau-der's village. Here we spent the night, and the teacher preached to the people. The chief said, "O teacher, we have never before seen any of

the white foreigners. Now we know and know that you have come to us the law of God. We are very happy. We want you should teach us we should do." The teacher said to my brethren, in the word of God said that all men have become servants of the devil, and keep his walk in his road, and when he will arrive with him in hell. Christ says, I have bought you with blood — I will save you. He commanded that my gospel be preached to every creature; that believes and is baptized, I will save him in my heavenly kingdom. "Well," said the chief, "if it can but be very joyful that you come to teach us, and we will be baptized." "But," said the teacher, "you have now heard for the first time — you had better, therefore, wait a little, and if God will permit I will come to you again." The chief assented, and said, "O teacher, all the customs of our forefathers we will reject, and in seven days we will assemble to worship God, and do all things which you have taught us." The teacher expressed his pleasure in the heart, and we all worshipped God together. Early the next morning we returned to the prophet's village, which he had left the teacheress. The next morning after our arrival we started on our way to my village, and came all along by the way, the people purchasing us that if Lakee worshipped God, they would worship him also. After my return, I built a house in my village, and in the old zayat in which the people had been learning to read.*

When this was done, I employed my brethren in teaching and travelling among the people. There are many who listen to me. And now, O teacher, I pray for them. Most of the teacher has built him a house near where my wife's village is. The island Pelew-gau went over to see it, and he was taken very sick, and he is now restored, and I am now in Maul.

* In consequence of the teacher being obliged to send the teacher to Chet'thing's village, and to care and instruction. The teacher was about thirty, but on account of a bowel complaint some of his strength was lost. But when we moved it to fresh accommodations, and added five or thirty scholars.

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younger brother with fraternal affection. The father sees this and smiles, and afterwards loves them both alike. O American Brethren—you are that older brother, and we are the younger brother.

LETTER OF MR. HOWARD.

A letter has been received from Mr. Howard, under date Dec. 7, 1836, an extract of which, though it anticipates the regular course of publication, we feel constrained to lay before our readers.

Baptism of Maubee Karens.

I left Rangoon Nov. 18, with brethren Vinton and Abbott, for the purpose of visiting the Karens in Maubee and vicinity, among whom no missionary had ever been. As br. Vinton sends you a journal of the whole affair, it is unnecessary that I should detail particulars. I will only add my testimony, that the persons baptized (167) during the week which we spent among these children of the forest, sustained as good an examination as any of an equal number I ever witnessed in America. The helpless condition of man as a sinner, and the alone way of salvation through Christ, were truths apparently well understood by all; and though they had every reason to expect that cruel persecution would be the result of their professed allegiance to the Savior, yet their's was the confidence and the joy of those, who could say, "I know in whom I have believed." In this section are probably a hundred or more believing Karens, who are still waiting for an opportunity to be baptized. The most who are now believers, profess to have been so for one, two, or three years, or from the time they first heard the gospel. The Lord has carried on this work, so far as human instrumentality is concerned, by native Karen assistants, and principally by Ko Thah-byoo.

Shyans.

JOURNAL OF MR. BROWN.

(Continued from p. 119.)

April 11, 1836. Visited several of the villages at Suikhwá, the population of which is composed of A'sámese, Singphos, Khamtis, and Miris. The number of men paying taxes in the district

is 1000, which will give a population of about 3500, somewhat less than that of Sadiyá. Schools might be established in each of the villages at Suikhwá, to great advantage. There are very few, if any, who can read.

Had a violent thunder-storm in the evening, such as is very common here at this season of the year. On returning to Sadiyá, found two or three of our out-houses blown down, and many of the native houses were either unroofed or destroyed.

May 1. Sabbath. Since our arrival we have had worship at our house on Sabbath forenoons, which the few English people who reside here usually attend.

This evening our little band, four in number, met around the table of our Lord, to commemorate his sufferings and death. Enjoyed the Savior's presence, and had a refreshing season. We are a feeble and unworthy band, but relying upon the power of Almighty grace, we can look forward with confidence to the day when this "little one shall become a thousand."

2. Finding many of the people anxious to send their children to school, we have this day commenced building a school house. We have not been able to hire any workmen till now. To persons residing in a civilized place, it is impossible to give any idea of the difficulty we experience in getting any work done. Cannot purchase a stick of timber, or a bundle of ratans, and scarcely a tool of any description. We are obliged to send into the forests, and have the posts, &c. cut, and brought to our door by hand, no such thing being known here as the use of oxen for dragging timber. Seldom can we find a workman supplied with an axe or knife, and consequently we are obliged first to send into the woods and burn coal, and then to beat out the iron into a *dá* or large knife, a clumsy instrument used by the natives, instead of an axe. There are no carpenters here, nor can we buy a box, a board, a nail, or anything of the kind. We have the same difficulty in obtaining provisions. We often have to send two or three days' journey to buy a few fowls. Besides, there is at present such a famine of rice here, that had we not brought a large supply from Calcutta, we should have been utterly destitute. It takes a great deal of time to attend to all these things, so that we have but little leisure for studying the language.

Communication with Ava—Singpho Tribes.

11. Yesterday we received a large packet of letters overland from Ava! This is the first direct communication, I believe, that Europeans have ever had through the Shyán and Singpho country. Capt. Hannay, who brought the letters, left Ava in November with one thousand men, but he did not come farther than Mungkhom, having accomplished the chief object for which he was sent up, viz. to seize the Daphá Gám, in hopes thereby to settle the disturbances among the Singphos. Capt. Hannay sent on, however, a company of twenty Burmese and Singphos, who have been forty days coming from Mungkhom to this place. They represent the route as very difficult. Many of the intervening tribes of Nágas were fighting, which rendered it unsafe to pass through, and so they were obliged to travel out of their way. Much of the distance they had to cut their track through almost impenetrable jungles. They state that the Singphos are much the most numerous race between here and Mungkhom. There are nine tribes of them, all however speaking the same language, viz. Taling, Tasan, Mirip or Nding (a powerful tribe), Lophai (very numerous), Ngginjá, Mpintangsá, Kankum-kansang, Latong and Ngkhangkatang. One of the Mirip chiefs came over with the Burman detachment.

Between Ava and Mungkhom the people are chiefly Shyáns and Singphos. At Mógaung, a Burmese governor is stationed. Capt. Hannay was several times inquired of for tracts, which shows that there would be a wide field for distribution in that quarter. Had considerable conversation with the Burmans who came over, and gave them tracts and Scriptures, which they were glad to receive. Promised to give them one or two entire copies of the New Testament on their return from Gowahati, which place they are to visit before they return to Ava. They are going there by order of the Burmese Government, for the purpose of searching out 10 or 1500 Burmese subjects, who are said to be residing in Á'sám.

19. To-day a young priest, sixteen or eighteen years of age, who has been in one of the Shyán monasteries here about seven years, came of his own accord, and offered to lay aside his sacred garments, if we would receive him as a scholar, and teach him English. Find-

ing him to be an intelligent lad, and not knowing what use God may intend to make of him, we agreed, without hesitation, to receive him, praying that he may prove a chosen vessel of mercy, and become a light to his benighted countrymen. The next day he laid aside his yellow cloth, which procures for every priest the homage of his fellow-men, and to be styled "Phura," (that is, God, or Lord,) and put on the common dress of the country. Several brethren in Windsor, Vt. have offered the money necessary to support two native scholars, and we have concluded to take this young priest for one of them. We call him Elijah Hutchinson. His original name was Kolá, but the priests gave him that of Pingtorá. He is an orphan.

Reasons for giving English names to heathen youth.

We have resolved to adopt the practice of naming children, at least those who are given to us as permanent scholars, notwithstanding there is occasionally some difficulty in pronouncing the English names. There are several very important reasons for adopting this course in such a country as this.

1. The native children themselves are not only pleased with it, but it gives them a spur to greater exertion than their besotted, opium smoking, and bigoted companions can ever be induced to make. They at once regard themselves as imitators of the civilized and enlightened inhabitants of other countries, and direct their aim towards the same elevation of character and morals, are excited to the same pursuit of science and general knowledge, and grow less attached to the customs of their ancestors. Their prejudices being thus weakened, can we entertain a doubt, that their minds will be rendered more susceptible to the influence of religious truth?

2. By adopting this course, we should not only do away the vulgar associations connected with such names as Cat, Rat, Dog, &c. and the still more objectionable names of their heathen gods, but should gradually be introducing the use of *surnames*. How many interesting associations among Christian families—the recollections of ancestors from generation to generation—are kept alive by a mere surname? Such a thing as a surname was never known amongst these heathen tribes—in fact, could not be known or regarded in the present licentious state of soci-

ety. But amongst those emerging from heathenism, the regular classification and designation of families by the name of the father, would tend powerfully to endear the sacred relations of kindred. Children would remember their parents and grand-parents, when their bones had long been laid in the dust, and the birthright of a *Christian name*—trifling as such a circumstance may appear—might have the power to warn away many a promising youth from the haunts of vice.

The names sent out to be applied to the children, will of course mostly contain a Scripture name, as Daniel, Moses, Peter, &c. The Scripture names will generally be easy of expression, besides being familiarized to the people by their reading the bible. The surnames will be pronounced with more difficulty, but may be introduced gradually, and used at first chiefly in writing.

Introduction of the Temperance Reform.

23. Had the satisfaction to learn that Mr. Bruce has abandoned the sale of ardent spirits. He has been induced to take this step in consequence of reading the Seventh Report of the Am. Temp. Society, a masterly document, and one which ought to be in the hands of every officer in India. It has often been the practice hitherto to secure the good will of the native chieftains, by making them large presents of ardent spirits, thus encouraging a habit which produces the same ruinous effects on these poor people, that it does upon the American Indians. The greatest curse of this country, at present, is opium. A large portion of the inhabitants are completely besotted by it. It carries off immense numbers to an untimely grave. The disease which attacks opium-chewers is commonly dysentery, and is almost sure to be fatal, no medicine being of any avail.

Books, &c. for the Mission—Site of the Station.

June 11. Mrs. Cutter and Mrs. Brown opened their school last Monday, Mrs. Brown taking the boys, and Mrs. Cutter the girls. The number of boys present the first day was six, but has since increased to twenty, five of whom are learning English. We teach them from the elementary books published by the American Sunday School Union, such as the Union Primer, Nursery-Book, &c. A collection of these books was generously furnished us at Calcutta by Mr. Trevelyan. They are the best

books to use in teaching scholars English, which can be obtained, inasmuch as they combine simplicity of style with religious instruction. Our stock will soon be exhausted; but cannot a further supply be furnished us, either by the Board, or by the S. S. Society? Nowhere, we think, could Sabbath school books be more useful, than among the native youth of India, whose eagerness to learn English is truly astonishing. How important that those few who do learn English, should imbibe the principles of the Christian religion with it. One or two hundred copies of each of the elementary works, as the Spelling Book, Primer, Nursery-Book, Scripture Lessons, Two Lambs, Simple Rhymes, &c., with a good supply of New Testaments, printed in fair type, to be used in our mission schools, might prove the means of incalculable good.

July 2. Mr. Bruce returned from a tour into the Singpho Country, whither he has been in search of more tea. He has discovered six or eight new spots where the plant is growing wild, and has engaged the Singphos to put them under immediate cultivation. Mr. Bruce speaks of *Ningrú*, a place on the Buri Dihing river, three days' journey south from this place, as likely to become a central situation for the tea business, and as being a good location for a missionary to the Singphos. The banks of the river are very high at Ningrú, thirty feet or more, which would undoubtedly render it a healthy situation.

11. One of the poor workmen whom I have employed for a month or two, died this morning. He was an old opium-chewer, and has been sick about three weeks. No medicine had any effect upon him, and after being reduced to a mere skeleton, he died in a most wretched state, a monument of God's displeasure against a dissolute and intemperate life. He had no hope of happiness beyond the grave, but felt convinced, even from the faint light of nature, that hell was to be his portion. This he frankly acknowledged, and said that he had been a great sinner, and must now endure whatever punishment God should inflict upon him. It was painful to witness his awful end without being able to communicate to his mind, in proper and perspicuous terms, the love and mercy of a Savior, even towards the vilest of sinners. Not one of his old acquaintances or companions would deign to help or regard him in the least, during his sickness—not one

could be found to attend upon him in his last moments, or close his dying eyes, and it was with the utmost difficulty I could obtain persons to bury him. They said it would injure their *caste*! Truly "the dark places of the earth are full of the habitations of cruelty." This poor laborer was treated no worse than thousands of others, who have, in like manner, been deserted by their friends in the hour of sickness and death. What aggravates the sufferings of the people, is their poverty and improvidence—scarcely ever do they lay up anything against the approach of sickness or old age, and consequently are left, at the time of their greatest distress, without the means to procure even the necessities of life.

In sending out articles for this station, our friends could select nothing which would be more acceptable or useful than a good box of medicines.

12. Selected a spot of ground for a mission compound. It is situated on the north bank of the Kuril Creek, at the upper end of what is called Fish Village, about a mile above the cantonments, and two miles this side of the old village of Sadiyá. This is the most central spot we could find, and being directly on the river, we shall have easy access, by boats, to most of the surrounding villages. We shall be obliged to pay a small sum for the removal of several native houses which are now located on the ground. We intend to commence building our houses immediately, and hope to have them finished before the close of the year.

Under date July 20, Mr. Brown subjoins the following, relative to

Christian Colonies—Need of more Laborers.

Capt. Jenkins has suggested that it would be a good plan for our mission to take up a quantity of land, on such terms as Government are willing to grant waste land, viz. rent free for fifteen or twenty years, for the sake of establishing a Christian colony, somewhat on the plan of the Moravians, or such a one as br. Mason has at Matamyu. I mention the proposal to you, in order that the Board may make such recommendation as they think proper. Such a colony, if properly established and superintended by a Christian farmer from America, would, I should think, be of great advantage in a country like this, and would be a radiating point whence a religious influence might

be extensively spread. But, in order to do anything effectually, the business should not be done by missionary laborers, but by some lay brother, sent out expressly for the purpose. Such a person would not need any support from the Board after the first year or two, as the establishment would necessarily bring in considerable profits. The soil around Sadiyá is inferior to none in the world, and produces all the tropical fruits, and would produce nearly if not quite all those of the temperate regions. There would be a good sale for every thing raised; and other missionaries having such a market to go to, would not be necessitated, as now, to spend a great portion of their time in procuring the necessities of life. As it is now, we are obliged to keep our own cows, make our own butter, &c., and raise all our own vegetables.

I have just received a letter from Capt. Jenkins, containing some remarks on the propriety of several more missionaries laboring with us around Sadiyá, rather than detaching them at once to some distant post. We greatly need two or three more missionaries here, not so much for this place itself as for the surrounding country, to all which we have easy access from this place. Here is the only spot in the neighborhood where it would be safe for a foreigner to locate himself at first, on account of the noxiousness of the jungles. Perhaps, however, one might safely reside at Suikhwá, five or six miles below this, on the opposite side of the river, at least for a large portion of the year.

Telingana.

LETTER OF MR. DAY.

By a letter from Mr. Day, last date June 20, 1836, we learn that he took passage from Calcutta for Vizágapatám, the 16th of February, in the brig Rebecca, Capt. Heron, and that, after endeavoring in vain to reach that port, he was put ashore about the 1st of March at Bimlipatám, 20 miles to the northward of Vizágapatám. At this place he remained a week under the hospitable roof of an English trader, and then proceeded with Mrs. Day to Vizágapatám, where he arrived March 9. A few days afterwards he removed to a convenient residence on the sea-beach, and entered on the study of Telooگوو, under very favorable circumstances. A learned brahmin attended daily as his teacher. He had also

the aid of an English and Teloo goo grammar and dictionary, the Teloo goo New Testament, tracts, &c. beside native manuscripts.

The missionaries had received the kindest attentions from brethren at Calcutta, particularly the family of Rev. J. Penney, of the Eng. Bap. Mission, with whom they resided while at that place;—also, at Vizágapatám, from Messrs. Gordon and Porter, of the London Miss. Soc., the former stationed at Vizágapatám in 1834, and the latter designated to Cicacole.

Before leaving Calcutta, there was a meeting of English missionaries, by request of Mr. Day, to consult respecting his departure to Telingana, at which it was unanimously resolved,—

“That the people to whom he (Mr. Day) was designated, are naturally much superior to the natives of any other province in eastern Hindoostan.

“That they present a hitherto neglected yet inviting and important field for missionary operations.

“That if Mr. Day should proceed by land, they strongly advised him to locate first at Ganjam or Berhampore, preferring the latter place, about eighty miles from Cuttack, southward; and, if by water, to locate at once in Cicacole, one hundred miles southward of Berhampore.

“That they heartily rejoiced in the fact that the A. B. B. F. M. had listened to the cry of the millions of that country, where the voice of scarcely a single missionary had been heard; and that they should always be happy to render every assistance in their power to the missionaries of the Board, who might labor in that country.”

As it respects the location of the missionaries at Cicacole, Mr. Day writes,—

“Although Cicacole might be considered an unoccupied field, Mr. Porter preferring to remain at Vizágapatám, yet under all the circumstances of the case, I did not judge it quite expedient to proceed directly there; and as Vizágapatám presents altogether greater facilities for a commencement of the Teloo goo language, than any other place in the country, and is considered a more cool and healthful station than any south of it, and as Mr. Malcom strongly advised me not to fix permanently at any station until he should visit me, I have judged it duty, with the advice of the missionaries here, to remain some months at Vizágapatám.”

Chinese.

EXTRACTS FROM THE JOURNAL OF MR. SHUCK.

As noticed in a former number, Mr. Shuck remained at Singapore till the 29th of August last, when he sailed for Macao. The following extracts mention a few incidents which occurred during his detention at S.

May 17, 1836. This afternoon, while out on my accustomed excursion, distributing tracts, I happened before I was aware of it, upon a large and handsome Mahomedan mosque, belonging to the Malays. On entering the enclosure, I was met by the officiating priest, who politely bowed, and seemed pleased to see me. He however refused me admittance into the mosque when I requested it. I told him I only wished to see the interior, and should touch nothing. He told me I could stand close to the door and look in, but he did not wish me to enter. I remarked that it was dark within, and I could not discern at that distance what objects were in the house. He readily replied *the windows can be opened*, and forthwith despatched a man for the purpose. After a window or two were opened, he commenced giving me a description of this shrine of the false prophet. While telling me that the Koran was indited by the Lord, that he perused it for his own edification, also read it to the people, &c. &c., I interrupted him by introducing to his notice the adorable name, Jesus Christ. He recognized it, and quickly said, “Esa almeseh Allah dan Mahumud sama juga,” (Jesus Christ, God, and Mahomet, are all the same.) On this point we had quite a stiff interchange of sentiment for a short time, in which I told him that Mahomet was but a man and a sinner, and I feared that his soul was in perdition. He seemed a little startled at my boldness, but his manners were pleasing throughout. After telling him and the crowd of his countrymen, who had gathered around, that unless they loved Jesus Christ, and prayed to him and not to Mahomet, they would be finally turned into hell, and giving him a couple of excellent Christian books in Malay, I withdrew.

18. This afternoon I came across a young man of Portuguese extract, who has worked for several years as printer in the English Baptist Mission establishment at Calcutta. He speaks English, Malay, and Bengali, very fluently.

After considerable conversation with him, I was almost inclined to hope he was a Christian. He commenced the conversation himself, by telling me that there was another Portuguese young man in Singapore, who had been baptized by br. Yates, of Calcutta, a few years ago. He wished me to look after his young friend; I promised to do so. I returned home with feelings deeply interested in both their cases.

21. I have just received a large bundle directed to me. On opening it, I found it to be a valuable and useful Chinese Dictionary, with French and Latin meanings, printed at Paris, and edited by the celebrated philologist, M. De Guignes. It is truly a valuable present, particularly when it is borne in mind that Chinese dictionaries are remarkably scarce, and even when procurable cost upwards of \$70 per copy. The book was accompanied by the following note:—

"A Chinese Dictionary, being the only one procurable at Malacca—for the brethren of the American Baptist Board of Foreign Missions, with the kindest regards of their very affectionate brother,

SAMUEL DYER.

"Malacca, April 20, 1836."

Mr. Dyer is well known to the Christian world, not only as a pious and zealous Chinese missionary from the London Miss. Soc., but for his persevering and successful efforts to procure Chinese moveable metal types. All former Chinese printing has been done on wooden blocks, at great expense and trouble.

22. Last night I went to the house of a high "caste" Hindoo, who speaks, reads and writes English very well, and has been attending to several small matters of business for me. When I first entered, I seated myself on a box in an outer apartment. In a few minutes, however, he politely invited me to come into another room to see his god. I immediately arose and went, and he pointed me to an uncouth drawing of the wretched Juggernaut, in a lying-down posture. I at once told him that my God is the omnipotent yet invisible Being who made and governs the universe, and, pointing to the idol, remarked, that it was degrading to any man of sense, to bow to such a motionless and ugly-looking object. I distinctly asked him if he worshipped it. He said he did; whereupon I placed my cane up by the side of it, and told him if my salvation depended upon the worshipping one of the two, I should

certainly prefer the cane, as it was far superior to his god, in power, utility and neatness. He seemed not at all concerned at my thus treating his deity with indignity. In defending his religion, he used the arguments to which missionaries have so frequently referred, that he followed the track of his fathers; that my religion was good for me and his for him; that he could not worship any thing which he could not see; and finally, that although different nations worshipped in different ways, yet their religions were essentially the same, whether Christian, Pagan, or Mahomedan. After reading and commenting upon a few passages which condemned idolatry, from a splendidly bound English Bible, which he handed me, I withdrew while he was explaining my remarks in his vernacular tongue to a number of his countrymen, who had gathered around.

June 3. To-day I was compelled to discharge from my service my Chinese teacher. The charges that were fully substantiated against him, and for which I dismissed him, were lying, dishonesty, opium-smoking, beastly filthiness, intrigue and duplicity. I bore with him long, and did much to reclaim him, but to no purpose. He is twenty-four years old, and possesses a greater aptness to teach, and more religious knowledge, than any Chinaman I have yet become acquainted with; but the wretched drug has made rapid strides towards withering every energy of his intellect and body.

7. Yesterday I employed another Chinese teacher, with the understanding, that if I found him unsuitable at the end of two weeks, I would be under no obligation to keep him longer. He is thirty-eight years old, a clean and pleasant man, attentive to his business, and familiar with books, but lacks in a serious degree that tact and quickness of perception so essential to teachers of every description, and more particularly to those who are employed to teach their native language to foreigners.

9. To-day our hearts were gladdened by our first package of Magazines and papers, (but no letters,) from the United States. Five of them (the Religious Herald,) were from the Old Dominion, my native state, of whom I can truly say, as was said of Old England,—

"With all thy faults, I love thee still."

10. Having been politely invited by the worthy Editor of the "Free

Press," I accompanied him this morning before breakfast, a short distance into the country, to see the sago manufacturing, which belong to Chinamen. They were, however, not at work; and our curiosity to see the article carried through its various but simple processes, was baffled. The sago in its original state is the pith of a species of palm tree, (*palma farinaria*), which flourishes luxuriantly on many of the beautiful islands of the Indian Archipelago. The aborigines of the islands cut down the tree when young, split it open, take out the pith, and pack it in leaves. They then put it into their little sampans (boats,) and bring it here, and to other places, to sell to the Chinese, who wash it, dry it, and granulate it, (for it is a flour of the finest texture, before going through the granulating process.) When thoroughly prepared for use, they pack it in neat plank boxes, and make a fine profit by selling it at \$1,50 cts. per pecul, (133½ lbs.) When we entered one of the factories, they had all just done breakfast. They seemed glad to see us, brushed a stool, and invited us to be seated, set tea before us, and answered all our inquiries with politeness. Their treatment was in every respect gentlemanly and kind. When we came away, they presented us two large papers of best sago, and a number of eggs, and sent one of their number with us, to carry their present to our house, and by whom we sent back a half dozen copies of the gospel of Matthew in Chinese. From the journals of those who have gone among the common people in China Proper, and my own repeated observations here, and at other places, I am led to believe that the Chinese, as a people, cherish a fondness and hospitality toward strangers which are possessed by few if any of the other nations of the east.

14. This afternoon I went into the house of a Chinaman, to whom I had given Christian books a week or two ago. Soon after I had entered he brought me one of the books, and pointed out the characters *Yah Saw* (Jesus), and asked me what the term meant. He manifested some interest, and I could but secretly rejoice in the Lord, as this is the first heathen that has voluntarily asked me any religious question since I have been in their midst. I answered his inquiries as well as I could, with a singular jargon of Malay and Chinese. He seemed to understand me. I feel determined to talk on every occasion, although I confess-

edly make some sweeping blunders. At present I give my undivided attention to the study of the Chinese, and feel greatly encouraged in my studies, as well as overwhelmingly interested in the thought of soon being able (should Heaven continue to smile) to communicate my thoughts in a language spoken by 360 millions of immortal fellow-beings. O, for grace and wisdom.

29. To-day a Cochin-Chinese man entered my study, and with care-stricken countenance presented a petition written in the Chinese character. With the assistance of my teacher, I made out the purport of the document, which was, that the bearer had been lately captured by Malay pirates, who robbed and wounded him with the intention of killing. He showed me a wound which they gave him on the left side. I gave him a few pice, for which he thanked me with many bows. So high does piracy rage in the surrounding seas, that the English and Dutch Governments in these parts have taken the matter of at once suppressing it, into serious consideration. At Batavia the Dutch are fitting up two new iron steamers for the purpose; and the English sloop of war, *Andromache*, has just arrived here, under orders to take speedy vengeance on the pirates. I visited a large Cochin-Chinese ship a few days ago, and distributed among her officers and crew quite a number of Christian books, which they eagerly received. She has since sailed for Cochin China.

Extract.

EXTRACTS FROM A LETTER OF MR. PASCO, DATED PATRAS, JAN. 2, 1837.

The English steam packet leaves this place for Malta and England to-morrow. We deem it our duty to seize this first opportunity of forwarding intelligence respecting ourselves, though as yet we are unable to communicate many facts concerning the general state of things in "the regions of Achaia."

We feel called on to notice with especial thankfulness the signal prosperity which it has pleased our Heavenly Father thus far to grant us. We were on the mighty deep;—but we saw not its angry billows, nor heard we its tumultuous roaring. A smooth pathway was made for us, as we were gently, and with almost unvaried course, wafted across the broad Atlantic. We were

under the direction of strangers, men of another nation whose speech we understood not, and whose habits and customs were unlike our own; but they were friendly—kind—attentive. A very interesting lad was providentially sent to be our interpreter. By his means our most important wants were easily made known to the Captain, and they were uniformly and with great readiness attended to by him, as far as was in his power. Indeed his carriage towards us has been, in a high degree, respectful and courteous.

We passed the straits of Gibraltar on the 19th of November—reached Malta on the 29th. Capt. Alexander succeeded in discharging so much of his cargo as was designated for Malta, before the seven days of quarantine were completed. We had of course no opportunity of being ashore on this island. By a new arrangement, vessels which touch at Gibraltar may be released from nearly all quarantine restrictions. Of this our Captain had no knowledge, and so we were obliged to be anchored in the neighborhood of the Lazaretto—to have a gentleman quartered on the vessel, whose duty it was to see that we all conformed to the quarantine regulations, and especially when we went to the *parlatorio*, that we should not by any means *touch any one*. No *letter* or *paper* of any kind could pass from us to those on shore, unless it had first been thoroughly smoked by one whose office it is to attend to that important matter. These arrangements, whether they are really necessary or not, strike one as farcical in the extreme. They are certainly exceedingly vexatious.

The passage from Malta to Patras was made in five days. Our anchor was dropped in the harbor of Patras, on Friday morning, Dec. 9, (or, as time is kept here, Nov. 27,) and the next day we succeeded in getting our effects ashore in fine order, except a few books which unfortunately were somewhat wet and injured. The real damage, however, was not very great. At the custom-house all things were subjected to an examination. The custom-house officers were very civil and obliging, and the examination was not vexatious, unless for the time it occupied. On all articles of furniture which have been used, or are evidently designed for immediate domestic use, no duty is paid. Provisions, &c. pay ten per cent. on the original cost. No very great pains, however, is taken to secure entire ac-

curacy as to this matter. Of course it was quite impossible to state the exact prices of all the articles we brought ashore, as no bill of them was in our possession. On our first landing we were obliged to take lodgings in a hotel. We were informed by the English consul that there was only one in which we should be at all comfortable. Though we regretted the expense of this, there was no alternative. House room of any kind, here, is very scarce. From the necessity of the case, we made ourselves as quiet as possible in the "hotel of Great Britain," while we were making unwearied efforts to secure a place of residence, which we could more properly call our own. We did not succeed in finding a house till Monday, 19th of Dec., on which day we removed ourselves and baggage from the hotel.

The house which we have obtained, is, for this place, quite comfortable. It is a little larger than our present need. We were, however, induced to take it, because it is a *comfortable, healthful* place, which is *far more* than can be said of the greater part of the buildings here. It is in a quiet part of the town. It was the only place which we could get an assurance of obtaining. We could go into it at once—i. e. we were furnished with temporary accommodations in it, till the present occupant shall remove. These reasons we deemed sufficient to warrant our making a contract. We have engaged it for six months, and then longer if we and the owner are mutually agreed. The owner, a very respectable gentleman, himself occupies the third or upper story. We are to be accommodated next below him. The part of the house below us, i. e. the rooms on the ground, (there are no cellars here,) are convenient for store-rooms—offices—or would be tolerably good for school-rooms. We could probably obtain them if it should be found desirable.

We have not the means of giving with precision the statistics of this city. Our authorities may not always be the best, and we have not yet had time to make very thorough personal examination. The houses are generally small, and built of sun-dried bricks. The roofs are uniformly covered with earthen tiles. The walls are in some instances covered with plaster, and then painted so as to resemble, when viewed at a little distance, very fine stone buildings. There are other buildings less eligible in their appearance, in every degree, down

to miserable straw-thatched huts of squalid wretchedness. Patras is the residence of an archbishop. The number of priests here we have not yet learned. There are seven churches, none of them are large. They are generally only one story high, having their bells suspended on posts erected near them.

There has been no census, but the population is spoken of as about 7,000. They are mostly Greeks, with the exception of a few foreigners, as the families of the several consuls, and some others, who for purposes of trade are residents here, and are of the Greek church. There is a little Roman Catholic church and a priest, for the accommodation of the foreign residents. It is said that no Greeks are connected with it. There are said to be two schools sustained by the government, in which two or three hundred receive elementary instruction. There is another small school for girls, originated by an American lady, but now under the direction of the ladies in the family of the English consul, (they are Roman Catholics.) Of the efficiency and value of these schools we are not yet sufficiently informed. There is a post-office here from which a mail is made (I think) every day except Sunday. One merchant has in his store a few books for sale. Among others he showed a copy of the New Testament in Modern Greek, printed at London, price half a dollar. This you know is the principal place in the province of Achaia. The Governor of the province resides here. (He is an interesting man and has received us with very great kindness.) Patras is recovering from the disasters of the Revolution, and will undoubtedly become a place of considerable importance. A steam-boat runs regularly between this and England, every month. Another plies between this and the Ionian islands.

It is pretty generally known in Patras that two American teachers and their wives came passengers in the brig Alexandros—that they design to reside here, and that they wish to engage in teaching. Some of the principal men in the place have spoken very favorably of such a thing. How the actual experiment would be received, and what restrictions would be imposed on the teachers, we have not yet the means of knowing accurately.—There is certainly somewhat in the aspect of things as they now appear

to us, to encourage hope—there is much to stir up the spirit of prayer. Our present efforts are mainly directed to the acquisition of the language. Our knowledge of the people and of the language is not sufficient to warrant or enable us to attempt any other efforts at present.

We hope soon to be able to communicate more facts respecting the state of things in the country, and especially in our immediate vicinity, and to suggest some course of operations which may occur to us in view of the facilities or obstacles before us. In the mean time we beg leave to say that we very much need elementary books in the English language. We have already lost several opportunities of doing good for the want of them. We need a complete set of school apparatus, from the a b c primer onward. We are persuaded that those who think of our doing any thing in the way of teaching, &c. will deem it entirely unnecessary that we should spend any time in arranging arguments to fortify a request for such necessary implements.

The present are difficult and apparently inauspicious times. Dr. King, at Athens, replies to this remark, "They are so *indeed*." He thinks that we ought to be "*very cautious* in" our "movements at present." The news which comes to you from the Mediterranean, is at present, perhaps, more than usually uncheering. It is a time to pray. It is a time when we should remember our prosperity is not to be attained by "might nor by power," but by the *Spirit of the Lord*. In these regions the mighty efficacy of the gospel *has been* tested. May we not still feel the confidence that the weapons of our warfare are *mighty* through *God*? We believe that the prayers of our brethren in our behalf, while on our way to this land, were not unanswered. We entreat that prayer may be made without ceasing, that a door of utterance may be *opened* which NO MAN CAN SHUT.

The lad mentioned as our interpreter on the voyage, is still in our family. He is quite intelligent—very religious—in many respects more than ordinarily interesting. He has been very useful to us. We give him some wages and some instruction. He is with us at his own solicitation, and the consent of Capt. Alexander.

Mr. Pasco has furnished the following table of Greek coins :—

The coins of the country are,

<i>Ταλερον</i>	-	-	500	} Silver.
<i>Δραχμη</i>	-	-	100	
"	-	-	50	
"	-	-	25	
<i>δεκα λεπτα</i>	-	-	10	} Copper.
<i>πεντε λεπτα</i>	-	-	5	
<i>τρια λεπτα</i>	-	-	3	
<i>δυνα λεπτα</i>	-	-	2	
<i>λεπτον</i>	-	-	1	
1 <i>λεπτον</i>	-	1-6 of a cent.		
100 <i>λεπτα</i>	-	1 <i>δραχμη</i> .		
6 <i>δραχμαι</i>	-	1 Spanish dollar.		
5 <i>δραχμαι</i>	-	1 Greek dol. or <i>ταλερον</i> .		
<i>δραχ. λεπτα</i>	5. 78	= 1 Austrian dollar.		

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EXTRACTS FROM THE JOURNAL OF MR. BINGHAM.

Visit to Mackinaw—Examinations of the School.

Sault de Ste. Marie, Aug. 25. Started for Mackinaw. Was absent from home four weeks, preached to the white people seven times, and delivered one temperance address. For want of an interpreter, preached but one public discourse to the Indians, but often visited their lodges and gave them private instructions, or taught them from lodge to lodge. Met with many, who on being informed that we had public service at the whites' meeting-house to preach the word of the Lord to the Indians, would reply, "I am not a Christian." After Mr. Jacobs arrived, whom I employed to interpret for me, I visited one Indian who had thus answered me, and had an interview of more than an hour with him, and after comparing our systems of religion, and the evidences of their genuineness, he was constrained to acknowledge that we had the advantage. The position he took was that which is generally assumed by heathen Indians, that the future state which God had prepared for them, was different from that which He had prepared for the white people; and consequently He had given them a different religion. One argument that he employed to establish his position, was this: "We Indians are too filthy to enter the Christian's heaven." Said he, "When we come into the shops of your white traders, they are a little shy of us, on this account. They wish to have us keep at a proper distance from them. And how much more filthy and unwelcome must we appear in the presence of that great, glorious, and pure Being, who dwells in the high and holy heavens, and how much

more unfit must we be for that holy place." I assured him that it was not the natural filth of the body that rendered us so disgusting and vile in the sight of God; but it was the sinfulness of the heart, and life; and also that the humble, penitent believer in Christ would leave all his filthiness in the grave, and rise with a body fashioned like unto Christ's glorious body, and would be perfectly prepared for the holy society of heaven.

Sept. 25. Lord's-day. Reached home yesterday. About thirty recruits have arrived for the garrison during my absence. In the evening had an unusually full and interesting meeting in the fort. Hope the Lord was with us. While I was absent, Che Kagayosh died and was buried.

30. Held our third quarterly examination. Not quite as interesting as our last. Although more scholars have attended the former part of this quarter than any one during the year, yet there were not as many present on this occasion as our last. Many were gone with their parents to the treaty at Mackinaw.

Oct. 9. Lord's-day. This was something of an interesting day with us. Had pretty full assemblies and quite solemn. At the close of our morning service, baptized our daughter Ann.

Nov. 14. We have just dismissed the last church member we had in the fort.

Dec. 26. A considerable portion of the Indians retired to their fishing-ground on their reservation up the lake in October. Owing to the unusual badness of the weather for travelling on the waters, and the difficulty of getting hands to manage my boat, I have not been able to visit them since they left us. And they have been down but once, and only six or eight then came. We have kept up one weekly evening meeting in the garrison, and another with our children at home. Yet we see but little fruit arising from them. One of the recruits, however, professes to have obtained a hope since his arrival here, and attributes it, under God, to instruction he received here. In my excursions among the few remaining Indians and mixed bloods, I read the translation to them, though we know it to be imperfect. Last Friday we had our last quarterly examination for this year. Though very blustering and severe, twenty-eight scholars were present. Some visitors from town. The classes generally were thought to per-

ings, it was our painful duty to exclude one from our fellowship, who had previously been suspended. In the evening we had a precious prayer-meeting.

5. Lord's-day. This was a pleasant resurrection morning. When we met for prayer it appeared that the Sun of Righteousness had arisen upon our souls. God heard, and will answer in his own way and time the prayers of the "little flock" that bowed before the throne of grace at this time. At the commencement of public worship, br. Blanchard, who had just returned from a morning excursion among the Delawares, arose and said, that four of the Indians with whom he had conversed, requested our prayers. Two of these were hopefully "born again." The Lord was pleased to refresh us with his grace during the services of this day, particularly in commemorating the sufferings of our Redeemer—after which, in company with br. Blanchard, I called to see one of the Indians who had desired our prayers, but who, on account of illness, had been unable to walk to the place of meeting. The conversation had with this young man, was very satisfactory. He obtained peace in believing, some time since—he greatly desires to be baptized. Br. Blanchard has been the instrument used, in leading him to the Savior; his visits also have been blest to the awakening of others.

6. In the after part of this day, the brethren met at the Shawanoe mission-house for prayer. The man mentioned the 24th and 26th ult. was present, and renewed his request to be baptized. He was unanimously received, and it was thought advisable to attend to his baptism next Lord's-day.

7. It being in accordance with the views of the brethren, I returned to the Delaware station for the purpose of baptizing the young man mentioned the 5th. He was unanimously received—whereupon we proceeded to the water, and he was buried with Christ by baptism. As he arose from the liquid grave, he uttered a short prayer—I only caught the precious name "*Jesus*," as it fell from his lips, the prayer being in his own native tongue.

19. Lord's-day. Twenty Indians attended our season of worship, and were present at the water where I buried the Shawanoe man after the example, and according to the command of our ascended Lord. More than thirty adults witnessed the baptismal scene, including the missionaries.

20. Twenty-two adult Indians at-

tended our season of worship, and nine whites, including the missionaries. I had scarcely concluded my remarks, when the man baptized last Lord'-day, arose and spoke with energy and feeling a few minutes, and then led in the singing of a hymn translated and printed by your missionaries. This has been a good day to our souls.

April 2. The woman mentioned Feb. 17th, related this morning her Christian exercises to the brethren—having expressed a desire to be baptized to-day. She was unanimously received. Several Indians were present, and were attentive during preaching, and at the water.

16. Nine Indians were present during the services of this day, and were attentive. Near the close of the day rode to the settlement, and had the privilege of hearing br. McCoy preach to an assembly of my own countrymen. "How beautiful are the feet of those who bring good tidings!"

Other Benevolent Institutions.

PHILADELPHIA BIBLE CONVENTION.

Pursuant to an invitation of the Committee of the Conference held at Hartford, April, 1836, delegates from Baptist State Conventions, Associations, Churches, &c. in the United States, convened at Philadelphia, April 26, 1837, to "adopt such measures in reference to the Bible cause as should, on consultation, be deemed expedient." About 400 delegates were present. The Convention was organized by the election of the Rev. Rufus Babcock, Jr. D. D., of Philadelphia, President, and the Rev. Adiel Sherwood, of Georgia, and the Rev. Baron Stow, of Boston, Secretaries; and continued in session, with adjournments, four days. The result, after free discussion, was the formation of a Society "to aid in the translation, printing, and circulation of the Sacred Scriptures," to be denominated "*The American and Foreign Bible Society*." It was resolved, however, "That the Society confine its efforts, during the ensuing year, to the circulation of the Word of God in foreign tongues," and "that the Baptist denomination in the United States be affectionately requested to send to the Society, at its annual meeting, during the last week in April, 1838, their views as to the duty of the Society to engage in the work of home distribution." The seat of operations is New York. The officers of the Society are Rev. Spencer H. Cone, President, and twenty-five Vice-Presidents; Rev. Charles G. Sommers, Corresponding Secretary,

Wm. Colgate, Esq., Treasurer, John West, Recording Secretary, and a Board of thirty-six Managers, of whom eighteen are of New-York and vicinity. The first annual meeting of the Society is appointed to be held at New-York, the last week in April, 1838.

AMERICAN AND FOREIGN BIBLE SOCIETY (of 1836-7.)

This Society, which was provisionally organized the last year, held its anniversary in the Sansom Street Meeting-house, on Monday evening, May 1, 1837, when Reports were presented by the Corresponding Secretary and Treasurer, and addresses were made. The Report of the Treasurer showed that more than \$21,000 had been received by the Society during the year, and about \$15,000 appropriated to translations and distribution of the Scriptures in Barmah, China, Siam, and Bengal. At the close of the meeting, the Society voted to dissolve, and to transfer their funds, life-memberships, &c., to the A. and F. B. S. just constituted.

AMERICAN BAPTIST HOME MISSION SOCIETY.

The American Baptist Home Mission Society held its annual meeting in Philadelphia, April 27, 1837, the President, Heman Lincoln, Esq., of Massachusetts, in the chair. From the Report of the Executive Committee we learn, that the Society have employed the past year, in twelve States and Territories, and two British Provinces, 129 missionaries and agents, whose aggregate amount of labor was 89 years, in connection with 247 churches and congregations; and that the number added to the churches through their ministrations, so far as returns, which were very imperfect, had been made, was 1332—873 on profession of faith in Christ, and 459 by letter. They have also assisted in the ordination of 27 candidates to the Ministry, and in the constitution of 33 churches. The receipts of the Society, including a balance from the previous year, of \$818 74, were \$13,680 40, and the expenditures for the same period, \$13,556 04.

AMERICAN TRACT SOCIETY.

The twelfth anniversary was held at New York, May 10,—S. V. S. Wilder, Esq. President, in the chair. The Report stated, that through the blessing of God, the Society has made an essential advance beyond any preceding year. The receipts exceed those of last year by \$25,000; Tract visitation, in the more important places where it is sustained, has received increased efficiency; the number of volumes circulated exceeds that of the former year by 75,000; and

\$35,000 have been remitted for foreign and pagan lands.* The whole number of publications on the Society's lists, including 43 adopted the past year, is 869. In addition to these, 36 have been adopted for foreign lands, making the whole number to which the Society's funds may be applied abroad, 446, of which 36 are volumes; besides numerous portions of Scripture in various forms—the missionaries and institutions aided by the Society, issuing tracts in fifty-six different languages.

The Society has printed during the year, (including 330,000 volumes,) 5,069,000 tracts, or 125,682,000 pp., and has circulated, (including 233,695 volumes,) 4,124,718 tracts, or 96,851,174 pp. The total circulation exceeds that of the preceding year by 24,000,000 pp. The receipts of the Society, including \$59,058 92 for publications sold, were \$130,991 28. The whole of this has been expended; and on closing the accounts, there was due on bills sanctioned, \$3,135 92, and on notes, chiefly for paper, payable previous to Sept. 15, \$11,927 49—total dues \$15,063 41.

The Society has employed thirteen domestic agents the past year. The number of auxiliary societies is 1,116.

AMERICAN SEAMEN'S FRIEND SOCIETY.

Foreign Stations. Canton, Honolulu, Havre, Marseilles, Smyrna, Rio Janeiro, Cronstadt, New Orleans, Batavia, Singapore, Lahaina, and Calcutta.

Domestic Stations. Portland, Salem, Boston, New Bedford, New-York, Philadelphia, Baltimore, Charlestown, Savannah, and Mobile. In the western country, the cause of the sailors on the lakes, and the boatmen on the rivers and canals, has received a new impulse by the formation of the "American Bethel Society," at Buffalo, in June, 1836.

The Society publishes the *Sailor's Magazine*, a monthly periodical, in an edition of 3,500 copies. Two editions of the *Sailor's Hymn Book*, and *Devotional Assistant*, have also been published. Aid has been received from the New-York State Temperance Society, the American Tract Society, and the American Bible Society. The total amount of receipts from every source during the year, has been \$10,561 66, and the disbursements for the same period, have amounted to \$14,997 24. The Executive Committee have issued an urgent appeal for increased aid.

The ninth anniversary of the Society was held May 8, at New York.

AMERICAN BIBLE SOCIETY.

The receipts of the year from all sources were \$90,578 89, of which \$44,435 82

* See Mag. for March, p. 71.

were in payment for books, \$8,101 32 from bequests, and \$6,205 09 for foreign distribution.

The Society has printed, during the year, 202,000 copies of bibles and testaments, and has issued, in fifteen languages, 206,240.

The whole number of issues since the formation of the Society, is 2,195,670. The foreign pecuniary appropriations the past year were \$9,500. The Society celebrated its twenty-first anniversary at New York, May 11.

Donations from May 15 to June 15, 1837.

Boston, South Bap. Prim. Fem. For. Miss. Soc., Mrs. H. B. Hill, treas.	27,25	
" " church, at mon. con., per Dea. Hill,	10,31	37,56
Walterborough, S. C., the Misses Perry, for Bur. Miss.,	25,	
less—paid for Magazine and postage, as requested by Rev. R. Manly,	2,50	22,50
Wiscasset, Me., Female Miss. Soc., per Mrs. M. Waters, Sec'y., by Dr. Bolles,		6,
Providence, R. I., Soc. of Enquiry of Brown Univ., per Mr. B. P. Byram,		15,
Rhode Island Bap. State Conv., by the Fem. Bap. For. Miss. Soc. connected with the first Bap. ch., Providence, of which Miss Phebe Jackson is treas., per Dea. V. J. Bates, treas.,		100,
Eastham, Ms., Miss Polly Smith, for Karen Miss., per Mr. Ripley,		8,
" A friend to the translation of the Bible into the Burman language,"		50,
" A friend to the propagation of truth," for Burman bible,		50,
Providence, R. I., Young Ladies Miss. Soc. connected with Pine st. ch., 4th ann. pay't to edu. Bur. child named Chara Emily Church, per Mr. L. Brown,		25,
Portland, Me., a lady, for Bur. Schools, per Mrs. Leonard,		3,
Malden, Ms., Bap. ch., col. at mon. con., per S. Wait, Esq. treas.,		15,
A friend, " for the distribution of tracts in Burmah,"	5,00	
Taunton, Ms., Bap. ch., at mon. con., per Rev. Mr. Clark,	7,44	12,44
Salisbury, Ms., Mr. R. Scott, for Karen Mission, per Rev. J. F. Wilcox,		2,
Manchester, Vt., A friend, per Rev. Silas Kenney,		3,
Harvard, Ms., Fem. Bur. Miss. Soc. of Bap. ch. at Still River, per Mrs. F. Hayden, Sec.,		15,
Fall River, Ms., Bap. Miss. Soc., for For. Miss., per Rev. Shubael Lovell,		12,
Fall River, " Meh Shway-ee Soc." a Juv. asso: under charge of Miss Laura H. Lovell, for the Bur. Miss.,		6,50
Medfield, Me., Bap. Prim. Soc., per Rev. H. N. Loring,		14,30
Hollis, N. H., Mrs. Bradstreet, for Bur. Miss., per Rev. Mr. Bradstreet,		2,
Brookline, Ms., male members of the Bap. ch., per Dea. Timothy Corey,		17,
Hopkinton, Ms., female friends, per Rev. Mr. Train,		6,25
Chickopee Factory, Springfield, Ms., a lady, for the Burman bible,		15,
Ludlow, Ms., Mr. Ezekiel Fuller, per Rev. Mr. Meriam,		2,
Carver, Ms., a female friend, for Indian Miss., per Rev. R. Thayer,		50,
" " " for the Bible cause, " "		25,
Franklin Co. Bap. Asso., Ms.,—Shelburne Falls Bap. ch. 31,37; Fem. Soc. connected with it, 3,50—Shelburne Bap. ch. 2,50; Fem. Miss. Soc. connected with it, 10,—Shelburne Bap. ch., for Bur. Miss., 5,—Heath Bap. ch., for do., 4,75—Bernardston, a fem. friend, for do., 35—Charlemont, Harriet and Sally Smith, for do., 1,65—Colerain Bap. ch., for bible in foreign languages, 19,28—Buckland, Dea. Harris Wite, for Bur. bible, 5,—Heath Bap. ch., for Af. Miss., 1,50—per Mr. Beaton,		84,90
N. B.—Received with the above, \$14,88 for other Societies.		
Lower Dublin, Pa., Fem. Mite Soc., Mrs. Hetty Wright, treas., for Bur. Miss., per Rev. I. M. Allen,		43,78
Middlesex and Norfolk Aux. For. Miss. Soc., Ms., per Dea. J. Fosdick, treas.,		586,
Plymouth Co. Bap. Miss. Soc., Levi Pierce, treas., per Mr. L. Chipman, N. B.—Received with the above, \$91,60 for other Societies.		118,40
Conway, Ms., Mr. Jona. Whitney, per Mr. C. Arms,		5,
Cambridge, Ms., Mr. Th. E. Sawin, for the press at Tavoy,		2,
Boston, Ms., Pupils of Milton Street Lord's Day School, for Bur. Schools, per Miss L. M. Ball,		3,
Providence, R. I., Pine st. Bap. ch., at mon. con., for Bur. Miss., per Mr. Henry R. Green, treas.,		100,
New York Fem. Bible Asso. of Amity Street Bap. ch., for For. bibles, per Miss A. Miller, 310,50—per Mrs. J. C. Roberts, 159,56		470,06
H. LINCOLN, Treasurer.		1863,44

CLOTHING.—Received from the Fem. Bap. Charitable Society of Nashua, N. H. a box of clothing for the Otee Indian Mission.

BAPTIST MISSIONARY MAGAZINE.

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August, 1837.

No. 8.

QUARTERLY PAPER.—No. III.

MISSIONARY FIELD IN BURMAH.

The following sketch of the missionary field in Burmah, and on its frontiers, was prepared by Mr. Malcom, at Rangoon, in 1836, and is submitted to the friends of the Burman mission, that "they may be further acquainted with the extent of the field they have essayed to cultivate." In regard to the authorities on which the representation is drawn, and the degree of confidence to which it is entitled, Mr. Malcom remarks;—

So much of it as relates to tribes hitherto unknown to the Board, has been prepared with great labor, almost wholly from personal inquiries. Through the kind intervention of Colonel Burney, British Resident at Ava, I was visited while in that city by various princes, Chobwaus, and other intelligent persons, from different and distant tribes, whose information though sometimes contradictory, and often perplexed, is certainly the best that can be obtained of those unexplored regions. From several of the principal Burman officers, I obtained information of other tribes. To Capt. Mc'Leod, Dr. Richardson, and Capt. Hannay, who had each been on exploring tours, I am indebted not only for numerous facts, but for the urbane readiness with which they were communicated. From Capt. Pemberton's unpublished "Report on the Eastern Frontier of British India," some additional particulars are derived.

That a document thus compiled chiefly from natives unacquainted with geography, and apt to be regardless of statistics, should contain many errors, must be expected. The intelligence as to numbers and location was in many instances contradictory, and only time and further researches can bring out the exact truth.

But the main object, which is to show the existence of such tribes, and thus the extent of our field, no mistake in detail can affect.

Before entering upon the principal design of the paper, Mr. Malcom here takes a cursory view of the stations already established in Burmah, and the British Provinces, showing that "at least ten missionaries are this moment needed for Burmah proper," and "that eight or ten should be immediately appointed to the aid of British Burmah." He then proceeds:—

Let us now turn to the rest of this great field, where, except at Sadiyá, not a single missionary is found, to which none are designated, and in which, therefore, with our utmost assiduity, there can be no laborers for at least three or four years.

1.—*The Karens*, in Burmah proper. These are without any separate territory, but scattered over the delta of the Irrawaddy and adjacent regions. They amount probably to twenty or thirty thousand souls. Three churches have been founded among them by native teachers, and a multitude are asking for the word of life. No people have ever seemed more ready to receive the truth than the Karens; and if we judge of the importance of a field, by its preparedness for cultivation, as well as by its extent, we shall be ready to send the Karens an usual proportion of laborers. Two missionaries are immediately wanted in this field.

2.—*The Shyans* occupy a vast territory on the eastern frontier, and amount to above two millions of souls.* The Chinese call them *Laws*; the Portuguese *Laos*; and the Burmans *Shyans*. They style themselves *Tai*; and their language is sometimes so called in books.

They are divided into seven principal tribes, some tributary to Burmah; some to China; and some to Siam. Each speaks a peculiar dialect, which would make separate missionaries necessary to each. Some of these have long had a written language, which many of the men can read, and

[* This estimate, it will be noted, embraces a part only of the Shyan race.—Ed.]

[illegible][illegible]

the *Pha Kyau* (the "Field of Sins") on the east side of U Nu. Many people made a pilgrimage to Baw. The highlanders, by filling the space between the two rivers, the Sittoung and the Salween, had the land irrigated by the Hade and the Salween. The term *Letes*, "Their Land," designates the Burman.

... in *Arrebat-huachs* or *Myd*
... and seasonably the latter
... Mydco, which is their city. T
... the north of Mexico-so-b
... They are nearly as bla
... are celebrated for their ma
... among them are a n
... Portuguese Christians, pro
... of a future at a former cer

40. *Five* of these are found about
the mouth of the Nile. They are prob-
ably numerous. Their language is said
to be similar to the TAVOY dialect.

the *Thelotrema* group. Some of the people inside Twelve or eight miles east of Vancouver, in two of the most scenic of the gateway towns of the Canadian Pacific, are so far removed from the human, and the scriptural, already familiar world, that it would be necessary to have assembly and separate their company from the

18- The language - Is the occupant's own? Are his/her words written in English or their own, and old Chinese characters.

[illegible]

1.—The Lamas. In the extreme south bordering China and Siam. There are several large tribes of these, some of them Burmah, and some of Siam. Their language is a corruption of the Burmah.

2.—The Kachins. These are the Kachins, Kachins, and Kachins, are found in great numbers in the Irawaddy, and are a great power. A small part of them are subject to Burmah. Their language bears a strong affinity to the Burmah.

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country, bounded north and west by the valley of the Brahmaputra, south by Siam, and east by Assam and Japan. They have large quantities of cotton, and carry on considerable trade with the English. They have a language and religion of their own, but within their boundaries are spreading amongst them. Their religion is said to be of the same kind, but they are much addicted to idolatry.

9.—The Kachins. These are the Kachins, Kachins, and Kachins, are found in great numbers in the Irawaddy, and are a great power. A small part of them are subject to Burmah. Their language bears a strong affinity to the Burmah.

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14.—The Kachins. These are the Kachins, Kachins, and Kachins, are found in great numbers in the Irawaddy, and are a great power. A small part of them are subject to Burmah. Their language bears a strong affinity to the Burmah.

which, probably, would be intelligible to all the tribes. They are a most interesting people, superior in some respects to the Burmans. Their religion is Buddhism, but they are by no means so bigoted in general as their neighbors. They have many large cities, from several of which a direct trade of great extent is carried on immediately with China, by annual caravans over good roads. Through this people, in all probability, our early efforts on China must be made. Fifteen or twenty missionaries are at once needed amongst these millions. One should be stationed at Ava, where some thousands of them reside.

3.—*The Tounghloos*, sometimes called *Tampees*. A few reside in scattered villages on the Salween river near Maulmein, but chiefly to the northward. They amount probably to twenty thousand souls. The northern portions have a written language in the Burman character. The southern portion seem wholly ignorant of letters, except a very few who read Burman.

4.—*The Tuoahs* reside north-east of Maulmein, and are considerably numerous. They are somewhat more civilized than the Karens.

5.—*The Kahs* are addicted to wandering like the Karens. They inhabit the Siamese frontier.

6.—*The Wahs* are another wandering tribe, partly in the province of Mergui, and partly in Siam. They are rather numerous.

7.—*The Setongs or Zaloungs*, inhabiting the islands of the Mergui coast. These and the preceding three tribes, have each a language peculiar to themselves, but not reduced to writing. Scarcely any of them can read Burman. Few races of men are more degraded than these tribes. Their numbers cannot be ascertained, as they fly into the mountains, when strangers visit their shores.

8.—*The Yaws*, on the lower waters of the Kyenduem, not far from Ava. The district is sometimes called *Yo* or *Jo*. The language is Burman essentially; but is spoken with a strong provincial dialect. Most of the people are entirely without religion, like the Karens; the rest are Buddhists. The country is salubrious in a high degree, and the people numerous.

9.—*The Kadoes* are scattered over the province of Mogaung, and on the upper waters of the Kyenduem. They have their own villages and chiefs, and a distinct language, unwritten. They do not read Burman.

10.—*The Singphos* occupy both sides of the Irrawaddy, between latitude 24° and latitude 27°. They amount to at least 300,000 souls; and are divided into several tribes, some of which are under English authority, and some under Burman. They are among the finest races of men in all this part of the world.

11.—*The Bongs or Tounghoots* a considerable race north of Ava, with language and customs of their own; but boundaries are not distinctly ascertained.

12.—*The Paloungs* inhabit the mountains on the Chinese frontier. They are numerous race, and some are found as far south as Ava. Their language is written, but the most intelligent read write Shyan.

13.—*The Kyens** are sometimes called *Boos*, and sometimes *Naghas*, and the Burmans, *Chins*. They amount to forty or fifty thousand, divided into various tribes, some of which are very uncivilized. They occupy the hills on the Arracan and Manipur frontier, and are not Buddhists. Some of them are under British authority, being within the limits of Arracan, might be reached through Akyab or Kyauk Phyoo.

14.—*The Kah-kyens*, a tribe of Singpho origin, on the frontier of China. Many of them reside in the province of Bamoo, and are distinguished by tattooing the space between their eyes. The Singphos are sometimes so called. These, and the *Laws* seem to be included by Du Halde in Manipal, under the term *Lotos*. Their language resembles the Burman.

15.—*The Eccabat-kuláhs or Mydads*. They receive occasionally the latter name from Myado, which is their city. They are found a little north of Moke-so-bo Mon-cha-boo. They are nearly as black as the Hindoos, and are celebrated for their manufactures of silk. Among them are a number of Peguan-Portuguese Christians, brought up and colonized there in a former reign.

16.—*The D'hanoos* are found about 15 miles north of Ava. They are probably not numerous. Their language is said to resemble the Tavoy dialect.

17.—*The Qué or Quays*. Some of this people reside twelve or eighteen miles east of Amerapura, and two clans on the other side of the Irrawaddy toward the Kyenduem. Their language so nearly resembles Burman, that the Scriptures already printed would suffice, though it would be necessary that a missionary should acquire their colloquial dialect.

18.—*The Engyee*. This tribe occupies the mountains towards Manipur; have an unwritten language of their own, and are somewhat numerous.

19.—*The Karen-nees or Red Karens* are found between Tounghoo and the borders of Siam. They are a people exceedingly savage and vile. They seem to be a sort of Shyans, and are sometimes called *Lawa Karens*. They are numerous, but have no large cities. The language is peculiar, but contains a large mixture of Peguan words.

* Pronounced in one syllable.

10.—*The Lawas*. In the extreme south, bordering China and Siam. There several large tribes of these, some tributary to Burmah, and some to Siam. Their language is a corruption of the Burman.

11.—*The Kantees*, called also *Kangk*, *Kamptis*, and *Khantis*, are found on west bank of the Irrawaddy, and are a ferocious race. A small part of them only subject to Burmah. Their language bears considerable affinity to the Burman.

bordering on Burmah, but not tributary to it, are

1.—*The Manipuris*. Their country has been so variously designated, as to create great confusion in maps. In some called Manipur, and in others Meckley, in others Cassay or Kathéh. In some, of these names are put down as separate countries. They hold a territory of about 40 square miles, but their population, though known to be numerous, is not ascertained. The great valley of Manipur is 500 feet above the level of the sea, and very salubrious. By the Burmans their region is called Kathéh; by the Asamese, Meckley; by the Kacharees, Moglie; and by the Shyans, Cassay.

2.—*The Kachars** or *Cachars* inhabit the country bounded north by Asám, east by Manipur, south by Tripurah, and west by Sylhet and Jynteah, and amount to twenty or eighty thousand souls. Their language is peculiar. They came under British government in 1832, and are rapidly improving in their civil condition. Surrounded as this region is on three sides by mountain ranges, the rains during the south-west monsoon are very violent, and the inhabitants are there very subject to ague, dysentery, diarrhœa, and fevers. The principal place is Silchar, on the south side of the Barak river.

3.—*Jynteah* or *Genteah* lies between Kachar on the east, Asám on the north, and the Soomah river on the south. It has a population of 150,000 souls, of whom the greater number are Mussulmans and low-cast Hindoos, of Bengal origin. Most of this territory is now annexed to the English dominions.

4.—*The Coosyahs*, who denominate themselves *Khyees*, occupy the whole of the mountain region between Asám, Kachar, Sylhet, and the Garrows. The region is about 70 miles long, and 50 wide, containing 3,500 square miles. They are a numerous race, divided into clans, such as the Kyrin, the Churra, the Ramryee, the Nuspung, the Muriow, &c. The language in all is essentially the same. They retain some of the forms of independence, but are under the supervision of a British "Agent for Coosyah affairs."

5.—*The Garrows* occupy a tract of

country, bounded north and west by the valley of the Brahmaputra, south by Sylhet, and east by Asám and Jynteah. They raise large quantities of cotton, and carry on considerable trade with the English. They have a language and religion of their own, but brahminical doctrines are spreading amongst them. Their temper is said to be mild and gay, but they are much addicted to drunkenness.

6.—*The Tripuras*. Their country is called *Tiperah*, lying on the east bank of the Brahmaputra, in the lower part of its course. They are divided into three powerful and numerous tribes, all speaking the same language.

7.—*The Bor Kantees* lie between the eastern portion of Asám, and the valley of the Irrawaddy. Their capital is Munchee, twelve days from Sadiyá. A numerous and interesting people.

8.—*The Asamese* occupy most of the valleys and fertile portions of the region called Asám, while other tribes far less civilized, some of whom are enumerated in this paper, occupy the hills and mountains, especially on the frontier. Their territory became a part of Burmah in 1821-2, but is now wholly under British control. They are very numerous, and so far civilized as to secure to a missionary the immediate prospect of usefulness.

9.—*The Meekers*, or *Mikirs*, occupy a part of Asám, south of the Brahmaputra, and amount to at least 20,000. They are greatly addicted to drunkenness, as were the Karens, but are simple, honest, industrious, and the most inoffensive people in Asám. Language is unwritten. Since delivered from the Burman yoke, some have become brahminists. They are a people in every respect prepared for missionary labor. The most inviting point for a station is Now-gong.

10.—*The Lalongs* inhabit the low hills of the Jynteah country, especially a tract now annexed to the district of Now-gong, and are estimated as over 20,000 souls. They resemble the Mikirs in character—have no written language—scarcely any idea of a supreme being, and hardly the forms of any religion. Their region is very unhealthy to foreigners, six months in a year, but the missionary could then reside in the adjacent and very healthy city of Now-gong, where much of his work for them could be continued.

11.—*The Kantees* (Kamptia) descended from the *Bor Kantees*, inhabit a triangle bounded by the rivers Lohit and Dibong, and the mountains of the Mishmis. They are numerous and very intelligent. The language is Shyan. The chief town is Sadiyá, where our brethren Brown and Cutter are now laboring, and thus form the exception mentioned at the beginning of this article.

* Ch pronounced as in church.

12.—*The Singphos*. Of this people there are large numbers under British sway in the neighborhood of Sadiyá. An intelligent and enterprising race.

13.—*The Abors*. A tribe residing along the south side of the Himalaya mountains from longitude 94° to longitude 97°. A very numerous and somewhat civilized race. Some of them annually visit Sadiyá.

14.—*The Meerees*, or *Miris*, adjoin the Abors—are wholly independent, and have a language of their own.

15.—*The Bor Abors*. A powerful tribe occupying the loftier ranges between Sadiyá and the Bonash river. They are held in great dread by their neighbors, and probably would not at present allow a missionary to reside among them.

16.—*The Kunungs*. A wretched race subject to the Kantees—somewhat numerous—language not written.

17.—*The Kunghis*. On a hilly region between Tiperah and the great mountains. Of these there are ten clans, owning a nominal allegiance to the Tripuras, but under little restraint.

18.—*The Mishmis* occupy the sources of the Lohit and Dibong rivers—a lofty region of almost perpetual snow. They are a very extensive tribe, of industrious habits, resorting in large numbers to Sadiyá for purposes of trade.

19.—*The Mutucks*. A tribe on the eastern borders of Asám, south of the Brahmapútra, numbering 25,000 men, besides women and children. Some of their villages contain a thousand houses each. They are sometimes called also *Mooa-ma-reas*, *Morams*, and *Morabs*. Though occupying a region rendered cold by its elevation, they have many comforts, and are a highly thrifty and intelligent people.

20.—*The Kookies*. This is a very numerous people, having at least 10,000 men capable of bearing arms. They occupy the region of the Barak river. They are divided into several tribes, bearing different names, but speaking the same language, and generally at peace with each other.

21.—*The Duplas*,—*Duphlas* or *Duflas*, an independent tribe, on the north border of Asám, westward of Bootan.

22.—*The Akas* border on the Duplas, and are also independent.

23.—*The Kupah Chowahs* occupy a hilly range contiguous to the Akas.

24.—*The Booteas*. An independent tribe in the neighborhood of the Akas and Duplas.

25.—*The Kubos* are a tribe of Shyan descent, part of whom are tributary to Burmah, and part to Manipur. They occupy the valley of the Manipur river, one of the sources of the Kyenduem.

26.—*The Bijness* occupy a province west of Asám; the language is that of Bengal.

Beside these there are several tribes less known such as 27.—*The Tangkools*. 28.—*The Kons*. 29.—*The Chang-sels*. 30.—*The Cheeroos*. 31.—*The Anals*. 32.—*The Poorums*. 33.—*The Mue-yols*. 34.—*The Munsangs*. 35.—*The Murings*. 36.—*The Loohooppas*, all found on the mountain ranges to the eastward of Chittagong. 37.—*The Simongs*, on the Yamunee river. 38.—*The Reegas*. 39.—*The Pasoos*. 40.—*The Mironga*. 41.—*The Bibors*. 42.—*The Barkams*, near the northern edge of Asám, toward the Lama country,—and doubtless, others of whose existence we have not heard.

Here are twenty-one races of people, amounting to several millions, speaking various languages, and all forming part of the present Burman empire.

Here are, also, forty-two other races in the immediate vicinity. Many of these are subdivided into clans, speaking their own language, and thus increasing the number of missionaries needed.

It should be recollected also, that I do not pretend to have given the whole number of these tribes. On the contrary, further investigations in the same region, will discover others equally entitled to missionary efforts. Did we extend our survey a little further, and include the territories of the Grand Lama, where it is believed there is no missionary, we should find some sixteen or twenty tribes and dialects.

Supposing our Board to be bound only to supply the field described in this paper, and that we are to furnish, beside those wanted for British and proper Burmah, only two missionaries to each people, and language, what a mighty effort is required compared to our present rate of operations! One hundred men would be required immediately, and years must elapse before they will have acquired their respective languages. It is not probable that many new founts of type would be needed, as either the Burman or Roman type would answer for them all, with some few additions. Perhaps to some tribes, whose language is not to be reduced to writing, one individual from our country to each would be sufficient; but certainly it is required at our hands that these tribes should all receive the Gospel.

Siam, Cambodia, and China, must not be forgotten, nor ill fated Africa, and the diminished wanderers of our own forests. One hundred and fifty men are wanted, then, at the least, this moment, even if we leave all the rest of the heathen world to Christians of other names; which I trust we feel no right to do. This number is wanted on the supposition that native preachers will be raised up in numbers equal to nearly all the demand for preaching.

Further remarks are unnecessary. The above facts speak with sufficient eloquence. God grant to my dear brethren a hearing ear and an understanding heart.

American Baptist Board of Foreign Missions.

Burmah.

EXTRACTS FROM A LETTER OF MR. KINCAID, DATED AVA, JULY 2, 1836.

We have had an unusual number of visitors at the house, owing to the crowd of strangers which for a long time has thronged the city. The king has a festival, greater than has been known before since the commencement of the present reign. Nine or ten Shyan princes, besides the princes of the blood, and all the principal nobility, are in attendance, and this brings together multitudes of the common people, so that we are much of the time literally thronged. We are well aware, however, that the great mass of people who call on us, are actuated by motives of curiosity; like the Athenians, they are fond of seeing and hearing new things, and perhaps in nine cases out of ten, they have no higher motive. Many Shyans are calling upon us, and some from cities only two or three days (that is, twenty-five or thirty miles) from China. As we have nothing in the Shyan language, we give tracts only to those who can read Burman. I have mentioned before, that the Shyans are a numerous people; it is supposed even more numerous than the Burmans, as their country stretches all the way from Asám to Siam, having China on the north, and Burmah and the wild Karens on the south.

[In regard to the number and localities of the *Shyan race*, considerable discrepancy exists in the accounts we have received from missionaries and others, owing in part, doubtless, to the different senses in which they use the appellation. The Shyans of Laos, and the Siamese, for instance, may be regarded as sprung from a common source, inasmuch as their languages, though written in different characters, and varying widely in many particulars, are yet *fundamentally* the same." The people, however, are said to be as distinct as Dutch and Germans, and by some would be enumerated as such.

Another and principal ground of discrepancy, is the difficulty of obtaining precise and full information concerning the countries occupied by Shyans. This evil, however, will be remedied in proportion as missionary operations extend among them,—presenting an-

other instance of the indebtedness of science to religion.—ED.]

This people is accessible both from Ava and Asám, as well as from the English possessions east of the Salween river: and in that direction, in order to reach them, it will be necessary to pass through a considerable body of Karenese, or, as they are commonly called, wild Karens.

As we have a few Chinese tracts, we also have some Chinese readers. Two Chinamen have called on us often, and read every thing we have in the language. They pronounce the books good, and are anxious to get more.—Of Kathays and brahmins we have quite a number, and they seem gratified in reading; but more than this I cannot say, unless it be of one brahmin, who professes to believe in Christ. Among our numerous Burman visitors are a few who profess to believe, but they have not courage to come out openly. A great many tracts and portions of the Scriptures are given away, yet not one half who call at the house receive books, as we do not think it judicious to give indiscriminately to all. M'g. Shwa Nee and Ko Kai, who are laboring in the city and villages adjacent, report three men who profess to be on the side of Christ, and five others who are promising inquirers.

As soon as the heat of the season is over, I am intending to make constant visits in the neighboring cities and villages, and so preach the gospel as extensively as possible in the surrounding region. Thus I can do with much advantage, provided we obtain an assistant from Maulmein to remain with br. Simons. Though there are many important reasons for two families remaining together in such a place as this, yet it is not necessary that two missionaries confine their labors exclusively within the walls of Ava, while Amérápúra, Sagaing and all the surrounding country, are open to our efforts.

I have often mentioned the Shyans as accessible from Ava, and perhaps the Board will think best to place a man on the south west side of this city, in the Shyan mart, to be devoted entirely to this people. I have given some attention to the language, and in some respects find it much easier of acquisition than the Burman. It is very de-

sirable to have some portions of the word of God in the language of this people as soon as possible.

JOURNAL OF MR. KINCAID.

(Continued from p. 163.)

Aug. 23, 1836. Received a letter from a lady of rank in the palace, asking for the New Testament, and several small books. Also a letter from Prince Mekara, the king's uncle, asking several questions relative to the perfections of God, and wishing to have the proof with mathematical precision. I replied in writing, at the same time pointing out the difference between mathematical and moral evidence.

24. Three of our good inquirers spent most of the day at our house in close conversation on some of the great and peculiar doctrines of the gospel, as redemption through Christ, and a change through the agency of the Holy Spirit. Before leaving, we engaged in prayer, and commended them to the grace of God, which affected them very much. O, if these souls get to heaven, and shine as stars in the celestial world! O the depths, both of the riches and goodness of God! how unsearchable are his ways! A few months ago, these men were as ignorant of God as the beasts of the field—now they know God and Christ. A few months since, their only hope was annihilation—now they lay hold on eternal life, and hope to inherit immortality and bliss, through the mediation of Jesus Christ. Ko Shoon, my old assistant, who came up with Mr. Malcom, is finding out many of our old inquirers, and is visiting them at their houses.

28. Fifteen persons at worship besides the native brethren and school children. Preached from these words, "Ye are God's husbandry." A brahmin, whom I have formerly mentioned, was at worship—he professed a most cordial acquiescence in the doctrine, and said he firmly believed in the Christian religion, but is afraid to be baptized.

Claims of Saging—Baptisms—Amera-pura.

29. Took three of the brethren, and four hundred books and tracts, and went over to Saging. In three different places I read and explained to well-behaved assemblies. In one place more than a hundred sat down around

me, and remained silent and attentive till I was too tired to speak any longer. Here is a city much larger than Rangoon, most pleasantly located, and, unlike Rangoon, it has a population of pure Burmans, except that in one of its suburbs there are about four or five thousand Kathayers, and yet there is no herald to plant the Christian standard. It is a most desirable place for a missionary station. Dr. Price saw its advantages, and, although too feeble to walk a mile, he had a school there, and for eighteen months before his death preached every Lord's-day to an attentive congregation. His career was too short to lay any permanent foundation, but a good impression was made, the result of which will only be known at the judgment day. Dr. Price was without tracts, without native assistants, and without health, and yet he taught his school and preached till the very day before he died.

September 4. Lord's-day. Had between fifteen and twenty strangers at worship. Some of them asked questions in the midst of preaching, but this is common, and produces no confusion. After the sermon three men asked for baptism, Ko Thayoo, Ko Shwai, and Moung Shway Thee. We proceeded to the examination, but not having sufficient time to go through, agreed to meet on Monday.

5. The church met according to appointment, and finished the examination of the candidates. All were satisfied that they were proper subjects of baptism, and extended to them the fellowship of the gospel. We knelt down once more beside the baptismal waters, and offered up our prayers and thanksgivings to the living God. The men now baptized are those mentioned August 24th. Ko Thayoo is about fifty years old, is a man of learning, and has a strong mind. He is the man alluded to on the 18th of June. The other two are promising men.

6. The whole country has been covered with water by the overflowing of the river. This occurs every year, and is caused by the rains at the north, and the melting of the snows in China and Thibet. When the waters retire within the river's bank, the extreme heat of August and September on decayed vegetable matter is the cause of much illness. Bilious and intermittent fevers are common over the whole country, and multitudes are swept off.

18. After morning worship Moung Shway loon asked for admission to the

church by baptism. We put several questions to him, which he answered very satisfactorily—but we postponed his examination till next Sabbath, that some of the native brethren might visit him at his house, and learn his character and standing in society.

25. Had thirteen persons at worship, besides the church members and school children. Preached from Hebrews, 2d chapter, 1st, 2d and 3d verses. Moungh Shway loon gave an interesting account of his being convinced of the worthlessness and wickedness of idolatry, and his subsequent faith in Christ, the Savior of sinners. In June he called on me for some medicine, and at the same time received a tract. This tract he read over and over, and the truth reached his heart. He called again, listened to the word of God, and received a copy of the Psalms. In a few days he abandoned all heathen worship, and began to pray to the Eternal God. He became anxious and distressed, called at the house, and heard of deliverance from sin through Christ, and here he found peace. Moungh Shway loon has been brought up, and has associated with a highly respectable class of people—has a mind considerably above mediocrity, possesses a mild and gentle spirit, and is uncommonly grave for a Burman. About four o'clock in the afternoon he was buried with Christ in baptism, and admitted a member of the church.

October 3. This being the first Monday in the month, the church as usual met for prayer. Besides this, the church have a prayer-meeting every Wednesday afternoon, at the house of Ko Gwa.

8. Early this morning br. Simons and myself went to Amerapura. It has been a delightfully pleasant day. We gave away about five hundred books and tracts, besides fourteen Chinese tracts. The population of this city is considered as large as Ava. It is delightfully situated on high ground, having a small lake on one side, and the Irrawaddy on the other. Some of the principal streets are eight miles long. The Chinese are crowded together in one part of the city, and have good substantial houses. Rent is very cheap here; a good brick building was offered to me to-day for ten ticals (five dollars) a month. Here is a great city, the second in the empire, full of immortal beings, and no man to unfurl the banner of Christ. No time should be lost—Amerapura and Sagaing should

be occupied immediately.—O, then! on every side what countless villages! In thirty years all these myriads will have gone to judgment! When I think of the feeble effort now made, I tremble for the account we shall have to give before the judgment seat.

(To be continued.)

Katens.

JOURNAL OF MR. MASON.

(Continued from page 166.)

Ka-pyau—Mergui.

March 1, 1836. The assistant stationed at Tsa-ra-wa, met with so little encouragement in his labors that he was induced to remove to Ka-pyau, a settlement on a small river that falls into the Tenasserim a few miles north of Mergui. To this place, therefore, I bent my steps, after parting with our dear Christian friends at Kapa, and reached it this afternoon, where I was surprised to find the people religiously observing the Sabbath; and the surprise was no less on their part, to see me travelling on that day. It appeared afterwards that they have been keeping the Sabbath on Monday for about a couple of months. Here are a number of persons that assent to the doctrines of the gospel, and, so far as a few forms go, are living in Christian habits; but I find little of vital religion among them.

3. Being aware that no boat could be obtained in this neighborhood, I wrote to Mergui a few days ago, to have one meet me at this place, and the gentleman in civil charge at Mergui (i. e. the governor) immediately sent up his own cutter, with some articles of provisions that he deemed acceptable after travelling seven or eight weeks in the jungle. It were culpable neglect to pass over unnoted the repeated acts of kindness that I have experienced from the English gentlemen of Government.

Sixteen persons have given me their names as candidates for the church, and as having decided for Christ.

4. Once more in Mergui, and in reviewing my journeyings for the last four years, I see renewed cause for gratitude and thankfulness to God. The prayers of Christians have been answered, and I have been allowed to see the work of God prosper beyond my most sanguine expectations.

I was escorted down to the water

this morning, a distance of several miles, by most of the inhabitants. On the way I turned aside to visit a man that has purposely avoided me, but he was not to be found. He is a determined opposer, and with the father-in-law of his two sons, that are inquirers, is resolved, he says, to prevent all within his influence from becoming Christians. His wife said, "I wish to become a Christian very much, but am afraid of my husband—he will not suffer me to pray." I told her, among other things, to pray in the bushes, and to pray for her husband's conversion. She seemed much encouraged by the conversation, and I hope she will yet be gathered into the fold of Christ.

5. The Burman assistant that I sent down to this place with tracts a couple of months ago, gives a very interesting account of the readiness with which tracts and testaments are received, and there are a few persons that seem near the kingdom of God. I must, however, hasten up the Tenasserim, to visit Ta-mler, where the assistant has been long expecting me.

Ascent of the Tenasserim—Ta-mler—Baptisms.

7. I am spending the Sabbath at Moung-hlau, a village on the Tenasserim, about a tide above Mergui. I have distributed tracts to every house, and found a few attentive listeners to the preaching of the word, but the people very honestly remarked that they were afraid of offending the priests. The India-rubber clothes, with which the Board have so generously furnished me, were never so useful as last night and to-day. When exposed to heavy rains, and squalls of wind, with a sudden change of temperature, and little or no shelter where I slept, these clothes have preserved me in health, while most of my people are suffering from colds, and one or two from fever.

8. We are a day's ride further up the river, at Mau-dung, a small village on the site of an ancient large town, a few miles south of the city of Tenasserim. It is a land of darkness—the people are half a century behind our poor benighted Tavoyers. Few can read, and of these few a large proportion are afraid to receive me or my books into their houses.

Three of the Karens are suffering from fever to-day, and we are all in a miserable shed, open on every side, with the heavens threatening to inundate us with rain, and blow our tottering habita-

tion down about our ears. I wonder I have noted these things. I seldom do, though often placed in much more uncomfortable circumstances. I ought however, to bear testimony to the Christian demeanor of the Karens, from whom, in all my travels, I have never heard the least approach to complaint, though often placed in circumstances where complaint were excusable. They have moved on, opposing

"To falsehood, truth; to pride, humility;
To insult, meekness; pardon to revenge;
To stubborn prejudice, unwearied zeal;
To censure, unaccusing minds;
To want of all things, hope."

10. The providences that have attended me through life, exhibit design in such bold relief, that they prove the existence of God as clearly to me as the works of creation. I was forcibly struck with this thought on landing here this evening. The people had been pulling up the river all day in hopes of reaching Ta-mler, but night overtook us exhausted with the labors of the day, and we drew up to the shore, where there was a slight break in the dark shadow that the high banks, crowned with thick jungle, threw on the margin of the river. It was what we should call a mere chance, that we stopped where we did—when, judge our surprise, on clambering up the bank, to find a comfortable little *zayat* to shelter us from the approaching squall. Had we been acquainted with the region, this is before all others the very place we would have chosen: here then is design in Him that holds the hearts of all men in his hands, and directs them at his will, turns them as the canals of water are turned, and watches over his people.

The Karens have discovered a couple of Karen houses near, but the inmates say that the tigers are so numerous that they are afraid to come out to the *zayat* after dark. They promise, however, to come and visit the teacher in the morning. One of the sick men was so sick last night, that fears were entertained for his life. The Lord however heard prayer, and he is better to-day.

11. We reached this place, Ta-mler, before noon, where I found an affectionate people ready to receive me. The assistant, Tha-too-pau, with a few others, having heard yesterday that I was on the river, started immediately to meet me; but on proceeding a short distance, they were intercepted by the

head man of the district, who is a violent enemy to Christianity, although at my first visit he professed himself friendly. This man, after saying with a sneer, "So you are going to meet your good master," wrenched the oars from them, and went off towards Mergui. He was evidently ashamed to see me, or we should have met him in coming up; but he kept out of sight, to do which he must have gone into some cave to escape observation. He has annoyed the assistant during the year past exceedingly, repeatedly calling him to his presence to answer for things said, or reported to be said, in preaching; threatening to take him a prisoner to the governor in Mergui, calling me a deceiver, and telling the people that if they ceased to offer to demons the tigers would devour them. Still the Word of God is not bound, it has grown and prevailed.

Among the people before me I recognize a man that I visited last year, and whose child I buried under peculiar circumstances. Br. Wade and myself had visited and given medicine to the man and his family, most of whom were sick with dysentery, in the early part of the day. Towards evening intelligence was brought that one of the children was dead,—being the second or third within two or three days,—and as several other persons had recently died of the disease, the whole settlement was panic struck, and in true Karen fashion determined to run away immediately.

The man's house was alone, and his neighbors had already abandoned their houses, while the people at the house where we stopped, had resolved on leaving next day, though several miles from the seat of the sickness. No one could be found that would go and dig a grave and bury the child. It being inconvenient for Br. Wade or myself to go, we told two or three of the Christians with us, to go to the house, and afford all the assistance in their power. After some delay, they came to us and said, "We are afraid to go, for the disease is most certainly infectious." I told them it was our duty to assist the distressed, though at the risk of our lives, and as it was well known that the man was sick and helpless, the woman with a sick infant in her arms, and another child sick, and a third dead by her side, I would go myself, and they might do as they pleased. They then took courage, and volunteered to go along, as did also a neighboring woman, who was a relation of the party in dis-

tress. After going a part of the way in a boat, we landed just as night closed in upon us, and had two or three miles to fight through the bushes in the dark, where, a few months before, a man had been devoured by a tiger in broad daylight. We accomplished, however, our labors of love without accident. We dug a grave, read, sang, prayed and exhorted, and gave the child a Christian burial. The parents appeared grateful for the attention paid them, and at parting promised to abandon their sins and become Christians. They have been faithful to their promises, and are reported as having conducted themselves like Christians ever since.

14. My labors among the sick are neither the least laborious, nor the least successful; but as the details would prove least interesting, I usually pass them over without a single remark, and merely mention them in this place, to remind the Board, that wherever he goes, many hours of their missionary's time are consumed in visiting the sick, and administering to their necessities. All these things, however, *work together* for the advancement of the truth; and I had the pleasure of baptizing seven individuals, who gave evidence of being suitable subjects for the ordinance, and leave sixteen applicants until I come here next year, unless they move up to Mata-myu, where, for the advantage of Christian society, they intend ultimately to go. One of the persons baptized is the "interesting Karen teacher," put on record in my journal at this place two years ago; another is a woman mentioned in the same journal, who "almost swore she would never make her husband any more drink"; a third is the sick man mentioned above, and the others are persons whose earliest impressions were received when I first visited them two years ago.

Return—Tung-myai—Pa-saw creek.

15. Several of the Christians having volunteered to see me on my return, as far as Mergui, we were galloping down the river with eight oars going, when our attention was arrested by a man calling out to us from the other side of the river, "Is Jesus Christ* on board?" and being promptly answered he brought me a box and packet which had been forwarded from Mergui. The box, which contains Siamese as well as Burman tracts, has reached me very op-

*This is my usual appellation among worldly people, meaning "Jesus Christ's man."

portunately, and I had an opportunity to distribute Siamese tracts where they were received very thankfully, immediately after its reception. There are a considerable number of Siamese scattered on the Tenasserim and its branches, as also in the town of Mergui itself, and through the kindness of br. Jones, I have been enabled to furnish them with a few tracts, but not enough for the demand, and now that he has returned to Bangkok, I know not where to apply for more.

I made a short stop near the city of Tenasserim where several persons were searching for gold. They were digging holes in the bank below high water mark, and washing the earth in wooden platters. Occasionally they obtained a grain or two, which was put into a quill that each carries for the purpose in the ear lobe, but they oftener found nothing. Sometimes, they tell me, small precious stones are found. I see little, however, to indicate our vicinity to the "Chersonesus Aurea," whence Solomon obtained his "gold of Ophir." We are passing the night at a small Burman village, where we have fallen on two Karens with whom we never met before, and who afford us some encouragement.

16. We were under way long before day this morning, and the oars were going without interruption till three in the afternoon, when we reached this village, Tung-myau, up a stream of the same name, about half way between Mergui and Tenasserim. It is one of the largest villages in the province, and I am glad to add, they manifest a laudable desire to obtain books and to hear the gospel.

At one house I was very pressinglly invited to preach, and on complying with the request, I had a congregation of more than twenty around me, who approved of the truths they heard with great apparent sincerity; and since worship, a Siamese has come to request a book. On first landing I sent off some of the Karens to a Karen settlement near, and they have since returned with one man, the others being away on a hunting excursion. He seems delighted with the gospel, and promises to embrace it. He is also desirous to have a school established, and to sound the people on this point was the principal object of my visit, that I may know what new fields to occupy next year, should any spare school-teachers be at my disposal.

17. Shortly after making the above

scrawl, about midnight, we again committed ourselves to our boat, and were running over bushes and against snags the most of the night, but God, who never forsakes us, brought us in safety to a Karen settlement, on Pasaw creek, a tributary of the northern branch of the Tenasserim that falls into the sea above Mergui. The people here are sad drunkards, yet several appear favorable to Christianity, and I hope good will result from my visit.

Kyook-pyu—Thamouk—Theet-ya-wa.

19. Yesterday I distributed tracts in the Burman village of Kyook-pyu, where they were generally received with much pleasure. A merchant said that he was a great reader, and would like to read and study the books as he travelled by water. Being desirous of reaching the village of Thamouk, I made a short stay, and we pushed off again. Just before dark a squall came up, and the night closed in with rain so dark, that we could not discover the mouth of the small stream we wished to enter; and being in salt water, we had no alternative but to draw up to the edge of the jungle, and there, *dinnerless* and *supperless*, wait for the morning. I contrived to sleep a little, and morning found us near the village of our destination, where I have been distributing tracts as usually, and with the usual meed of success, a mixture of opposition, apathy and approbation. Being undecided to what village to proceed next, having several in view, I was looking upwards for direction as I walked along, when unexpectedly an old priest with several boys was discovered in the zayat. The old man appeared much pleased with the books I gave him, and seeing some small tracts, the lives of Elijah, Samuel, and Daniel, which Mrs. Mason prepared and had printed for her schools, he begged some of them for his boys, saying that he would teach them to his scholars; and added, "You have never been to my village; please visit it. It is not a tide distant, and there is a comfortable zayat there, with more than forty houses around it." This village, Theet-ya-wa, I had not thought of before, but the finger of God seemed to point out my path; so turning the head of the boat that way, a favorable tide brought me to the place referred to, where I am now seated, a village on the sea coast about a tide distant from Mergui.

20. I have been distributing tracts in two or three neighboring villages,

and have met with several inquiring and attentive individuals. At one place I was invited into the house to explain the books, where I had several attentive auditors, and before leaving they set before me a dish of the fruit of the "cashew-nut tree" (*anacardium*). The fruit is full of an agreeable acid juice, and at its apex grows the nut which is also eaten, and resembles, both in appearance and taste, the "ground nut" (*arachis*) of the Southern States. I learned to-day that the priests consider a woman so far an inferior being that they interpret their scriptures as excluding them from nibban; that they must first be transformed into men, before they can obtain the blessedness of annihilation! It would appear from the books, that Gaudama's four wives were subjected to this transformation, but that it is stated to be expressly necessary, by any but commentators, seems to be at least doubtful.

On the evening of the day that the above was written, a boat reached me express from Mergui bearing, to my unutterable surprise, a note from Mr. Malcom, dated Mergui, where I had expected Boston, and directing me to push out to sea immediately, where I might expect to find him anchored off the coast, on his return to Maulmein. No time was lost in following the direction given, and before dark we got sight of the vessel some eight or ten miles out at sea. We had a smart breeze and a heavy sea against us, and the men had the boat round several times, saying, "The waves are fearfully great, and the wind wonderfully strong; it is not possible to reach the vessel." I was not, however, to be deterred from trying, and in a few hours I was enjoying the society of my dear Christian brethren, Malcom and Wade; concerning the former of whom I would say with one of my missionary correspondents, "the God of Missions, I believe, has sent him to these countries to take a wide and faithful view of what is, and what should be."

Extracts from Tha-tu-pau's letter to Mr. Mason.

In a subsequent communication, Mr. M., referring to the tour just narrated, mentions having received a letter recently from Tha-tu-pau, the Karen assistant at Ta-mler, on the Tenasserim, a few extracts from which may be appropriately introduced in this place.

Tha-tu-pau commences by saying,

"The goodness of God is very great! It increases spontaneously more and more. We, the disciples on the Tenasserim, are well, and in peace. I have a school of twelve persons. The children learn rapidly, but the adults are unable to study constantly. As well as to learn to read, they have to weed their fields, and the weeds are remarkably troublesome this year, inasmuch that many are deterred from attempting to learn, who are very anxious to be able to read. Many of the people in this region would take a decided stand on the side of Christianity, were it not for Sau Blay-pyo.* When some are resolved to become Christians, he arises with his forms of worship, and says this, that, or the other, which divides their minds, and thus they remain. Some say, "We will wait and see what befalls those that have become Christians. If no evil befalls them we will follow on, and become Christians too." Others say, "We will look on and wait, till the teacher comes again." As respects myself, O teacher! I long after thee the whole day through. I remember that when I studied with the teacher in Tavoy, and was sick, the teacher and teacheress visited me, both by day and by night. I think you must love me very much. O teacher and teacheress! we do not love you as you love us—so it seems to me. O teacher, do send us some new books. The people that learned to read last year, say, "We want to read another book." Please send us some. When you pray, pray for us; when we pray, we always pray for you."

Mr. Mason subjoins,

With the above letter I received one from the gentleman in civil charge at Mergui, who writes, "I am glad to learn from reports, that the Karens up the Tenasserim are getting on very well. The teacher appears to be informing his flock fast. The Tenasserim head man tells me they have mostly left off drinking spirits. From the head man's information I fancy the inclosed is on the subject of the teacher and his family paying the government tax, which the head man has demanded of them. I was not before aware that he had done so, and have given orders

* "The conjurer" who brought the book to Mr. Boardman. His disciples having nearly all forsaken him, he was compelled to leave the neighborhood of Mata-myu two or three years ago, and has lived ever since on the lower part of the river Tenasserim.

male and female boarding-school, containing nearly eighty scholars. Miss Gardner, besides studying Burman and Karen, superintends seven Burman day-schools. One of us sits translating into Karen in a *zayat* by the wayside, in order to converse with any Burmans who may be disposed to cull. We have a weekly lecture in Burman in the centre of the town, besides the lecture for every evening in the week, in Burman as well as in Karen; and on Sundays our worship is conducted both in Burman and Karen, when the day scholars with their teachers attend, as they do also the Sabbath school:—we thus try to do a *little* for the perishing thousands of Burmans that crowd our city. We hope, however, that the Board will recollect that we are missionaries to the *Karens*, and that Tavoy, with all its populous villages, would be entirely destitute of instruction, did not the unhealthiness of the jungles compel us to spend the rainy season in Tavoy. We have more, however, than we can do in the *Karen* department, even while in town, so that the Board cannot expect to see the little Burman church increase and prosper, until a missionary be sent from home to labor in that department. We trust, therefore, that the Board will see the importance of appointing a *Burman* missionary for Tavoy, with the least possible delay.

The Seminary has now been in operation about two months, and thus far gives encouragement. We hope a suitable person will be speedily sent out to take charge of this Institution, as it will require some time to acquire the languages of this country, so as to become an efficient teacher.

We hope, also, that the Board will not forget the provinces of Mergui and Yéh, on each side of us, which are still entirely destitute, with the exception of our *Karen* assistants in the jungle villages.

Grant us all we ask, and we promise—not that we will ask no more, as beggars usually do, but that we will double our demands. In the article of missionaries it is the quantity that creates the demand.

ing worship, who appeared very attentive to the gospel. The unfruitful fig-tree was made a subject of remark. They appeared to understand the figure, and some felt the force of its application to themselves. After service, and the distribution of medicine, I conversed with Chek Whah, Chek Hee, and a man from Pak-Nam, in relation to their wishes to join the church, on which subject they had before spoken. They have, three or four months since, cast away their idols,—they regularly attend meeting on the Sabbath, say they love to pray, and that they believe in Jesus Christ; but whether they have experienced the renovating and transforming influences of the Holy Spirit, is with us a matter of doubt. It is a hard matter for these people, who have been accustomed from their childhood to identify religion with a form of external acts, to believe that they have not become Christians when they have adopted its external forms. This, with some of their national characteristics, renders it difficult for us to determine who among them love the Lord. We have felt much hesitancy in admitting members into the church, lest in its infancy they might, by improper conduct, blight our prospects; and, on the other hand, we wish to secure the aid and influence of all who are true Christians, in our feeble beginnings.

This afternoon we have eaten the Lord's supper, the missionary brethren and sisters uniting with the Chinese brethren—a part of the services conducted in Chinese, and a part in English. It has to me been an interesting and, I hope, a profitable day.

16. The Chinese church remains, as to numbers, the same as when I last wrote. I think its members manifest a growing interest in the cause of Christ, though they are mostly aged men, and can promise but little aid in the propagation of the gospel, except by their prayers and exemplary lives, in each of which, so far as I can discover, they evince the Christian character. Last Sabbath four persons remained after service, of their own accord, to converse with me in relation to uniting with the church. They think that they are Christians; but as it is but a few months since they first heard of Christ, it is not to be expected that they can possess any very extensive knowledge of the Christian religion. One of them, after making several inquiries, stated that the natives of this country, as they are about to enter the priest's office,

Chinese.

JOURNAL OF MR. DEAN AT BANGKOK.

(Continued from page 43.)

Aug. 7, 1836. Sabbath. Between thirty and forty Chinamen present at morn-

settle all their debts, reconcile all matters of difficulty with their associates, &c., and inquired if this would not be proper before entering the church of Christ.

Among the number alluded to above, is a brother of Bun-ti, who has just returned from Yuthia, the old capital, where he distributed a quantity of our Chinese books. We have also reason to expect some aid hereafter from a young man who has been accustomed to attend our meetings for the last two or three months, and who has recently become br. Reed's Chinese teacher. He professes himself a decided believer of the sacred scriptures, and a daily worshipper of the true God. He exhibits a humble, teachable disposition, and we are encouraged to hope that his association with the missionaries, with an opportunity to investigate Christian truth, may be the means of bringing him into the service of Christ, where, if his heart is truly enlisted, he will do much good. I have recently proposed prayer-meetings at the houses of the members of the church, since it is impracticable for them often to come to my house. But I am denied the privilege of meeting with them, except at my own house, since my presence in an assembly in their dwellings would excite the suspicion of the officers of government, and would subject the native brethren to persecution, though I should apprehend no injury to my own person.

Sept. 25. Sabbath. I endeavored to-day, for the first time, to conduct the Chinese worship without the aid of a native assistant. The Lord graciously afforded his aid in reading and enforcing the principles of the gospel. The assembly, though somewhat smaller than usual, listened attentively, and the seed thus sown in weakness, with the divine blessing, may secure the salvation of some. Bun-ti, by withdrawing from our assembly and expressing his fears of the interference of government in relation to our religious worship, has persuaded some, and frightened others, to absent themselves from our meetings. Still we had to-day between twenty and thirty. I feel to-day in some measure my own weakness, but, relying on the arm of the Lord, I am resolved to go forward, and do what I can. The course of Bun-ti affords us but another instance of the uncertainty of all things human, and peculiarly the instability of every thing among the heathen. A few weeks ago, the members of the

church appeared to be walking together in love, while an application for baptism from others gave us encouragement to hope for a pleasing advance of gospel truth among this people. Now every thing wears a different appearance.

Oct. 8. We had an interesting number at worship this morning, who appeared to listen with good attention, while I enjoyed some assistance and pleasure in reading and explaining the scriptures.

16. At religious worship to-day we had a greater number than usual; but by preparing some seats in the verandah all were accommodated.

23. In prospect of the duties of the day, I felt much trembling solicitude, knowing that my imperfect knowledge of the language, with a want of high religious enjoyment, but poorly fitted me for a work of such fearful responsibilities. But, leaving the case with Him to whom belong results, I was assisted in preaching Christ to the poor heathen with an unusual freedom. There was one stranger, apparently of some distinction, present, who listened with much attention, and at the close accepted some books. Among the attendants were a company of men who came from a small village two or three days distant, for medicine. One of these, after the patients were all served, sat down and began to propose questions concerning some things which he had heard in relation to the character of God. He had heard that God governs all things, and that no event transpires in the universe without his permission. He asked, "Does God direct the thunder and lightning?" "Yes," was the answer. "But," says he, "if this be true, God must be a bad being; for I knew a man of our village, a few days ago, killed by lightning." I endeavored to convince him, by an allusion to the occasional disasters from fire and water, &c., that it was not certain that the lightning was on the whole an evil, notwithstanding there were lives and property lost through its agency. During this conversation, one of the natives sitting by, who has long been in the habit of attending religious worship, remarked that "if men were not wicked, they would have nothing to fear from thunder and lightning."

24. A number of men called to-day from Ban-Pla-Soi, for medicine; which gave me an opportunity of addressing them on the subject of religion, and of distributing a few books. I have gen-

erally given to persons who can read, when calling at the house, an assortment of such books as we have on hand. In this case, I sent a few for distribution among their neighbors. Ban-Pla-Soi is a village of about one thousand inhabitants, mostly Chinese, situated on a river emptying a little east of Pak-Nam. It is often visited by junks from this place, and is said to be from two to three days' distance from here. There is a somewhat shorter route by a canal admitting only small boats.

I have nearly completed a Vocabulary of Chinese characters, equal in number to Mr. Dyer's fount of type, (which he says includes all the characters in ordinary use, either in Christian or native books,) with brief definitions, and adapted to the Tio-Chew pronunciation. This will constitute a convenient volume, of less than one hundred quarto pages, which will be better adapted to the beginner in the language, than Morrison's voluminous work of several thousand pages. It is probable that Dr. Morrison, in compiling his truly laborious work, took the words as they occurred in the native *Kan-hi-gi-li-an*, with such amendments as he thought proper, which accounts for the introduction of so many words which are out of use.

This little vocabulary has thus far been prepared in connection with the study of the language, so that it has, exclusively, cost but little labor; and, pursuing the same course hereafter, it may require three or four months for its completion.

29. During the last few days I have visited several small Chinese junks, from Chan-ti-bun, Ban-Pla-Soi, &c., and distributed among their crews about a thousand copies of Chinese books. The men on board these junks, are generally more eager for books than those from Canton.

30. Sabbath. We had a full house at Chinese worship, but I enjoyed little comfort in speaking to them; not from want of interest in the subject, or any circumstances connected with the occasion, but in consequence of the deficiencies of my own heart. Without Christ in the soul, there is no pleasure even in attempts to preach Christ to the heathen. I think that I have some desire to be useful, but find my heart humbled within me, in view of the little I attempt for Christ, and the much I neglect, to the injury of his cause, and the souls of the heathen. I would love

to do much for Him who has done so much for me, but I am under so many liabilities to wound his cause, and have so little disposition or ability for advancing it, that the responsibilities appear almost insupportable. Still I have no desire to be released from responsibility or service, but wish for grace to sustain in one, and wisdom to guide in the other.

31. In my boat excursion this morning, for tract distribution, great numbers of females were seen with their heads shaved in priestly style, as a token of mourning for the late queen. It is said that an order has been issued at court, that those females who neglect to shave their heads on this occasion, shall be subject to a fine of twenty-eight ticals (\$16,80 cts.)*

Several princely boats were seen this morning passing up and down the river, preparatory to the advent of the king, which is soon expected. The attention of the people is too much diverted by these things, to pay much attention to the distribution of Christian books.

Nov. 1. We are now beginning to enjoy the salutary influences of the cool season. Thermometer at 6 o'clock, A. M. 76°, at 2 o'clock, P. M. 88°. After experiencing the effects of the hot and rainy seasons, we are prepared to appreciate and enjoy the present temperature, though an exposure to the sun in the middle of the day is dangerous. The evening and the morning air is quite invigorating. We hope with renewed zeal, to devote this renewed strength to the service of our Master. At this season hundreds of men are employed in sight of our residence, in building junks.

P. M. I walked out this afternoon with the hope of gaining an interview with Bun-ti, but was told on arriving at the house, as at former times, that he was not at home. As I turned away from the house, I was ready to exclaim, Alas! my brother—"how shall I give thee up?" how can I make thee as the heathen? how can I set thee with idolaters? O! that he might again return—and evince by his penitence and piety, his love to the Savior he has wounded.—On my way home I joined my boat, and visited two small junks, which I supplied with tracts. On leaving the last, where I had dis-

* Some say that the fine is six ticals, and sixteen lashes.

tributed the few books I had with me, the men from another junk called out for books, but I was obliged to tell them that I had no more, but would try to visit and supply them to-morrow.

2. This morning, starting at sunrise, I visited two junks, one from Chan-ti-bun, and the other from Song-kia, a Siamese town on the Malayan coast, containing ten or twelve thousand inhabitants, composed of Chinese, Siamese, Malays, &c. The men seemed interested in receiving books, of which I gave them a good supply for the crew, and a bundle to take home, as they were about to leave Bangkok. They also made several inquiries about our country, from which I took occasion to tell them some things about our religion, and endeavored to impress upon them their obligation to love the true God, and believe in Jesus Christ.

3. This morning, in company with br. Reed, I went out to wat Chan-Tong, which is seven or eight miles from the city. On our way we passed a Chinese village, and advantageously disposed of a box of books. As we were going up the river, we saw the king with his train of seventy or eighty boats, going out with his annual benefit for the priests.

4. Received an application from the captain of a junk for a supply of Chinese books for his men. I have also had application from several others recently for Chinese books. Though I have been accustomed to give books to the patients and others who call at the house, as well as to the men in the bazaar, and on board the junks, as I find it convenient to visit them, still we have seldom had express application for Chinese books at the house.

6. Sabbath: We had to-day about our usual number at Chinese worship; but a large proportion were strangers, who had never before heard of Christ. This is in consequence of a change in the sick list, many having been discharged and their places supplied by others during the last week. But a few among the many who come to us for medicine, continue to visit us on the Sabbath after they are healed; scarcely one in ten returns to give glory to God. Still we are encouraged to hope that this may be the means of introducing some to the company which no man can number.

7. This morning I visited three small junks, two belonging in Bangkok, and the other from Kalantan. The men on board the latter appeared much interested in receiving books, and prom-

ised to call before they left Bangkok, and take some to their friends at home.

To-day we have observed the monthly concert in Chinese. Two members of the church present, and two other men requested permission to attend, one of whom made several inquiries after meeting. I learned that Chek Haw did not come to-day because he was afraid. This is, doubtless, in consequence of Bunti's influence, since in his conversation yesterday he manifested no such fears, and from his general deportment he has evinced to me that he is an honest Christian, though by no means a man of an independent mind.

8. I visited four junks to-day, and found a ready demand for books, and had some satisfactory conversation with the men in relation to their contents.

One of these junks was quite as large as those which come from China.

Chinese Versions of the Bible.

10. I am daily in the habit of reading a portion of scripture in Chinese, comparing at the same time Marshman's and Morrison's translations. The two seldom agree in forms of expression, when the idea is the same, and sometimes give entirely a different meaning to the same chapter and verse. Of the two, Morrison's is much the more diffuse, and sometimes has the appearance of a commentary. This, in some cases, renders the meaning more obvious to the natives.

I think on the whole that Morrison's translation, so far as I can judge, is to be preferred. Still it has many deficiencies, besides some peculiarities to which we cannot, as a denomination, subscribe. But it is much easier to find fault with others, than to improve upon their imperfections, and I know of no other way for the present, than to make the best use we can of the sacred scriptures as we have them.

Writing on this subject on another occasion, Mr. D. remarks,—

So far as I have had an opportunity of judging, the natives prefer Morrison's translation for two reasons. The first is, that it is printed with a larger type, and is much easier to read, and the second is, that it is in a style better adapted to the comprehension of the common people. Still, there are in this, many passages from which a native can form no idea, and others from which they receive an incorrect one. How far this may justly be attributed to their

native darkness of mind, and the novelty of the subject, may not be easily determined. The revised edition of Morrison's, recently prepared at Canton, is said by some to be an improvement, and by others not. Of this I have not yet seen a copy, and consequently have no opinion concerning its comparative merits.

(To be continued.)

Cherokees.

JOURNAL OF REV. E. JONES.

[The annexed map of the Cherokee Territory, so far as it is covered by missionary labors, has been furnished by Mr. Jones. In delineating the roads entire accuracy will not be expected, as it would require a critical survey, and on a very large scale, especially in the mountain country, which consists of an "irregular bed of mountains, some very high, with deep vallies."]

Tour in the Low Country—Baptisms at Coosawattee and Deganeetla.

Friday, March 17, 1837. Br. Beaver and myself reached Coosawattee this evening. Br. Bushyhead, who came by another route, arrived and preached here last evening. We found the house full of people, when we arrived, ready for meeting. Preached from Matt. iii. 2. Several Cherokees had come from Deganeetla twenty-five or thirty miles distant. After preaching, the people appeared very desirous of further instruction, and conversation continued till bed-time.

18. This morning at daylight, many inquirers came with their books in their hands. As it was expected several were to be baptized, some appeared anxious to have a full understanding of that subject. We endeavored from the word of God to show them its nature and design, and the qualifications of its subjects. In answer to their queries, we gave a brief history of Romanism, and inculcated on their attention the duty of parents to instruct their children in the religion of the Lord Jesus; and that no rite unconnected with an enlightened, believing and obedient heart, would do any good, under the gospel, to infants or to adults.

Preached in the forenoon at a comfortable shed which the people had prepared for the purpose. Five males and one female were received as candidates for baptism. One young girl was put

off, for further conversation. Another female present had been approved at the last meeting.

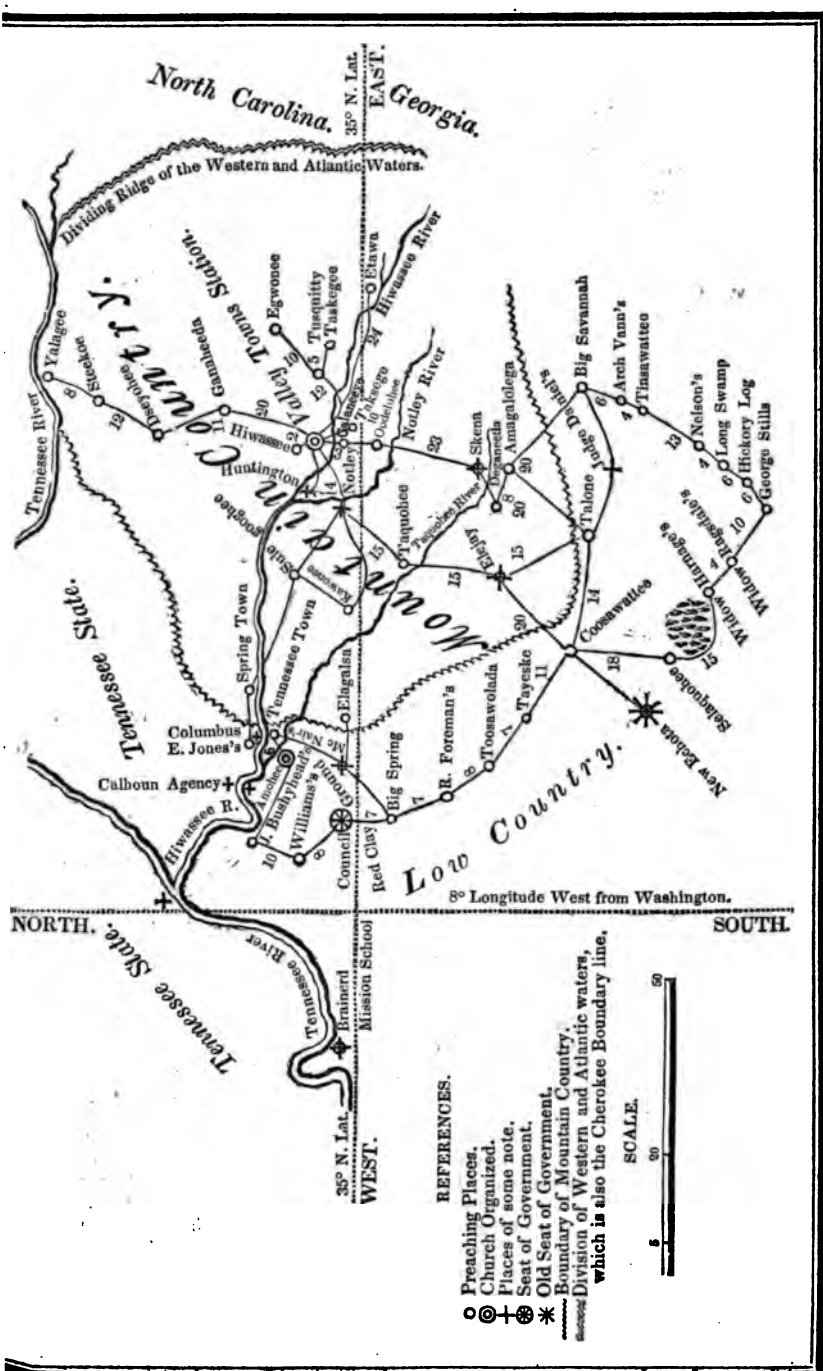
At night br. Bushyhead preached at the house of one of the candidates. A black woman came to unite with the church from a distance of fourteen miles. She was baptized some years ago, by Elder Battle, of Georgia, but had no opportunity to unite with the church before. The attendance to-day was very encouraging. Long, long, has this place been under the sway of ignorance and vice; but I trust, the day-spring from on high has visited them; to give light to them that sat in darkness, and in the shadow of death, and to guide their feet into the way of peace.

19. Sunday. Called on Oodáye, the first convert in this vicinity. She appears to enjoy religion, and to be zealous for its extensive spread. She gave us a melancholy account of a grandson of hers, whom she had often urged to seek the Lord, but without success. Having stubbornly continued to refuse instruction, he acknowledged his guiltiness in his last sickness, but said he was going to die in his sins, and to part with them forever.

In the forenoon, preached at the shed, after br. Beaver; the congregation large and serious. After a short interval, the congregation reassembled on the bank of Talking-rock creek, and after I had addressed the people, br. Bushyhead buried, by baptism, five men and two women. Returning to the stand, the right hand of fellowship was given to the new members, and we proceeded to the celebration of the supper of the Lord. During the introductory address and the progress of the service, the members and the congregation appeared to be deeply affected. May the Lord establish them in the most holy faith of the gospel.

At night, preached again in the vicinity. The house was crowded, and many stood outside. Serious concern was depicted in many countenances; and at the close, five or six manifested a desire to unite in prayer. The prospect at this place is truly cheering. May the gates of hell never prevail against the gracious manifestations which we have witnessed.

20. Early in the morning the brethren commenced conversation and continued till prayer time, when we commended them to God and to the word of his grace, and, after breakfast, parted, with a deep sense of the kindness of



God, manifested to the happy subjects of his Spirit's influence. At night, reached widow Harnage's: several relatives of the family, who live near, came in, as soon as our arrival was known. Br. Bushyhead talked to them concerning the nature of the gospel, the qualifications of church members, the necessity of faith working by love, and similar topics. Concluded with expounding some passages in our Lord's sermon on the mount, and family worship. We were both pretty much exhausted, but the attention of the people is so encouraging, that we feel constrained to do all we can to meet their earnest inquiries; and conversation is, in some respects, as profitable a medium of instruction as preaching itself.

21. At noon, preached at widow Harnage's. Several appeared much affected, and at the conclusion came forward for prayer. Some of them appear to be in a hopeful state of mind. Rode four miles, and preached at night at widow Ragsdale's. The congregation very attentive. A few appear to be under serious impressions.

22. After prayer and breakfast, had some serious conversation with the members of the family, and again commended them to God by prayer. In this neighborhood we found six persons decidedly under serious concern for their souls, and several others manifest great attention to preaching, and religious conversation.

About 11 o'clock reached Mr. George Still's. Preached at twelve o'clock. Congregation quite respectable and numerous. Some white people, present, wished us to preach to them, in the town about half a mile distant. Among the Cherokees we found the same eagerness of inquiry as at the places we have passed. Preached again at night to a crowded congregation.

23. This morning rode to Sixes. Mr. Still accompanied us as a guide. Found the man of the house absent, and his wife seemed to feel unfavorable to the object, and said she knew nothing about the appointment. On our way back, however, we met a few people going, who expected preaching. Being disappointed, we returned immediately and separated for the night. I went to the town of Canton, and preached at night in the court-house to the white people; and br. Bushyhead preached at Mr. Still's to the Cherokees. A good company collected at short notice, and the meeting was quite interesting.

24. Reached Atsekill's (Hickory

Log). By half past eleven o'clock, twice as many as could get into the house, had assembled. Preached out in the yard. Quite an interesting season. After preaching, the people continued at least two hours, listening to br. Bushyhead giving an account of the creation, the fall, the promises of a Savior, &c. Here a man applied for the admission of two children into the school. I deferred giving him an answer for the present. I have had many more applications, and still more would be made, were they encouraged. There are several places at which Cherokee schools could be taught with advantage.

Preached at night, at Dighighesky's, two miles distant. The house was crowded, and seats were fixed outside, for those who could not get in. Br. Bushyhead gave a warm exhortation. After worship one man gave a hopeful account of the exercises of his mind.

25. Reached Racoon's about eleven o'clock, the people assembling. At twelve o'clock preached from Matt. xi. 25. At the close, one man signified his determination to follow the Savior.

Rode five miles to Nooche's, near Nelson's. Preached at night on the birth of the Savior, from Luke ii. 10, &c. Br. Bushyhead exhorted. Two persons signified their determination to forsake the ways of sin. The house was crowded to excess. The general attention was quite serious. Applications for several children to come to school.

26. Sunday. Tinsawatee. Preached to a great concourse of people, red, white, and black. Br. Bushyhead made application with much affection. At night a native Methodist preacher having come to meet us, he and br. Bushyhead preached. The house was crowded, and great interest was manifested. After preaching, a great number continued asking explanations of passages of scripture. They are very desirous to learn to sing.

27. Preached at noon, conversed with a few individuals who appeared serious, and at night preached at Big Savannah. The congregation quite small, occasioned by a mistake in making the appointment. There are some serious inquirers here.

28. Turned our course towards the mountains. Br. Bushyhead and the Methodist preacher, mentioned yesterday, preached at noon, at Amagaldé. Not much interest, though a good many attended. Meeting at night, two miles distant, was prevented by a storm. To

he few who came, br. Bushyhead talked on the commandments and other topics, till late.

29. At Deganeetla. A very interesting meeting. They had a cabin fitted up for the occasion. One female was baptized. Five came forward for prayer. Two or three appear quite hopeful. I trust they will soon profess their faith in the Redeemer.

At night, preached at Talong, on the way to Carmel.

30. Preached at Carmel, at noon, in the Presbyterian school-house. A good congregation, and serious attention.

At night, reached Coosawattee, where we had the pleasure once more to preach and affectionately to unite in worship with that kind and interesting people. Next day started for home, to be at our stated meeting, at Amohee, on Saturday and Sunday. May these feeble efforts be watered by the Divine influences. Amen.

©Jbmas.

EXTRACTS FROM THE JOURNAL OF MR. BINGHAM.

(Continued from page 181.)

Jan. 13. Went to visit Wazawadong, who lived six or eight miles distant. Was treated with much kindness by him and his wife. Spent the time till I was quite tired, in reading the scriptures, and instructing them in the principles of Christianity. There was another lodge at the place: the man also came in and listened during the evening. After closing my remarks, and reclining a little on my blankets for rest, Wazawadong made the following inquiry: "What makes the Americans so very anxious to purchase the Indians' land?" Although I wished to say nothing on subjects of this kind, yet, knowing something of his feelings in relation to the late treaty, I thought a few words might be serviceable, and possibly remove some prejudice from his mind. I said, "You know that the Americans are a great people, and are increasing very fast, much faster than the Indians are. And as the Indians do not cultivate much land, they want to purchase it for their children to settle on and cultivate." I also added, that the old countries beyond the big waters, were running-over-full of inhabitants, and they are emigrating to this country by thousands yearly, to find land to live on; and

the American Government wanted to purchase those lands, that they might be able to furnish it to them.

14. Early this morning had further conversation with Wazawadong on the subject of religion. Found that he had lost the Sabbath, and consequently every day had become alike to him. I informed him when it came, and invited him to come over to the other lodges to meeting. He promised he would observe the day, and not labor, if he did not come to meeting. After we had breakfasted, and commended them to God in prayer, we returned to the mouth of the river: found myself somewhat tired and lame, but felt it a happy privilege to wear out my sinful and seemingly worthless body, in the service of the Lord, in trying to break up this fallow ground.

15. Lord's day. Had two services, and in the evening had an interesting prayer-meeting, after having read our articles of faith to all assembled.

16, 17. Spent the time in reading Indian, and visiting as before. During my stay with them, visited the old woman before mentioned, several times; read to her, and conversed and prayed with her; and I think the more she heard, the more she felt inclined to hear. Had a meeting both evenings, and at the close of the last, particularly requested them to attend our brother Shegud's meeting on the Sabbath, and to remember that day, to keep it holy.

18. At half past eight o'clock started for home, and safely arrived on the 19th, at half past four, P. M. In review of the whole, we think we have reason to believe that the Lord decidedly approved the undertaking, and granted us tokens of his favor. The weather was unusually moderate, and favorable, during the whole time we were gone; the Indians were attentive and solemn while we were with them: some who had not regarded the Sabbath, gave us some reason to believe that they would hereafter; and several attended meetings steadily, who had not been in the habit of attending before. Besides the two Sabbaths I was with them, every evening that I was absent from home, was improved in a prayer-meeting, or giving religious instruction to the Indians. Our brethren, Shegud and Thomas, both took an active part in prayer and exhortation. And in addition to the whole, I think I enjoyed more than a common share of the consolations of the Spirit, and felt more than an ordinary degree of deadness to

the world, and love to the blessed work.

23. Went to the Little Rapids, and legally ratified the bands of matrimony between Ishkwagezhik, or Thomas Baldwin, and Amikwánans.

Little Rapids—St. Joseph's and other Islands.

Feb. 16. Brethren Cameron and Jones have just returned from Tekwámenon, and report that some individuals are seriously inquiring, and that all, except one family, keep the Sabbath.

18. Visited some Indians below the Little Rapids. Called at Shegwenabi's lodge, and conversed seriously with all the family. He and his wife both confessed, that they knew they had done, and were still doing wrong. Said they wished they could get back where they once were; i. e. into such a state of mind. Promised that they would come to meeting, and see what effect it would have upon their minds.

March 5. Lord's Day. Shagwenabi and his wife attended meeting, and appeared attentive. In the evening broke bread to the church. At our covenant meeting, Friday, received a soldier, by letter from a church in the State of New York.

11. Shegud arrived from Tekwámenon, and reported that the Indians were more attentive than ever before: that with the exception of a mixed blood, whom they call the little Frenchman, they all keep the Sabbath; and that he does, and attends meeting, when he has provisions on hand.

15. Started on a tour down the river, to visit some Indians in that region. Employed Mr. Jacobs, interpreter of the Methodist Mission, to interpret for me. Took Thomas Baldwin as an assistant. Reached the lodge of Ukunebowi, Shegud's father. He is an old man, probably seventy or seventy-five years old. Found the family in a wretched state. In addition to the age and infirmity of himself and wife, they had a widowed daughter who was sick, and evidently in a consumption. They had no man with them to fish and hunt for them, and appeared dependant on two boys who belonged to another family, for their subsistence. They had no provisions in the lodge, and the boys came in that night, having caught nothing. Our supper was consequently divided between ourselves and them. Spent the evening in conversational preaching, prayer, and singing. They all manifested a favorable and teachable spirit.

16. This morning, after imparting further religious instruction to them, and dividing our breakfast with them, left, and proceeded on our way to the channel north of St. Joseph's Island. Before noon we came to a small island where there were three lodges, and on account of a sick child in one of them there were four or five families present. Here, again, we found them much pinched with hunger, their fishing having recently almost entirely failed. We here spent about two hours, preached two conversational lectures, &c., and proceeded down the channel several miles, where we found five lodges on St. Joseph's. At this place also we were kindly received, but found the Indians in straitened circumstances: yet, not quite as badly pressed as the others. We gave information of a meeting, and in the evening the lodge was filled. Among other things I strongly inculcated the observance of the Sabbath. Appointed another meeting the next day, when the men should return from fishing.

17. About 11 o'clock delivered another lecture. Not as many in as last evening. The sick child at the island above, having died during the night, several were absent. It being Friday, and also rainy, we finally resolved to spend the Sabbath with them; and consequently spent the afternoon in visiting the different lodges.

18. Went up to the little island again. Preached and conversed with them an hour or two. The bereft father said they waited some time for my return, and if I had come, he should have given the child up to me, to bury as I thought proper. I informed them that I had concluded to remain at St. Joseph's over the Sabbath, and wished them to go down there to meeting. They said they would go down that night, and accordingly did, and were present at our evening lecture, and were very attentive.

19. Lord's-day. Okuwindigo, the man with whom we lodged, (though he caught nothing the day before but a condemned fish, which they durst not eat,) remained quietly at home, and did not go out a fishing. And by his family the Sabbath was as decently observed as in families ordinarily where they are not pious. The largest lodge was selected, and all except two or three individuals attended meeting. We had two services, and there was generally good attention given; and by several, especially the mourners, strict

attention. At 4 o'clock we gave them the parting hand, to return to the island. They manifested much apparent gratitude for our visit and instructions, and a number of them followed us to the river. On returning to the island, we found that the two families that remained there, had moved their edges to another island, and we proceeded on to that, and put up again with Ikunebowi, and preached the word to them. Conversed with them on the subject of temperance, as well as religion. Though twenty, twenty-five or thirty years older than myself, he called me *father*. He seemed very attentive to our words, and finally proposed to give himself up to me, that I might instruct and take care of him as a child. In relation to subscribing the Temperance pledge, he felt afraid to trust himself, and wished for a season of trial before he put his name to the paper.

20. Returned home, and brought the old man with me to get some provisions for his family. I was absent six days, visited nine lodges, containing ten or eleven families, preached eleven times, and had much religious conversation with individuals; and hope such an impression has been made as (if followed up,) will result in real good. Although it has been supposed that these Indians were peculiarly attached to their heathenish superstitions, yet they never made one objection to the doctrines of Christianity, but uniformly admitted them, and assented to their excellence. Aniwawetung (the man who buried his child,) said he had heard much about different preachers, but had never heard the gospel before; and spake of it as highly worthy of attention, and expressed his determination to give it a candid hearing. All appeared gratified, and desired to have me visit them often.

28. Having obtained Mr. Jacobs to accompany me as interpreter, started again for Tekwamenon, at about six in the morning; though it stormed considerably, with a severe head wind. Proceeded nine or ten miles, to the point from which we make the traverse to Iroquois Point, but the storm increased severely, and travelling against it, brought on my lameness, so that about nine o'clock we were obliged to encamp.

29. Had a fine morning, started early, and had beautiful travelling on the lake. Expected to find Shagud's lodge some six or eight miles this side the mouth of the river; but as he was further this way than we expected, we went six

or eight miles beyond him, and finally did not find him the second night, but camped in a fishing shanty. Had a cold, smoky, uncomfortable time.

30. Took an early start, proceeded down the lake shore, until we found his path, and pursued it about three miles back from the lake to his sugar camp. In the evening gave a lecture from Ps. xxxiv. 7, and had a prayer-meeting. Five prayers were offered.

31. Started up the lake for the other lodges. Though it stormed severely, we reached the mouth of the river about twelve o'clock. Found two lodges there, and one of the sick men for whom I had some medicine. Conversed faithfully with them on the great concerns of their souls. Then went to the other lodge, and spake the word unto them also. Stayed with them over night, and endeavored to improve my time faithfully in teaching, and administering to the sick. Gishkijiwun concluded to accompany us up the river to the other lodges.

April 1. The young chief took me upon his dog-train, and carried me the distance of ten or fifteen miles up the river in three hours. Here we found the other three lodges that wintered at the mouth of the river, and another sick man for whom I had some medicine. On arriving at A'kudo's lodge we were kindly served with a dinner of fresh venison. Spent the afternoon in conversing with them individually at their several lodges. In the evening they assembled where I was lodged, and I gave them a lecture.

2. Lord's-day, A. M. Preached from Matt. xi. 28, 29. It appears that Miskajichag, the man who is sick here, has been a subject of serious impressions during the winter. He is an adopted son of Chickagaosh, who died at the Sault last fall. He represented his convictions of sin, as bearing a striking resemblance to the sorrow and anguish he felt when mourning the death of his father, but more pungent and severe. He did not appear to think he had obtained mercy and pardon. In the afternoon, preached from Ps. xxxii. 8, &c. Our little audience appeared solemn through the day. In the evening had a prayer-meeting, and gave them my parting address.

3. Returned to the mouth of the river in the same manner I went up, but some quicker; breakfasted with Gishkijiwun, and had a serious talk with him concerning the wandering state he has been in for months past. Al-

though he did not appear to be humbled as the nature of his case requires, yet we think that we had some evidence that the conversation produced a salutary effect upon his mind. And after conversing faithfully again with his mother, and sick brother, and the family at the other lodge, and commending each to God in prayer, we proceeded to Shegud's. It being the first Monday evening in the month, we held our monthly concert with them.

4. After a short religious service, and breakfast, we took our leave, and reached home about five in the evening, and found all well. How manifold are thy mercies, O Lord! how great thy grace to me. Though travelling over those lakes, and rivers, and hills, and dales, on snow-shoes, is a self-denying, toilsome business, yet it is a blessed privilege, which I hope not soon to be deprived of.

Recent Intelligence.

Our last advices from Mr. Malcom were dated Feb. 20, at *Madras*, where he had arrived the 26th of the preceding month, from Arracan. In consideration of his enfeebled health, and other circumstances, he had relinquished the purpose of proceeding to the Northern Circars, but was expecting a visit from Mr. Day. In a week or ten days he would sail for Singapore.

Mr. and Mrs. Shuck continued at Macao, at our last dates (Feb.) Mr. S. recently attempted a passage to Hainan, but in consequence of repeated attacks from pirates, and the apprehensions of the crew, was compelled to return after an absence of ten days.

Mr. and Mrs. Pratt arrived at Shawanoe the 11th of May. Mr. Meeker has since proceeded to his station among the Ottawas, as intimated in the last Annual Report.

Donations from June 15 to July 15, 1837.

Framingham, Ms., Bap. ch. mon. con.	8,80
Connecticut Baptist State Convention, per J. B. Gilbert, Esq., treas.,	1616,44
Effingham, Dartington, S. C., Elim Bible Society, for foreign bible, per Rev. J. M. Timmons,	50,
Pikesville, Md., Bap. ch. mon. con., per Rev. Geo. F. Adams,	5,
Baltimore, Md.—James Wilson, Esq., per Rev. Dr. Sharp,	25,
Hancock, Me., Aux. For. Miss. Soc., as follows:—Fem. Prim. Soc. in Surry 6,29; Male Prim., Sullivan, 8; Fem. Prim., Sullivan, 6; Fem. Prim., Hancock, 8,40; Prim. in Reed's Brook 1; Prim. in Trenton 6,83—per Rev. James Gillpatrick, treas.,	36,52
Philadelphia, Pa., Sansom st. Bap. ch., Rev. A. D. Gillet pastor, for meeting house at Bassa Cove, per L. Mifflin, treas. Penn. Col. S.,	30,
Waterville, Me., Bap. ch. mon. con., per Rev. S. F. Smith,	19,15
New York, Oliver Street For. Miss. Soc., for sup. of Rev. E. Kincaid; missionary in Burmah, from W. & B. Colgate, 400; for ed. of native preachers, 40; collected by sisters in Oliver st. Bap. ch., for medicines to be dispensed by Mrs. Wade, 22,50; do., for support of Indian girl named Sally W. Cone, 10; for general missionary purposes, 527,50; per Rev. S. H. Cone,	1000,
Middlefield, Ms.—Dea. J. Newton, for Bur. bible, 10; Mr. Seabury Fish 1, for Bur. Miss., per S. Root, Esq., treas.,	11,
Farmington, Me., Bap. ch. mon. con., per Eben. Childs, Esq.,	10,50
Alton, Il., Bap. ch. mon. con., 68,12; Juv. Sewing Soc. of Bap. ch., for ed. of a Karen girl named Julia Ann Ives, 32,51; per Mrs. Hayden,	95,63
Philadelphia, Pa.—a friend, per Rev. I. M. Allen,	2,
Manayunk, Pa.—two lads, per S. Low,	08
Lower Dublin, Pa., Bap. ch. and cong., per S. Bennett,	17,83
per Mrs. I. M. Allen,	19,91
Homer, N. Y.—collected by and received from Rev. J. W. Taggart, about May 1, (acknowledgment due in June.)	154,94
Am. & For. Bible Soc., New York, for Rev. J. G. Oncken, Hamburg, to circulate the scriptures in Germany, per W. Colgate, Esq., treas.,	500,
Providence, R. I.—Rev. Dr. Wayland, to ed. Karen boy named Francis Wayland,	30,
Am. Tract Soc., New York, for distribution of tracts in Burmah, 4000,—in Siam, 1000,—among the Shyans, 800,—among the Telingas, 500,—in France, 500,—in Germany,* 275,—among the N. Am. Indians, 200,	7275,
Orleans, Ms., Bap. ch. mon. con., per Rev. Mr. Ripley,	3,96
Kingston, Ms.—Bequest of Mr. Melzar Whitten, jr., deceased, for miss. in Burmah, per Melzar Whitten, Esq., ex'r,	300,

H. LINCOLN, Treasurer.

11,191,85

* \$ 25 having been already sent to Mr. Oncken, for temp. documents, agreeably to a designation of the Am. Tract Soc., Boston.

BAPTIST MISSIONARY MAGAZINE.

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No. 9.

American Baptist Board of Foreign Missions.

Deputation to Eastern Missions.

JOURNAL OF MR. MALCOM.

(Continued from page 160.)

Sagaing.

A visit to Sagaing, opposite to Ava, and once the metropolis, gave me not only an opportunity of noting what my official duty required, but of visiting the tomb of Dr. Price. The intimacy that subsisted between us, and the fine points in his character, came vividly before me as I walked over the fallen walls of his dwelling—or in his garden in ruins,

"And still where many a garden flower grows wild,"

or under the huge tamarinds which shaded his walks. 'Twas a dark day for Burmah when he died! The Lord has blessed his memory by the conversion of his two sons now in America. May they become apostles for Burmah!

The population of Sagaing is perhaps 50,000, and the small district or township belonging to it about 80,000 more. There seems to be no obstacle to the immediate settlement of a missionary, except that we have no one familiar with the language who can be spared. Many Chinese reside here, who read tracts and bibles in their own language. The few we have been able to distribute in this vicinity, for a few months past, have been most gratefully received, and sundry individuals in applying for others have proved they had been attentively read.

Three miles north-west of the city, are the famous quarries of statuary marble from which most of the stone images of Gaudama are made. It is

also used for water-spouts, and other purposes about sacred edifices, and shines conspicuously round all the pagodas in this part of the country, in the polished claws and grinning teeth of the huge lions (so called,) which guard the precincts. The real lion is unknown in Burmah, and these images, which, though of different sizes, are as much alike as two peas, are the most atrocious caricatures of the king of beasts. The hills around are of the finest limestone.

From eight to fifteen miles further north is a region resembling the "licks" of our western country, and vast quantities of salt are made. The process is to leach the earth and boil down the water.

Five miles from S. is the great kyoung-moo-daw-gyee pagoda, reputed the largest in the world. Its shape is precisely like a thimble. It looks, in ascending the river, like a little mountain.

The Mengoon pagoda, above Amerapura, would be vastly larger if finished, surpassing either of the pyramids of Egypt. When not more than half advanced, the king grew so cool toward Buddhism, and had so exhausted his means and the liberality of the nobles, that he abandoned the undertaking. His brahminical astrologers furnished him an excellent pretext by giving out that so soon as finished he would die, and the dynasty be changed. The lions were finished, and though intended of course to bear the usual proportion to the size of the edifice, they are ninety feet high. A huge bell was also cast for it, which is used by those who resort hither for worship. It is stated, in the thirty-fifth vol. of the authorized Burman History or Chronicles, to weigh 55,500 viss; but the chief woongyee

gave me the weight at 88,000 viss.* One can scarcely credit the statement of either, though it is said to look as if it might be even so heavy.

Amerapúra.

On the way to Amerapúra, we visited the pagodas and zayats of Shway-kyet-yet, or "the scratch of the golden fowl." The group stands on a bluff jutting into the river, opposite the range of hills back of Sagaing, which terminate at the shore. The whole is now in fine order, some having been lately re-coated with stucco, and the whole fresh whitewashed. It forms the most beautiful object from Ava, resembling, at that distance, a noble palace of white marble.

Here Gaudama wears a form not given to him elsewhere, I believe, except in paintings, viz. that of a cock. The legend is that when he was in that form of existence, he was king of all fowls, and passing that place he scratched there. Hence the sanctity of the spot, and hence the noble structures which distinguish it. The face of the stone cocks which ornament the niches, is somewhat human, the bill being brought up to his eyes, like a huge hooked nose. In the zayats at this cool and delightful retreat commanding the best view of Ava, and much of the river above and below, we found a number of well-dressed men reposing on clean mats, to whom we preached "Jesus and the resurrection." They readily accepted tracts, and we left them intently perusing them.

A short row further, brought us to Amerapúra, seven miles above Ava, on the same side of the river, which here takes a sudden bend to the north. It extends back to a noble lake, and is shaded charmingly with trees. The location is however very inferior to that of Ava. A low island and an extensive flat obstruct the harbor, and, except at high water, the lake behind has not a good entrance from the river. At Ava the shore is bold and the water always deep, and the Myet-na-guh, or little river, which passes through the eastern suburb, is a fine navigable stream, opening a trade to the interior, for two hundred miles.

Amerapúra was nearly desolated by a dreadful fire in 1823; but though within the walls it remains desolate, the suburbs have grown to a city at least as populous as Ava itself. A large num-

ber of Chinese reside here, and carry on a considerable trade with their own country by the annual caravans. They are Buddhists, as most of the common Chinese are, and have a showy temple, and an adequate supply of priests. We sought refuge there in a shower, and were courteously received. They listened to the "good news" with decorum, and accepted Burman tracts, in which language many of them read. During our visit a number of Burmans came and made their offerings and *sheeko* to the image, which however is much less chaste and placid in its aspect than the Burman Boodh.

There are various wonders at Amerapúra, such as the great and boasted bell, (Burmans are marvellously fond of vast bells;) the brass cannon, almost the largest in the world—the stupendous brazen image of Gaudama, brought from Arracan—the girl mentioned in Mr. Kincaid's journal, and by Major Crawford, as being covered with long fine hair, &c.—but I could not spend the time necessary to see them, and, procuring a bullock-cart,* rode about to see the localities, population, &c.

It seems important to locate at least two missionaries at this place, not only for the 100,000 inhabitants, but for the thousands of Chinese who may here be reached. One of the missionaries might study Chinese, and be prepared at a future day to accompany the caravan to Yunnan. The Government would never interfere to prevent the conversion of foreigners, and the converts which we are bound to hope and believe would be made, might become most efficient missionaries to their countrymen.

A few miles back of the city the Chinese have some plantations of sweet cane, and manufacture a large quantity of excellent brown and yellow sugar. I purchased some at the rate of about four cents a pound.

The immediate cognizance of the king secures this part of the empire from many of the severe oppressions, under which more distant portions con-

*Horses are not now used for draught, though often seen in pictures. Whoever rides in a carriage, from the royal family down, uses the bullock cart. Some of them are very handsome, and nicely cushioned inside. The beautiful and sleek braminny cattle, almost always cream-colored, hold their heads high, and move on in a trot or gentle canter, guided by reins passed through the septum of the nose. The wheels being without tires, and the ground not paved, it is no uncomfortable conveyance.

*A viss is equal to about 3 1-2 pounds.

stantly groan. This tends in several ways to increase its comparative population. Those whom I deemed best able to inform me, stated that within a radius of twenty miles, there must be at least half a million of people.

Return to Rangoon.

On the third of August came the sad adieu to the kind friends in Ava, who for a month had left nothing untried to make my stay pleasant, and aid my official duties. To Col. H. Burney, the British Resident, I am under many obligations, not only for attentions and assistance in the acquisition of information; but for numerous personal kindnesses, bestowed in the most delicate manner. To him and scarcely less to Mrs. B. the mission is largely indebted. At Tavoy, of which province Col. B. had charge some years, they were as parents to the lamented Boardman. At Rangoon, where he has occasionally resided since holding his present appointment, they were not less kind to the missionaries, even watching them day and night in their sickness. At Ava our brethren and their families not only receive daily and expensive kindnesses, but are ever so treated as to give them the highest possible estimation among the people.

The first two days of the descending voyage passed delightfully. The boat, too small for two, is ample for one, and I soon got all my matters nicely adjusted. Secure from interruption, and being alone, little exposed to distraction, it was encouraging to be able to get to work in good earnest, to arrange and digest the hoard of memorandums gained during the past busy month. It creates too, something like a feeling of home to be, any where, "monarch of all you survey," and to be surrounded by none but such as you may command; and especially is there a satisfaction in retracing your steps after an errand is pleasantly accomplished. With all these advantages the river, now forty feet above its common level, bore me along at the rate of four miles an hour, and so loftily, that I could see over the country far and near: the banks being but a foot or two above the flood. Instead of being dragged along by ropes, under a sultry bank, seeing only such houses and trees as stood on the brink, or, if under sail, "hugging the shore," to avoid the current, we now swept gallantly down the mid stream, higher from the top of the boat than the level country, and seeing the noble

hills to their very base. The whole landscape refreshed by occasional rains, presents, at this season, scenes which are not surpassed on the Rhine, or on our own more beautiful Connecticut.

Alas! a traveller has little cause to give patience a furlough because he gets a visit from pleasure. Here I am, the fourth day of the trip, moored not "under the lee," but along side of a sandy island, just enough "a lee" to get a constant drizzle of sand upon every thing, and into every thing, and not enough to shelter us from the huge waves that render it impossible to do any thing, while the wind has full sweep at me, and will not suffer a paper to lie in its place. The men have done their best to "keep moving," but the wind defied both oars and tide. Yesterday we had much ado to make headway against it, and it probably will not alter much, as it is the midst of the monsoon. It however generally subsides before night, and we must catch our chances. If my Master be not in haste to get me to Rangoon, why should I be? My eyes, partly from overuse, and partly from the glare upon the water, have become bad again; and as there is no one to speak to, I am ensconced here, deprived of book, pen and conversation. If this order of things should continue, I shall soon have a satiety of my lordly lonesomeness.

Aug. 13. Through Divine goodness I am now in sight of Rangoon, having made the passage in eleven days, without accident. For the sake of expedition I floated a good deal in the night, as the wind then always subsided, and we made better progress than in the day time with six oars. But the boatmen were sadly uneasy at doing so, and we were constantly assailed by accounts of recent robberies and murders. At one village we found in the house of the head man several persons who had that afternoon been robbed of their boat and all it contained. Frequently, as we passed, the villagers would call out to beg that we would wait for other boats and proceed in company. What a wretched government is this, which while it taxes and burdens the people to the very utmost, grants them in return, no security for person or property. Hence the huddling together in little wretched villages. A Burman with any thing to lose, would not dare to go and live on a farm several miles, or even one mile from a village. No such case probably exists in the empire. The very poorest, and the Karens who

are always very poor, venture to live in villages of three or four houses in the jungle, and cultivate patches of rice. The people at large live in the bondage of constant fear. Not only is thieving common, but robbing by bands. Thirty or fifty men well armed and disguised, surround a house, while a detachment plunders it, and permit no one to go to their aid. We have scarcely a missionary family that has not been robbed. Surely, in closing this part of my mission, I may sing of the mercy of the Lord, and cherish an increased confidence that his goodness will lead me "all my journey through."

(To be continued.)

Burma.

HISTORICAL VIEW OF THE AVA STATION.

The following notices were prepared by the missionaries at Ava, in September, 1836, and although they give some particulars anticipated by previous accounts, will, we doubt not, be interesting to our readers. We omit a few paragraphs relative to the establishment &c. of the station, full details of the same having been published from Mr. Malcom's journal, at pp. 158—9 of this vol.

General Labors of the Missionaries.

From the commencement of this station, every effort made has been frank and open, as if we had been laboring in the British provinces. As soon as a house was obtained, religious services were conducted twice every Sabbath, and every evening at candlelight during the week, either by preaching a sermon, or reading and explaining the scriptures, with prayer. The doors were open to all who chose to come in, and more or less always attended. During the day the verandah was occupied, either by the missionary or one of the assistants, and conversation carried on with the visitors; and tracts were given to those who wished to read. The two native assistants spent most of their time in travelling about, preaching* in the *zayats*, within, and outside of the city. After two or three months, two places became prominent stands for preaching;

* When we speak about *preaching* in the verandahs and in the *zayats*, we do not mean what is considered preaching in America, that is, to sermonize, but what was probably considered preaching in the days of the Apostles, viz. teaching, reading, explaining, and disputing.

one on the great road leading to Am-erapúra, and the other on the south side of the city. In both these places, great numbers heard more or less of the gospel, and many tracts were distributed. On one occasion, a trial was made to distribute books and tracts at a celebrated religious festival, and in two days between 8 and 10,000 were put in circulation; but some of them being taken to the queen, she, being informed of the numbers given away, affected to be angry, which made some difficulty, the particulars of which are already known to the Board. By these means, many tracts and portions of the Scriptures have gone into the surrounding country.

Near the close of the first year, when the two assistants left, all efforts out of doors, except what little was done by two Ava Christians, were necessarily suspended. However, the school continued, and the labors of the house were sustained as far as one individual with poor health was able to sustain them. This state of things continued till September last, when another missionary and his family arrived. Since then our operations have been somewhat enlarged. We have been kept busily employed in conducting our regular meetings with the native brethren;—reading, talking, and distributing tracts in the verandah; attending to inquirers, and others who call either for medicine or to read and converse—and teaching a Burman and English school. Excursions also have occasionally been made in the city and country, and one tour to Rangoon.

Number of bibles and tracts distributed—Method of distribution.

During the first three years, no exact record was kept of the number of books and tracts distributed; but, to be able to report on this subject in future, on the first of June we took an account of all we had on hand. They were as follows:—1st and 2d vol. of the Old Testament 109—New Testament 132—unbound portions of the Scriptures, including the Psalms, Gospels of Luke and John, Epistles, Digest, &c. 13068—Religious tracts (six kinds) 25822—Tracts on Geography, Astronomy and Chronology, 767. Of these were given away during the last three months, Old Testaments 24—New do. 23—unbound portions of the Scriptures, 2457—Religious tracts 5367—Scientific do. 596. We have also distributed portions of the Scriptures and tracts in Bengalee and Chinese, and still have a few more on hand. Expecting our present stock

will be nearly or quite exhausted by the first of December, we have ordered from Maulmein 500 copies of the New Testament, and the same of the Old; and 50,000 tracts and portions of the Scriptures; also a box of Bengalee, and a box of Chinese tracts from Calcutta.

In the distribution of books and tracts, we have labored to have the people understand, that we place a high value upon them, and therefore do not scatter them indiscriminately, without reference to the use that may be made of them. Notwithstanding all our care, we know that many of our tracts and books are torn up.*

Great numbers of the priests, especially of the younger class, frequently call on us. We have adopted the plan of giving the catechism, or some small tract to them in the first place; and when they call again and are able to answer questions readily on what they have read, they receive something larger. So far we have found the plan to work well; for, although we know of only one or two of them becoming apparently serious, yet they are getting correct ideas of God, and of his Son Jesus Christ, and we hope this knowledge will ultimately lead them to lay hold on eternal life.

Having, as yet, been able to procure but a small number of the Old and New Testament, we have only supplied the members of the church, and occasionally given one to a promising inquirer. To people in the city, we are not in the habit of giving more than one tract or one book at a time, as they can call again; but when intelligent persons

call on us from the country and distant towns, we supply them liberally. Particular pains have been taken to supply females and children who are able to read, with some tract as suitable as we have. Intelligent females occasionally call on us and spend some time in conversation, and ask for books. In giving away books, we accompany them, as far as possible, with religious instruction.

School—Medical Practice.

A school has been in operation ever since October, 1833, with the exception of a short time when we were too ill to attend to much of any thing. The number of scholars who have been with us, and have left, is twenty-three:—boys fifteen, girls eight. All were taught Burman except three, who were instructed in English. Of these, five girls and three boys remained about a year and a half, and the attendance of the rest would average from six to nine months. They were taught to read and write, and received instruction in geography, arithmetic, and astronomy. All attended worship, and were daily instructed in the Catechism, and portions of the Scriptures. The number now in school is 18; of these two are girls, the rest are boys and young men, except one who is an elderly man,—five are studying Burman and English, seven Burman only, and six English. Three of the young men are members of the church, and contemplate going to the Theological Seminary at Tavoy in the course of the year; another young man who has a mind capable of improvement, but whose advantages have been small, is now learning to read, and we trust he will follow the others hereafter and prepare himself to become useful. The elderly man mentioned, is the last one baptized here, and being a person of promise, we have encouraged him to come and spend his time in studying the word of God.

During the past year we have received a variety of articles for schools from America, which we have found exceedingly useful.

The scholars are in school from four to five hours, and have exercises daily in reading, writing, geography, arithmetic, and singing. Ko Lha instructs them in reading and writing Burman; in the other branches they are taught by ourselves: a few are instructed in composition.

We have the globes and an orrery

* This is done by a giddy thoughtless class, such as are to be found in Christian countries, as well as heathen, who, for want of something to do, wantonly run into mischief, and encourage each other in wickedness. Some, before their characters become well known to us, succeed in getting from us several tracts, for no other purpose than to tear them up. They have various uses for them.

The Burmans, priest and people, are as much addicted to lying as the ancient Creteans were. It may not be so constantly practised among the better class, because the occasions for it are not so frequent. The class, mentioned above, will stare you in the face with all the audacity imaginable, and tell you they were never at your house before and had never read your books, and at the same time you are certain they have been often.

But here we are reminded of the Apostle's injunction, "Consider Him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."

where they can be seen, and our public room is hung round with maps and cards. Many officers and intelligent people frequently call to see them, and converse on various subjects connected with religion and science. Often, on such occasions, the room and verandah are full, sometimes crowded; and it furnishes a favorable opportunity for reading tracts, and the scriptures—for removing their deep-rooted prejudices, and inculcating divine truth.

The natives, generally, suppose white foreigners to be superior to them in every thing except religion. When they are ill, and all their own efforts fail, as a last resort they apply to us for medicine. Such applications are made almost daily, and where there is any prospect of doing them good, it is done; and we are fully convinced that a very salutary influence is produced in favor of the great object for which we came to this country. The chest of medicine from Dr. Jewel, of Philadelphia, is a valuable acquisition. Many persons have been relieved from painful disease which was rapidly hurrying them to the grave.

State of the Church—Inquirers.

The result of our labors, up to the present time, is as follows:—Fourteen persons have been baptized; ten males and four females. These, together with Ko Lha, who was baptized in Rangoon, and left here when Dr. Price died, have been organized into a church, and one of their number, Ko Gwa, has been ordained a deacon. All except two, live in the city. They attend worship on the Sabbath, and the monthly concert, at our house. Some of them have established family worship. We think their piety is as consistent as could reasonably be expected from persons who have so recently emerged from the darkness and superstition of idolatry. Three have been employed by us—partly with a view to prepare them for usefulness, and partly because what little assistance they could give, was needed. We have labored to have them all understand that it was their duty to do all in their power to instruct their neighbors, and set them an example of every thing good and lovely. Considering the terrors of Government, they have been as bold as could be expected, and there are instances of conversion through their instrumentality. The inquirers are first found out by them, and brought to us.

There are now eight persons who

for some time have been hopeful inquirers. They appear well, and profess to believe in Jesus Christ; but whether any one of them will be bold enough to put on Christ by baptism, is more than we can say.* There is also one brahmin who professes to believe, and often visits us, but is timid.

There is another and very numerous class of inquirers, who read our books, visit us, ask a great many questions, and yet give no evidence that the truth has reached their hearts. Some of them continue to go to the pagodas, and some do not.

Of the scholars taught in our school, three have become pious. Two have been baptized in Ava, and one in Maulmein. The latter is now at the theological school in Tavoy.

Through the medium of our tracts and conversation with transient visitors the light of truth is carried abroad into hundreds of towns and villages, and an impulse is thus given to the minds of the people, the result of which eternity alone will disclose.

Relations with the Government—Prospects—Modes of operation—Wants.

From former communications, the Board are aware that this mission was begun and carried on amidst much Government opposition. This opposition was often so stern that sometimes it seemed very doubtful whether the station could be maintained. For some reason, known only to Him who holds the hearts of all men in his hand, there has been no opposition for nearly two years. We are encouraged to hope, from this fact, that God has "much people in this city." When the Government condemned the "Investigator," they formally acknowledged our right to distribute our sacred books, and any tracts which did not revile Gaudama. What more can we expect of a people who have been educated in all the darkness and superstition of idolatry; a people who always have been, and still are deeply attached to their ancient customs? There is no opposition, except that kind which generally exists among a heathen people.

* We have the pleasure to say, that on the 5th inst., since the above was written, three of the inquirers have been baptized, which makes now the whole number who have been baptized 17—males 13, females 4, and with Ko Lha, 18 who are members of the church. (Another, Moung Shway loon, was baptized Sept. 25. See Mr. Kincaid's journal, p. 191.)

The difficulties to be grappled with, in propagating Christianity in Burmah, are clearly stated in an address delivered by Mr. Brown in Calcutta, and published in the Christian Observer, a copy of which we presume has been sent to the Board.

Our prospects are encouraging. We do not mean by this, that the empire is just on the eve of being converted, and that our work is nearly done. It is to be feared that too often an unwarrantable stress has been laid upon some isolated sentence, written in journals in a moment of excitement on some particular occasion, without due reference to the circumstances under which journals are written; and therefore an incorrect impression is made respecting the spread of Christianity in Burmah.

From what we have here said, the Board will see what has been done, and from the non-interference of the government for so long a time, we believe we have every encouragement to go forward.

Besides the great population of Ava, Amerapura, and Sagaing, which are just at our door, multitudes from all parts of the empire are coming and going, through the whole year. Ava, being the capital, has a commanding influence over every town and village in the country, as well as over all the Shyan principalities. Hence, from this point we have great facilities for distributing the word of God and tracts among the towns and villages in all parts of the empire.

The numbers who daily come to our house are rather increasing than otherwise, and the number of those who listen attentively to the gospel is also increasing, which makes us hope a blessing is near at hand for Ava, and that soon we may have the pleasure of adding many more to the list of promising inquirers.

As an important auxiliary in spreading the Gospel among the Burmese, we believe with Mr. Brown, (see his address in the Calcutta Observer, page 564,) "that one of the most effectual weapons wherewith to weaken their attachment to idolatry, is the instruction of the young." Although our prospects for establishing schools over which we may have a decidedly religious influence, are not at present very bright, yet we believe we should not sit down and do nothing for the rising generation, because we cannot do all we wish. It has been intimated by us, in our private interviews with some of the princes,

and leading officers of the government, that one of us would teach their sons English and the sciences, if they would take an interest in establishing a school. Col. H. Burney also has mentioned the same to the woongyees. They seemed pleased with the proposal, but said, "If the king's brother, and other members of the royal family, would take the lead," they would encourage it, and send their children. It is in this, as in every thing else proposed to them for their benefit; they are all afraid of doing any thing, lest it should reach the ears of their royal master; and meet his displeasure, and bring upon them all the consequences thereof. If the king himself took the interest in the government of the empire, which he did in the days of Dr. Price, we might expect something would be done; but he seems to have sunk in imbecility; and the reins of government are in the hands of the queen, who is said to be a rigid boodhist.

There is a way in which we may be very useful to the rising generation; by placing in their hands small interesting books, with cuts, on science, history, and religion. By this means, we may in a measure counteract the baneful influence which idolatry and superstition are likely to have over them. We might gradually introduce primary books into the private schools, which are scattered all over the city. And would it not be also the means of getting the parents of the children to open their eyes to the folly of worshipping idols, and trusting for happiness to the principles of boodhism, seeing they rest on barefaced falsehoods?

The school that is in operation, is held usually in the verandah fronting the road, so that officers and all who pass may see us, and many are induced to look on and hearken.

Every year a great many Shyans visit Ava, to trade. Those of them who are able to read Burman, we supply with books. As there are many who can read in their own language, and not in Burman, we hope that Mr. Brown, or some other missionary, who may learn the Shyan language, will be able to supply us, some time hence, with Shyan tracts.

In the close of this report, we wish to lay before you our most urgent wants. These are, native assistants, and a press. The Ava Christians cannot act openly in their native city, without certain danger to themselves. Assistants from the Provinces can labor without any

danger. We wish to have one man besides Ko Shoon, and these to be permanent assistants, and only to be absent when visiting their families. Native preachers alone, are adapted to the work of finding out and bringing forward inquirers. Here is an immense field opening to our efforts, and why shall we not have the means necessary to labor advantageously? We can give the poor heathen instruction, and distribute books among them; but we cannot go round, and get into their houses and find out inquirers, and then lead them on, from step to step, till faith in Christ enables them to come out on the Lord's side. No, none but Burmans can so labor among Burmans. Almost every day Ko Shoon is finding out inquirers, some of one, and some of two years' standing. This is enough to show that there is one very important kind of work, which can be done only by native assistants.

In regard to placing a press here, every succeeding month renders the importance of such a measure more and more apparent. The secret, silent, yet powerful influence it would exert on account of its *locality*, can be estimated only by those, who know the influence which this city has over all parts of the Empire.

We now close our report on this station, commending to your prayerful consideration the cause of Christ in Ava, and ask a continued interest in your prayers and counsel.

EXTRACTS FROM THE JOURNAL OF MR. OSGOOD.

Excursion to Yéh.

Jan. 20, 1836. At half past eight, A. M. left my family and friends at Maulmein, and started on an over-land excursion to Yéh, the chief town of the province of that name, situated about 120 miles south of Maulmein. Arrived at Kaukanee, a village of about 35 houses, about noon, having passed two small clusters of houses on the way, at each of which we disposed of a few tracts. Having spent a little time with the inhabitants of this place, we left them, and arrived at Pah Ouk, where we put up for the night, having travelled about ten miles over a level country, interspersed with forests and paddy fields, and having on our right the chain of hills which extend along the course of the river Salwen at some miles' distance from the shore. The assistants

spent an hour or two in the village, giving tracts and preaching, at the same time inviting the people to come to the zayat in the evening. About sunset a few persons came in, but soon left. The inhabitants are principally Talings, and understand but little Burmese. The village contains about 130 houses. Gave about 100 tracts to-day.

21. Left Pah Ouk about eight o'clock, A. M., and arrived at Moo Dong at half past three, having passed several small villages on the way, and spent a little time in each, preaching and giving tracts. The head man of Toung Ben listened with some attention, but appeared unaffected by the truth. In some of the smaller villages the inhabitants fled from us as they would from beasts of prey. The head man of Moo Dong being about to go out to the paddy fields, offered us the use of his house for the night, which we gladly accepted, as the zayat was open, uncomfortable, and too far from the village. Several persons came in during the evening, and listened attentively till after eight o'clock. Moo Dong contains about 100 houses. Gave about 100 tracts to-day.

22. Left Moo Dong about nine o'clock, and, after travelling about an hour, arrived at the "Great Tanks." The natives suppose these tanks to have been made by nats. They appear very much like the small lakes or ponds of water in America. The Burmans suppose these waters to be holy, and say it is instant death for a woman to bathe in them; but I learn that this has been proved to be false, by actual demonstration. The situation of the tanks is truly romantic, especially of the largest, where there are many pagodas, and a fine grove of jack trees. Leaving these, we passed two small villages, at one of which, the most of the inhabitants came out to see us, and refreshed us with an abundance of pure cold water. Mounng Shwa Goon conversed with an elderly man nearly an hour, but without any apparent success, as he refused to receive any of our books. Arrived at Pai-ka-lat about one o'clock, and remained an hour, distributing tracts, and conversing with the inhabitants. On the way from this village to Kyouk-ton, we stopped at a house on the paddy fields, and had considerable conversation with an intelligent man, the chief of some village near. Gave him a copy of Luke and John, the Balance, and Investigator. Arrived at Kyouk-ton about three o'clock and after dinner went out into the village, and gave tracts till nearly dark.

the evening several men came into the zayat, and Moungh Shwa Goon reached to them till 8 o'clock. Among the number was the head man of the village, who remained some time after the other company left. He appeared very friendly, but whether his mind was affected by the truth, is known only to God. This village contains about seventy houses, and is beautifully situated on each side of a large creek, which empties into the bay at Amherst—distant from the latter place about eight miles. Gave about 140 tracts to-day.

23. Came down the creek from Kyouk-ton to Amherst in a boat. Stopped at a small village on the way, and gave a few tracts. The assistants were preaching in the town during the afternoon, and after dinner I went out with them to give tracts and encourage them in their work. Found several large boats near the shore, and supplied them with tracts.

24. Sabbath. Have felt a good degree of the presence of my Heavenly Father to-day. Devoted the forenoon to reading and private devotion, and in the afternoon went out with the native assistants. Found several attentive hearers, and one or two who seemed to be real inquirers after truth. One, Moungh Thaing, says he has been a long time inquiring, ever since brn. Judson and Wade resided at this place. At his request I gave him the New Testament and the 1st vol. of the Old. Many persons have heard the gospel to-day, as the assistants have been out all day, with the exception of a short time spent with me in devotional exercises, and I trust it will not be in vain. Have given 380 books and tracts yesterday and to-day.

25. Started from Amherst early in the morning, and travelled to Pnat, a distance of about twenty-three miles, the greater portion of the way through a dense forest. Passed the villages Hneet-koing and Quon-that, and two small Karen villages. Have given only about sixty tracts to-day. Had a refreshing season in secret devotion, more than sufficient to compensate for all the toil and fatigue of the day.

26. Arrived at Tropee about eleven o'clock, A. M. This is a pleasant village, situated at the mouth of a large creek, and contains about sixty houses. Moungh Shwa Mhong had a short debate with a man who pretended to be a Burman ruler, but having displeased some of his superiors, had fled from Burmah to save his life. He was very haughty

and overbearing, but was compelled to yield in some measure to the force of argument. I was much delighted with the meekness of Moungh Shwa Mhong in this debate, it showed so clearly the spirit of his Master, who, "when he was reviled, reviled not again."

From Tropee Mr. Osgood proceeded to Lamaing, visiting on the way, Waclong, Laikanau, Tsombayah, and other villages, where he distributed tracts. The path was, generally, obscure and difficult, leading through dense forests, or large marshes, and exhibiting in almost every place where the ground was sufficiently soft to receive an impression, the tracks of tigers and wild elephants, many of them recent.

28. Arrived at Lamaing about half past three. Looking over the toil and dangers of the day, I can say, from the fullness of my heart, it is a pleasure to endure them, if by it I may be the means of winning souls to Christ. The assistants spent the evening in conversation with a man whom I have seen in Maulmein, and another from Yéh. The latter appeared really desirous to know the truth—said he heard a little about this religion when Moungh En was here, two years since, but it seemed impossible to eradicate from his mind the idea of merit, so interwoven with all the systems of religion among heathen nations. 'Twas with the utmost difficulty he was convinced that I was not travelling to get ku-tho [merit]. This place contains between thirty and forty houses.

29. Separated our company this morning, and left some to preach and distribute tracts in Lamaing, while with others I went to a village about a mile distant, called Kmou-ka-neen, which numbers thirty-two houses. The men of the village were mostly absent, and the women afraid to receive our books. An idea is very prevalent among the natives who have little or no knowledge of our operations, that if they receive our books, they will be called upon to pay for them at some future time. We spent an hour or more in efforts to get access to them and deliver our message, but to little or no purpose. There are four other villages in different directions from Lamaing—Kan Daut, and Toungh Ben, lying to the west, and two Karen villages to the east. Wishing to spend the coming Sabbath at Yéh, we were unable to visit either of them. After spending considerable time with the inhabitants of

Lamaing, we again took up our march, having with much difficulty procured a guide to accompany us to Yéh. Arrived at Toung Bong, about five miles from Lamaing, a little before three. Path much better than yesterday. Passed two of the most beautiful streams of water I have seen in this country. Toung Bong contains thirty-three houses, and the appearance of the inhabitants was very different from that of the villages through which we have recently passed. As soon as we arrived at the zayat, many gathered round, and the Taling assistants soon found enough to do. They received our books freely and without fear. Many of them understand the Burman as well as Taling. Before our dinner was prepared, a very aged woman came, leaning upon her staff, and sat down, saying, she wished to hear something about the law we preach; and it was truly remarkable with what interest she listened while one of the assistants explained to her some of the first principles of religion. The Lord grant that the truth thus communicated may prove effectual to her salvation. Ah! thought I, as the old woman sat listening to the truth, how richly repaid shall we all be for the toils of this journey, if this aged sinner shall by it be brought into the kingdom. In the evening twelve or fifteen came in, and some stayed till a late hour—the most interesting assembly we have had since leaving home. Had a pleasant season in prayer and meditation just at twilight. “How happy is the pilgrim’s lot.” Gave about one hundred tracts to-day.

30. The tigers have been howling round us nearly all night, as they have several nights before, but the protecting care of an omnipresent Jehovah has shielded us from harm. Left Toung Bong a little past eight, A. M., and went down the creek between three and four miles, and then took the path overland to Yéh. We arrived about three o’clock, and were kindly received by the chief man of the town, and directed to the government zayat. This is a pleasant town, situated about ten miles from the sea, on a small river which takes its name from the town. It contains, I am informed, about three hundred houses. Under the Burman government it was a place of considerable note, and strongly fortified.

31. Sabbath. After the usual morning worship with the assistants, in which all joined, they went out into the town to distribute tracts, and preach. As we

have several kinds of tracts with us, I concluded to commence the distribution by giving the small catechism, and thus prepare the way for larger tracts. Spent most of the day in reading and devotional exercises, in which I have truly received a blessing. The blessed Savior has been pleased to manifest himself to me, although far from religious society. O how delightful to hold communion with Him “who sticketh closer than a brother.” In the afternoon had worship in Burman with our little company and two or three others who came in. The assistants speak encouragingly of the prospects here. Several have listened with attention to the sound of the gospel, which has for the first time been proclaimed in their hearing.

Having prosecuted the objects of his tour for several days at Yéh and the neighboring villages, in which he was assisted by Mr. Wade from Tavoy, as mentioned in an earlier communication, Mr. O. proceeds under date of Feb. 4:—

When we came here, the name of the Eternal God was almost unknown among the people. We have given about 1050 tracts and books, containing in all, about 30,240 pages, which, so far as I have learned, have been received with a feeling which promises that they will be productive of good. Many persons have called at the zayat for them, and thus evinced their desire to examine the subject. We have also the satisfaction to know that an impression has been made upon the public mind, and that from ten to fifteen persons are more or less anxiously inquiring after the truth. These tender plants all need further culture; but He that has commanded us to sow the seed, is able to deepen the impressions already made, and set home the truth contained in the books left in their possession. I have a great desire to visit this place again soon, and make some further efforts for the salvation of these perishing souls, but this must be left to the direction of Providence.

The next day Mr. O. left Yéh by water, for Tropee, where he arrived on the 6th, and having passed the Sabbath there, continued his journey homeward through Pnat, Wangaroo, and Quon-that, &c., preaching and distributing tracts. He reached Kyouk Tau on the evening of the 9th.

On our arrival here the inhabitants of the village flocked around us, and some

the assistants were almost constantly teaching till near nine o'clock in the evening. The head man says he believes there is an Eternal God, but Jesus Christ is to him a stumbling-block. He has recently expended considerable money in the erection of a agoda, for the purpose of obtaining merit, which he now professes to regret. I have given sixty-five tracts to-day.

11. Left Kyouk Tau in the morning, and took the river route, which I found to be much nearer, more pleasant, and passing through a more numerous population, than the one lying further back. Passed eight villages, in each of which we spent a little time, and arrived at Pah Ouk a little before five, P. M., where we lodged the first night after leaving home. The inhabitants of this place seem particularly averse to receiving any religious instruction. Although the place contains near 100 houses, we have scarcely found a serious listener. Several persons came around the zayat on our arrival, but as soon as a proposition was made to teach them something about the Eternal God, they all fled. In the evening we were informed that the people were assembled at a house in the town, mourning, or rather carousing, with a family who had lost a relative. We hastened to the place, to improve the opportunity to do them good; but here we found the "strong man armed" apparently in full possession of the "palace," and it seemed utterly impossible for the assistants to obtain a hearing. They refused entirely to let Moungh Shwa Mhong speak, saying that his voice was not good; and Moungh Shwa Goon labored till near nine o'clock to get a hearing, with but little better success. I trust, however, that some truths were understood, although spoken in fragments, for a few who sat near were silent while others opposed. I was much interested in a circumstance which occurred during the attempts of the assistants to obtain a hearing. Casting my eyes over the assembly, I discovered, in a remote corner of the room, a little group who were apparently intently engaged, and on further examination, found that Moungh Mee, a Taling Christian who accompanied us, had taken the advantage of the opposition who were intent upon one object, and having collected together a few of his countrymen, was communicating to them the truths of the gospel. One prominent reason for the opposition in this place, may be traced to the success of the gospel among them,

under the preaching of Mr. and Mrs. Wade, some years since, when several were converted, and consequently the enmity of the powers of darkness excited.

12. Left Pah Ouk in the morning, and having passed through three small villages, arrived at my residence about noon. On reviewing the scenes of the last three weeks I find much cause for gratitude to God, both for preserving kindness, and the measure of success which has attended this feeble effort to advance the interests of his kingdom. Since leaving home I have travelled in company with the little native band, about two hundred and twenty miles—visited forty-six villages, containing, in the aggregate, 2650 houses—and given 3300 tracts and portions of Scripture, amounting to about 64,500 pages. I have enjoyed the most cheering evidence of the presence of the Holy Spirit in my own soul, and of its direction in the use of the means of grace. True we have had to contend with ignorance, prejudice, tradition, and hatred to the truths of the gospel; but yet our labors have been crowned with a blessing, in leading a goodly number to listen to, and inquire after the truth, and a few, we hope, have received so great a measure of light, that they will be influenced to forsake their idols, and turn "to the Lord, who will have mercy, and to our God, who will abundantly pardon."

EXTRACTS FROM THE JOURNAL OF MR. BENNETT.

(Continued from p. 269, last vol.)

Maulmein, April 7, 1836. At three this morning, Mary Hutton, one of the children in the school, died of small-pox. She was not far from thirteen years old. When she came to the school, she says she did not know there was a hell or a heaven, nor a God who made all things: she did not know her alphabet, but, by diligent application, made rapid progress, and when she died was a tolerably good reader. But we have good reason to hope she is now with the saints and glorified spirits before the throne. She was one of the first who manifested much seriousness in the school, and, with her brother, soon gave evidence of love to God. They both became members of the visible church of Christ, and to the time of her death Mary gave bright evidence that she loved the Savior.

May 29. The pious boys of the school have prayer-meetings in the morning, and to-day they have spent some time in one of their rooms, praying to God. O may the Lord pour out his Holy Spirit upon their souls.

July 3. To-day one of the pupils of the school, who has been ill for some days, left for the home of his parents. His mind has been much exercised, and I trust some light has been shed in upon his understanding. I feel encouraged to hope his heart will be changed. The folly of heathenism he sees, and its worthlessness, but whether its sinfulness is also discovered, time must determine.

One circumstance which gave us encouragement, was the fact, that when his mother came, for him, to take him home and have a Burmese doctor, he begged to remain with us in preference. The heathen doctors' art, much of it, consists in incantations, and offerings to devils and idols, which of course do no manner of good to the patient; and this young man seems to be fully aware of it.

In the evening preached the semi-annual discourse before the missionary society. Though there is much less ardor in this cause now than there was some months since, a larger number attended than usual, and we would pray that good may be the result.

24. Two Karens arrived from Rangoon, who are on their way to study in the Seminary. Being acquainted with them when we lived in Rangoon, and one of them having then professed his faith in Christ, it was very gratifying to hear his statements of the progress of the truth, since it was then for the first time brought to their knowledge as a nation. He says whole villages, from that time to the present, have left off work on the Sabbath, and generally assemble in one of their zayats, and some one reads, (for many of them can read Burmese,) and then they confer together on the truths they have heard, and pray together. Some few learned to read of Ko Thah-byoo, and they have taught some others. O what a blessed revolution has been effected, even in the short space of a few years, among these wild people. I was truly rejoiced that these young men were on their way to learn more perfectly the knowledge of God, and then, God willing, design to return and instruct their countrymen.

31. Have felt very unwell for a few days past, with a most violent headache, &c. but feel some better to-day.

The Lord has been very good to me and my dear family, and I feel we ought to be willing to bless and praise his name forever and ever. He has prostrated us all upon sick beds, and he has, in a measure, restored us all again to health: we have all recovered, except the two youngest, on whom the effects of the small pox remain.

State of the School—Opposition to Christian Instruction.

Aug. 19. Examination of the school. Though a very rainy day, the attendance was very large. The pupils acquitted themselves very well. The school is exerting a good influence. It is impossible for the pupils to become acquainted with science, and continue to hold the legends of their sacred books.

Sept. 2. Visited an English woman this morning, who seems near her end with consumption. About four years since she used to attend the English chapel, was very serious, and gave some evidence of a change of heart, but as her husband as well as herself was educated in the church of England, she did not make a profession of religion. When I asked her this evening how she expected to be saved, she replied, "Only through Jesus." Do you trust all to him? "O yes, there is no other way to heaven,—in Jesus I trust all," &c. At times her mind wanders, but on the subject of another world she seems perfectly rational. She is extremely emaciated, and cannot survive long.

4. I have, for some time past, made the jail a visit on the afternoon of the Sabbath, where there are near 1000 prisoners, of different languages. Distributed tracts to-day in five different languages. The prisoners were very eager to receive the tracts, and those who could read collected those who could not, around them, and read; thus there were several groups in the prison yard, reading and conversing about the religion of Christ.

12. This morning opened the box of American tracts and books, a most valuable assortment, and this evening nearly \$20 worth of the books were sold. One of the boys left to-day for Rangoon, where his parents reside. Before his departure he came and begged a copy of the Burmese New Testament, which I gave, and a part of the Old, with a few books and tracts of the Am. Tract Society, just received. O that the grace of God may find a place in his heart.

18. Had a most interesting Sabbath school to-day. Conversed some time with the children on the judgment. It was a solemn time—several of the children seemed to feel. After school, Aoung, the Chinese youth mentioned several times in my former journals, came to me and requested to be baptized. He is a most promising youth, has seen the folly of heathenism for nearly a year, and given good evidence of being regenerated in heart. I have hope he will be very useful yet among his countrymen. He reads Chinese and Burmese, and English,—is a first-rate student, and has made most rapid progress in his English studies.

Oct. 7. As br. Osgood is absent, by request I attended the meeting of the English church, preparatory to the communion. Only seven members present.

8. Sir Edward Ryan, one of the Bengal Judges, and Chairman of the Instruction Committee, being in town, called to see the school. He objected strongly to the Sunday school cards, with which I had adorned the school room, &c., though I only teach them in Sabbath school.

9. Lord's day. This day another of my pupils professed his attachment to the Savior. He is the Chinese youth mentioned Sept. 18th, and gives us good evidence that he is really a child of God. In this instance I behold the fruit of individual prayer, and have to record again that the Lord is a prayer-hearing, and a prayer-answering God. No laborer in the Lord's vineyard ever needs to be discouraged. Let every one lay hold of the promises, plead and intercede, as did Jacob, and no one will be sent empty away. Attended the celebration of the Lord's supper this evening with the English church. Had a good season, though only fifteen communicants were present, including two missionaries.

10. Sir Edward Ryan called again to-day, with Mr. Cameron, another member of the School Committee. From what I can gather, I perceive my course, as regards instructing the children in the Christian religion, is not approved, and I expect I shall have to leave the school, or cease to tell the pupils that Christ is the only Savior, which I can never do. *In the hours of school* I have never taught religion of any kind, but *out of them* I have, and must continue so to do or leave the school. I can never bring my mind to believe I do right, in seeing these precious youth around me destined to be eternally happy or miserable, with-

out pointing them to the Lamb of God, that "taketh away the sin of the world." How could I answer it at the bar of God, if they should be found on the left hand, and say to me, you might have taught us our duty to God and our own souls, and had you done so, we should not have been here: we are lost and ruined, and all from your neglect! Many of the children are serious, and I hope to meet several of them in heaven, though, as yet, they do not profess openly to love the Lord.

11. Sir Edward Ryan called again to-day, with whom I had a long conversation. He strenuously objected to having religion taught the pupils, stated that the object of government in appropriating funds for schools was, that the children might be taught science, not religion, &c. &c. I plainly stated my course pursued, that so far as regarded *school hours*, I had never departed from the designs of Government, so far as I understood them. But all this did not seem satisfactory, and I am more convinced to-day than yesterday, that my connection with the school must cease.

But I leave all with my Heavenly Father. His cause will triumph.

Karens.

EXTRACTS FROM THE JOURNAL OF MR. VINTON.

Tour among Karens on the Rangoon and Irrawaddy rivers.

Oct. 25, 1836. Left Rangoon in company with brethren Howard and Abbott. We took with us five thousand Burman tracts, with two Karen and one Burman assistants. In the course of the day, saw a number of Karen boats, but they all belonged a little back in the interior. The next day, a number of Karen boats came alongside, and, being able to read Burman, we gave them books, and preached to them a long time. They listened attentively, and promised to tell all their friends all they had heard. From them we learned that there are multitudes of Karens scattered in all directions, but principally situated a little back from the river.

27. About the middle of the afternoon, we came opposite to a Karen village, lying a little back from the shore. Here we stopped for the night. On going to the village, we found not the least trace of missionary labors; the in-

habitants had not even heard of such a being as Jesus Christ. They, however, listened to the gospel with the most absorbing interest. No cavillers;—all seemed anxious to know the truth—all seemed resolved to obey it. Still, we rejoice with trembling, lest the enemy should catch away the seed sown, and so no fruit appear.

28. Early the next morning, started on our journey, and about noon, stopped at a Pwo village. The men were all absent, and the women were exceedingly frightened. We succeeded, however, in abating their fears, so that they consented to listen a short time to Ko Chet-thing, (who is himself half Pwo,) on condition that we would not force upon them any of our books.

29. This morning left the Rangoon river, and entered the broad and beautiful Irrawaddy. Soon, we came to a Burman village, and were informed that there were Karens lying a little back from the shore. We went, and found a village of Pwos. They listened attentively to what we told them, and seemed not a little interested in the new and strange things that came to their ears. We learned from them that there are multitudes of Pwos scattered all through this region, extending even to Rangoon and Bassein. Their language, however, Ko Chet-thing tells me, is very different from that of those in the regions of Maulmein. They had never before heard any thing of God, and inquired, after we had been there a little time, if it would not be proper to worship us. In the afternoon, we came to the most densely populated region of the Karens I have ever seen. Before us, in full view, were no less than six large and flourishing villages. The people were more than commonly intelligent, showed us no little kindness, and received the word with all gladness. Here we thought to spend the coming Sabbath; but were informed that a little above there was a large Burman village, where brother Howard and his Burman assistant might profitably spend the day; back of which, was a large Karen village, to which we might go, and where lives a leading chief. So we proceeded on our way.

30. Early Sabbath morning, we went out to the Karen village, but found the chief unwell. Multitudes at first flocked in from all parts of the village, and, for a time, listened attentively; but it was their day for distilling, and before noon nothing more could be done. The Spirit of God was

driven from their noisy abodes, and they were left, in all their hardness and impenitence, to reject the precious truths of the gospel. There were two Shyans, however, in the village, who appeared well, and said that they would never again worship the pagodas, but were resolved to become Christians, though secretly, for fear of the Burmans. In the evening, felt sad that nothing more had been done for the honor of God during the day. They thought of accomplishing nothing to the honor of my blessed Lord was inexpressibly dreadful. What though I have done my duty, and hear it said, "Well done," and yet have effected little or nothing in the great work of saving souls. This would be like the fruitless efforts of the half-distracted parent to save his drowning child. He puts forth the last effort, and reaches the spot just as the little helpless sufferer sinks to rise no more. True, the parent has done all in his power, but his child is dead, and he broken-hearted. So it appears to me my heart must break, if God comes not to glorify himself, and save souls. Still, I rest in sweet hope that God will yet pour down the Holy Spirit; for the promise is sure, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Nov. 1. Came to a Burman village, and inquired of a company of priests if there were any Karens near. They said, "No," although there was a village not a hundred rods distant, to which we immediately repaired, and spent the night. The villagers soon collected around us, and listened attentively all the evening. After a little time, they seemed satisfied that we had come to make known to them the truth of God, and that all their past systems of worship were false. They seemed to recognize fully the truth that there is salvation in no other name but that of Jesus; that he is able to save to the uttermost, was to them as a fresh cordial to the soul.

2. Early in the morning, I returned to the boat, and brethren Howard and Abbott went with me to another village, lying still farther back from the shore. Here we found an equally interesting company. Before leaving, they again and again assured us that they would never again worship the priests, nor make offerings to the nats; but would turn right about, and worship God. Indeed, they gave us all the evidence

They could, in the length of time we had with them, that they had truly turned to the Lord. From them I learned that the Karens extend even to Arracan.

3. The next day, we found ourselves in a still more densely populated region of Karens than we had yet seen. Indeed, the whole interior is filled with them. At the place where we spent the last night, the people manifested, comparatively, but little interest in our message, and, as is common in such cases, treated us more kindly than our Master. In the course of the day, however, we fell in with a number of interesting cases. The people are nearly all anxious to learn to read, and would, I think, avow themselves Christians, but for their fear of the Burmans. The truth that God can pardon sin, through the suffering of Christ, is to nearly all that we have seen, a welcome doctrine.

About noon came to a Burmese village, near to which was a large number of Karen villages. We immediately repaired to one of these, and remained till about three o'clock, when we came back to the boat for dinner. On our return, the assistants had left for another village; we followed on, but they had gone still to another. On our return to the boat, we found that Ko Chet-thing had come back, but that Panlah had concluded to sleep at one of the villages. Early the next morning, as we thought best to proceed, we sent a man to call Ko Panlah. He was gone a long time, and on coming back said he had followed him to three or four villages, at the last of which they said he started last night on his way back to the boat. This intelligence awakened a little anxiety in our minds, and especially as the man said he had been to every Karen village in this region. Br. A. and I started with Ko Chet-thing and a number of the boatmen, and went to the place where he was last heard of. We there found that he had slept at a village near by, and had just passed, on his way to another village. When we found him, he said that such was the anxiety of the people to hear the truth, he had concluded to stop a number of days among them, unless we called him.

As we came up from the river, we saw a number of Karens upon the shore. They had been gathering paddy, and stopped a little to rest. The assistants began to preach to them, and the boat proceeding on her way, they followed

on. Such, however, was their anxiety to hear, that we stopped the boat, when they came on board and listened for half an hour with the most breathless attention. To close, Ko Chet-thing told them that God's plan of spreading the gospel required every new hearer to proclaim it to his fellow, "and now," said he, "go tell all of your friends what you have heard, and tell them to tell others, and so on."

4. The Karens where we spent the last night, listened with much interest to what we told them, but thought they should not dare to become Christians, unless we would pray to God, and have him restrain the fury of the Burman rulers.

About noon came to another Burman village, and although there was no Karen village so near that we could visit it, yet so large is this village, that we were unwilling to leave it, without a pretty thorough distribution of tracts, in addition to some preaching. So we joined br. H. as we have not unfrequently before done, in giving tracts, and talking to the people. In preaching I was obliged to have a Karen interpreter. This, although attended with many disadvantages, yet drew around me the greater assembly—many of whom came out of mere curiosity to hear a white foreigner speak the Karen language. They say such a thing was not before known.

5. The next day we made but few calls, the Karens lie so far back in the interior. Late in the evening we reached Hen-tha-dah.

6. This being the Sabbath, and no Karens near, we spent the whole day in distributing tracts and preaching to the Burmans. This village contains a thousand houses, as we judged from counting those on one of the principal streets. We gave a thousand tracts, and yet refused a multitude of applicants. The demand for tracts surpasses any thing I ever before witnessed. It is all but impossible to walk the streets with a bundle of them. A number of times during the day I was surrounded with applicants, when I was obliged to resort to physical force, pushing one here and another there, to make my way through the crowd. Our boat and the shore adjoining have been thronged nearly all day, with applicants for tracts. We were at last obliged to push out a little into the stream, to prevent the multitude from coming on board. This measure, however, scarcely lessened the number of applicants, for

they would come swimming to the boat, to beg for books.

Beside giving books, we have had some, nearly all day on board the boat to listen to the gospel. In the first place, br. H. brought on three of the principal men of the village, two of them secretaries to the head man of this district. They staid till they had read the first five chapters of Matthew, and professed themselves much pleased with what they had read and heard. Then came an intelligent priest, who remained a little while and left, but in a short time returned with three others, principal men, as he said, and as I should judge from their appearance, in all this region. One of them was decidedly the ablest and fairest reasoner I have ever met among the Burmans. After a little conversation they invited us up to their kyoung. Here was shortly collected a large assembly, and we soon found that their object was disputation. A number of points came up, but they ultimately yielded every one of them, and finally became as docile as children, assenting to every thing we said, and occasionally expressing their astonishment and admiration at what was told them.

7. Monday morning early we left, and proceeded as far as Ther-at-wah, but on inquiry, found that the Karens in all this region, and up the river, are located so far back from the river, that in a boat excursion we cannot well visit them. We have concluded, therefore, to return, as our tracts are nearly expended. Besides this, one of the principal objects of the excursion has been already effected. We now know that there is upon this river a most extensive and deeply interesting field of labor amongst the Karens, accessible at all seasons of the year. We know too, that the main body speak the same language, as that spoken in the region of Maulmein. This last consideration, so far as the printing of books is concerned, is a most deeply interesting fact.

8. On the morning of the 8th, we reached the place where the people gave us so much encouragement on the 1st. Then we could but thank God and take courage. Now we were constrained to take the cup of salvation, and bless His holy name for what our eyes were allowed to see, and our ears to hear of his salvation. The inhabitants of these two villages, over whom we had rejoiced with so much trembling, are now still more confirmed in their resolutions to serve God. But what

was more interesting than all, they had actually commenced the work. When we inquired whether they had worshipped God ever since we left, they replied that they had, every morning and evening. To the inquiry, 'Who?' they said *all*, from the oldest to the youngest. Those who were able to form their own petitions, did so; and then instructed the younger children how to pray. We then inquired of the children if they loved to worship God. Their reply convinced us that our instructions had taken deep root in the feelings of all, from the aged grandfather down to the youngest child capable of understanding the subject. One woman told us she found it exceedingly difficult to govern her temper, and refrain from scolding her children. We told her every time she got angry she must repent of that sin, and pray to God to forgive her, and then set a double guard, so as not to sin again. She said she had prayed, and told us how, and inquired if that was right. When we presented the subject of the Sabbath, they inquired with great interest how they should know what day to keep. As one of them could read Burman, one of the assistants wrote on a black board, how many days would elapse before the Sabbath, and then gave them some instruction how they might remember the day.

On leaving them we gave them some encouragement to expect another visit, and told them they must pray to God to open the way for our coming. At this proposal they seemed overjoyed, and said they would pray most fervently, and presented a kind of form, and asked if that would be suitable on such a subject. They were deeply anxious we should spend the night with them, and would not consent to have us leave till we told them that others must hear as well as they. To which they replied, "True, we want them all to hear, and all to believe."

We made some other interesting calls on our return, and found much to gladden our hearts, and encourage the hope that the time is not far distant, when churches will be springing up upon this beautiful river, and extend into the interior, till this whole land shall be given to the Savior.

We reached Rangoon on the evening of the 10th. Found the mission family all well, and br. Webb on the eve of starting for Ava.

(To be continued.)

LETTER OF MR. MASON.

The following letter has been kindly furnished for publication by the brother to whom it was addressed. It is full of meaning, and will give rise, we would hope, to much grave and profitable reflection.

Tavoy, Oct. 5, 1836.

The vast waste of waters that rolls between us is not more tumultuous than society, even religious society, seems to be in your "land of steady habits." Now, Masonry and Anti-masonry shakes the whole superstructure of the church; then, New Divinity and Old Divinity, Colonization and Anti-colonization, Slavery and Anti-slavery, Wine question and Water question, Bible Society and Baptizo follow each other in rapid succession, like Job's evil messengers, or the diseases leaping out of Pandora's box, or the seven last plagues. You seem to have all turned —. Nothing is popular that is not pugnacious. Every thing has to win its place on the breath of the public, at the expense of a deadly strife, and that, too, often between brethren. Temperance, after hard fighting, seems destined to go on "conquering and to conquer;" "seventh commandment" advocates are in the field, maintaining a dubious contest; while "retrenchment societies," judging from the periodicals, are "dead, dead, dead."

"'Tis pleasant through the loop-holes of retreat
To peep at such a world; to see the stir
Of the great Babel, and not feel the crowd;
To hear the roar she sends through all her gates,
At a safe distance, where the dying sound
Falls a soft murmur on the uninjured ear."

That however is a mere selfish pleasure. "My heart is *pain'd* with every day's report," when I look upon the fields white for harvest, and behold the harvesters standing in idle contention about their tools, or the proper mode of operation, to the neglect of the command, "thrust in the sickle and reap." And, then, how little is exhibited of that *grace* which "suffereth long, and is kind; envieth not; vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, hopeth all things, endureth all things!"

The world, my dear brother, never will, never can, be converted the way we are going on. I want to see the

church *awake*; I want to see Christians *absorbed* in the great object of the world's conversion to God—the *whole* world. I am utterly amazed to see occasional allusions which seem to indicate that the missionary's ardor may be diminished, when he reaches heathen lands, and becomes familiar with idolatry. Why, the fact is, we come out like thirsty men, thirsting for the conversion of the natives, and die of thirst because they are not converted. I never had a *tenth part* of the missionary spirit at home, that I have here. What a glorious, soul-absorbing subject is the conversion of these Burmans, and Talings, and Siamese, and Shyans, and Karens, and Kyens to Christianity. "My soul longeth, yea, even fainteth," for this consummation "so *devoutly* to be wished." We have eyes to see what ought to be done, without hands to do it. We see that the church has only to come in the name of the God of Hosts, and her report will be, "*Veni, vidi, vici*." There is moral power enough in the church to shake the pillars of pandemonium to their foundations, and put all its counsels to confusion, were that power brought to bear on the legitimate object of attack. It is too late for skepticism now. The experiment has been tried, and it has been fully proved, that heathenism shrinks before "the sword of the Lord." She has long ago ceased to come to the attack, and her defences are mouldering walls, and ivied battlements, destined, inevitably destined, to fall whenever the church "mustereth the host of the battle."

I think every minister, and candidate for the ministry, ought to feel the duty of going abroad resting upon him; and if circumstances forbid his going, then he should provide a substitute. Have you sent your substitute yet?

Pray for us, my dear brother. I have little time for writing letters, but could allow yours to lie unanswered no longer.

"God be merciful unto us, and bless us;
Cause his face to shine upon us;
That thy way may be known upon earth,
Thy salvation among *all* nations.

Let the people praise Thee, O God!
Let *all* the people praise Thee.
O let the nations be glad, and sing for joy;
For Thou shalt judge the people righteously,
And govern the nations upon earth.

Let the people praise Thee, O God!
Let *all* the people praise Thee.

The earth shall yield her increase;
God, our God, shall bless us;
God shall bless us,
And all the ends of the earth shall fear him."

Chinese.

JOURNAL OF MR. SHUCK.

(Continued from p. 176.)

Passage to Macao—Visit to Canton.

Monday, the 29th of August, 1836, we embarked at Singapore for China, in the British ship *Leighton*, Capt. Wade. On board, and as our fellow passengers, were twenty Chinamen, who, like the rest of mankind, thinking *home* the sweetest spot on earth, were anxious to tread again the soil of their native land. Among the twenty were eight from the island of Hainan. These had been captured by Malay pirates near the Peninsula, who murdered twelve of their company, robbed and set fire to their junk, and took the remaining eight as slaves for life. They had, however, just been rescued by a British man-of-war, but had lost all their money and clothes, and their long cues, (the glory of the Chinese,) besides receiving many wounds not yet healed. Capt. Wade afforded them a gratuitous passage to China—a thing which none of their more fortunate countrymen could be prevailed on to do. There were between fifty and sixty persons aboard, and I had the pleasure, either by public preaching, conversation, or books, of recommending to all repeatedly during the voyage, the pardoning offers of the adored Savior.

After a delightful passage of eighteen days, and without any remarkable occurrence, we have in sight of the main land of the "Celestial Empire," the "middle kingdom," the "flowery nation," as the Chinese call their country; and, favored with a fine breeze, while the sun shone in all his splendor, gazed with excited interest on the romantic hills and fertile valleys that were opening every where before us. As soon as the ship anchored in Macao Roads, we went ashore, and were immediately welcomed by the Rev. Mr. and Mrs. Gutzlaff, into the bosom of their kind family. Mr. Gutzlaff is at present extensively engaged in writing Christian books in the Chinese language, and also holds the office of Chinese interpreter under the British Government. Mrs. Gutzlaff has a school of Chinese children.

Sept. 26. After seeing Mrs. Shuck comfortably situated, I embarked at four o'clock to-day on board an European passage-boat for Canton, in company with six other passengers, among whom were the Rev. Dr. Parker, Mr. J. R. Morrison, (son of the late Dr. M.,) and an American gentleman, merchant of Can-

ton. Before leaving the shore, however, our trunks were examined by the Chinese mandarins. The Chinese have, at Macao, public officers and a custom-house, and consider the place as their own, but permit the Portuguese and other "barbarians," such as the English and Americans, to reside there, provided they do not "create a disturbance." The Portuguese have a governor, sent from Portugal, a custom-house, about 250 soldiers, and five or six forts mounted with guns of different calibre and metal. Formerly, foreigners went from Macao to Canton in Chinese boats, and were sometimes defrauded out of \$400 in one trip. They made repeated requests to the provincial authorities for redress, but to no purpose. At length they forced their way through the forbidden gates of the city, and demanded redress, which was immediately and satisfactorily granted. At present there are six comfortable European schooners, or cutters, one of which leaves Macao every day for Canton, taking passengers at \$10 each. The weather was cool and pleasant, and the wind being favorable we arrived after two hours' sail at Kumsingmoon, an excellent place of anchorage, where there are about thirty vessels now at anchor, and among the number many from the United States. Here we remained one hour, changing the mail, &c.

27. At daylight this morning we passed through what is called "The Bogue." It is a narrow passage in the river, and guarded by five or six large, but ill-constructed forts. Two British frigates passed through here a year or two ago, but received scarcely any damage, although every fort was in full operation against them, and a rifle-shot would reach from one side of the passage to the other. The frigates battered the forts considerably, and killed seven Chinese soldiers. This circumstance, which is familiarly called the "Battle of the Bogue," took place at the time the representative of the king of Great Britain, (Lord Napier,) was treated with so much indignity by the Chinese local authorities. At Whampoa, which is twelve miles from Canton, we arrived at seven o'clock, A. M. Ships can proceed no farther up the river than Whampoa, owing to the shallowness of the water; and here were anchored about forty, some of which were of fourteen hundred tons burden. The land on either side of the river, is under a high state of cultivation, to the very water's edge, the banks being

adorned with lichen, orange, plantain, and other delicious fruit trees. The scenery on every side is most delightful. The spiritual condition of the people, however, is too manifest in the tall but well-proportioned pagodas, rearing their idolatrous spires toward the throne of Him who has said, *Thou shalt have no other Gods before me.*

Between Whampoa and Canton there are several forts. The first we reached, is called "Howqua's Folly," which was built under the inspection of a hong merchant of that name, but being constructed in such a way as to be almost useless, he was made to bear the whole expense of its erection, and hence it received the above appellation. Not far from this, and nearer the city, is a new one built since the battle of the Bogue, on a more improved plan. There are two others, quite near the city, one of which is called the "French Folly," and the other the "Dutch Folly," having been built by these nations. It is said that the Dutch received permission from the Chinese to build a hospital, and in place of it built a fort; but the Chinese discovered the trick when the guns were being put in, and took it from them. The Chinese say that foreign sailors, fire-arms, and foreign females, are the great excitors of all "*disturbances*," and therefore they are forbidden to enter their confines.

For many miles down, the river is alive with boats, but so very thick are they near the city, that with difficulty a passage can be made through them. Many war junks, of awkward construction and unwieldy bulk, but gaudily painted, also lay near this mighty emporium.

At ten o'clock, A. M. we anchored in the river, opposite the foreign factories, (or store houses,) and were pulled ashore by Chinese females, in boats quite similar in shape to an egg. With the utmost affection I received from the Rev. Messrs. Bridgman and Stevens, the right hand of fellowship as an associate laborer. They had both previously written, giving me their hearty welcome, on hearing of my arrival at Macao. After a pleasant interview with them, I called, in company with Mr. Stevens, on Mr. Snow, the United States Consul, and several other American gentlemen, whose politeness, together with the brotherly kindness of the missionaries, almost made me fancy myself for a moment amid the scenes of my native land.

The resident foreigners at Canton

generally keep small neat boats, for recreation and exercise, when the work of the day is over, and this evening I accompanied Dr. Parker and Mr. Stevens a short distance up the river, but could neither row nor steer, for gazing at the astonishing number of boats. There are said to be 84,000 of them floating before the city, which constitute the only home, and the only property, of their respective occupants. It was quite dark when we returned, and the Chinese, as is their idolatrous custom, had lighted incense-sticks stuck up at the sides of their boats, and at the doors of their dwellings. This is the height of the Chinese feast of lanterns, and middle autumn. Lighted lanterns of many colors, and flowing streamers, are raised on long bamboo poles all over the city, presenting a striking and singular appearance. Wherever the eye turns, it meets with sad demonstrations that this mighty city is wholly given to idolatry; and one cannot but experience those stirrings of spirit spoken of by Paul, while contemplating the condition and awful destiny of these immortal myriads.

The streets swarm with beggars, blind and lame, young and old, male and female—some of them objects of squalid wretchedness. They meet with a cold reception from their countrymen. During my whole stay in Canton, I saw but *one cash** given to a beggar by a Chinaman, and that was rather an extortion than a gift, for beggars, aware that the tender mercies of their fellow-heathen are cruel, carry with them two dry bamboo sticks, which they continue to strike together when they enter a house, making such a disagreeable and deafening noise, that the occupants spitefully throw them a cash, to get clear of them.

29. To-day I had the pleasure of attending a meeting of the Morrisonian Institution. It is supported by the missionaries and a large majority of the most respectable foreign merchants in Canton. The main object of the institution, is the education of native Chinese children, either in China, Europe, or America. The funds at present amount to nearly ten thousand dollars, and operations will soon commence, should a kind Providence favor. The Chinese system of education is most meagre as well as discouraging, and they need throughout a literature entirely new.

In the afternoon, in company with

* A cash is the tenth part of a cent.

Mr. J. R. Morrison, had a pleasant walk on the Honan side of the river from Canton. Honan is quite a large and beautiful island, and contains part of the city. Among the strange places we passed was a nunnery, where we saw ten or a dozen young and well-dressed nuns, standing at the door. These deluded creatures, like the priests shave all the hair from the head. We walked for a mile or two through highly cultivated gardens, and arrived at a temple where the people, who were all eating, received us kindly and presented us tea. All Chinese temples are alike, and very simple in their construction. They generally consist of several rooms, the largest of which contains their gods of "wood and stone," before whose ugly faces a lamp is kept burning, with a few jars of sand or ashes, and a table. The lamp is for the purpose of lighting their incense sticks, and the jars for sticking them into, when lighted, as it would be too much trouble to hold them themselves; while the table is designed to receive the offerings of worshippers. I have always observed, however, in every temple in which I have been, that the lamp is used more for lighting their pipes, and the table for tea for their own use, than for anything else. The Chinese do not, as do the Mahomedans, exclude females from their temples; yet a female is very seldom seen there.

On this island some of the hong merchants have large and splendid possessions. The hong merchants consist of twelve individuals, appointed by the Government, to trade with foreigners. Many other individuals, however, drive a brisk and extensive foreign trade. These are called "out-side merchants," and like the hong merchants, speak a miserable jargon of broken English. Probably more than twenty millions of dollars go through the hands of the hong merchants annually.

30. Last night I went with Mr. Bridgman through quite a number of crowded streets, and we were assailed on every side by the opprobrious term, "*fau kivi*," which means "*foreign devil*." The Chinese, when *speaking* of foreigners, use the term "*fau kivi*," and when *writing* of them, they use the contemptuous epithet *E' barbarian*, which term *always* denotes inferiority. At any time, however, when they think there is any chance of draining your pockets, they can use the smoothest words, and the utmost suavity of manners.

All the streets of Canton are remark-

ably narrow, some of them being scarcely wide enough to admit three persons to walk abreast. We passed through one called by foreigners, Physic street, in consequence of there being a great number of Apothecaries' shops in it. It was illuminated in the most brilliant and striking manner. The festival now in progress in the city, is celebrated in one street at a time, and when the people there are tired of it, they commence it in another. At present it is in Physic street, which was illuminated last night in a manner that surpassed any thing of the kind I had ever before seen. The lamps and their ornaments were of glass. Also, arranged on boards placed across the street, about ten feet from the pavement, with intermediate spaces of about thirty feet, were well-proportioned figures, about three feet high, representing native males and females in the various occupations of Chinese social and domestic life. The figures most strikingly resembled their originals. The Chinese possess scarcely any genius whatever for *invention*, but at imitation they not unfrequently display an admirable taste.

Oct. 1. A lascar [native sailor from Hindostan] has been lately brought to Canton from Fuhkeen province. He went ashore from some trading vessel to obtain water, and was caught by the Chinese, who sent him to Canton, but was treated kindly all the time he was with them. Had I the language, it would be but a very short period, the Lord favoring, before I should give them an opportunity of treating me similarly. What advantages would thus be afforded to the missionary, of preaching the gospel to the thousands among whom he would pass in the day or stop at night! A few years back scarcely a single foreign vessel went up the northeast coast to trade, and now there are annually eight or ten; which will probably be the means, under a kind Providence, of opening the country more fully to Christian enterprise. Several memorials from respectable natives have lately been sent up to the Emperor, praying him to legalize the importation of opium, stating that the people are determined to have the drug under any circumstances or risks. If the ministers of righteousness were as zealous as the priests of mammon, the Chinese would probably come to a similar conclusion with regard to the gospel.

After agreeably spending ten days in Canton, and seeing many things which I need not here detail, I took leave of

the kind brethren there, being anxious to return to the bosom of my family. On the Sabbath I was in Canton, I had the privilege of preaching to an audience composed of sixty or seventy Europeans and Americans. I soon arrived at Macao, and we now occupy a comfortable house, are in good health, have an excellent teacher, and are progressing in the acquisition of the language more encouragingly than at any previous time since we commenced it. Mrs. Shuck has commenced teaching some Chinese children on a small scale, but is much in need of elementary books in the English language. She can obtain as many children as she wishes. She has now one little Chinese boy, who makes rapid progress in the English. He will be supported by the young Men's For. Mis. Soc. of the Bap. church in Portsmouth, Va. under the pastoral care of Rev. Thomas Hume, as we have received a written promise to that effect. Are there no more young men who will do likewise?

Mrs. Shuck also repeatedly visits the surrounding villages, going from house to house.

Greece.

EXTRACTS FROM A LETTER OF MR. LOVE,
DATED PATRAS, FEB. 2, 1837.

Feasts, &c. of the Greek Church—Condition of the people, moral and intellectual.

Were you to ask a Greek, what business he made his chief concern in life, he would doubtless tell you, his religion.

In this city there are seven churches, and about thirty priests; six or eight of whom are of that order, which requires perpetual celibacy.

In honor of the saints, the Savior, and the Virgin Mary, in each year ninety-two days are allotted to feasts, and about two hundred to fasts. On the morning of the feast, they have service at church. It commences very early: so far as we have observed, the bells have rung either a little before daylight, or about one o'clock at night. There is another service in the afternoon. At church there is great attention given. No seats to sit. All stand facing the priest;—and no one is ever seen to be drowsy. Three miles distant from this, there is a monastery. It now contains, however, but three monks.

The priests, it would seem, spend

most of their time in visiting the people: we scarcely ever walk out without meeting more or less of them. They are known by their gowns, and long beard. The day previous to some of the great feasts, they visit every house, to sanctify the people for the approaching festival. Before the Epiphany we had occasion accidentally to witness the ceremony. The priest enters the house, chanting, or humming in a high, but rather feeble, and not very audible tone, bearing a small cross before him, and a bowl of water in his hand. The cross is presented to the lips of the individual receiving the ceremony, while the priest at the same time dips a green herb into the bowl, and then sprinkles a dash of water from the herb upon the individual's forehead. This water is considered to be peculiarly holy, as the priest, on the previous morning, or evening, has taken it to the church, and consecrated it there with his prayers.

The fasts are frequently observed with great austerity. Some of them are forty days or more in length, during which time they abstain from eating the flesh of all animals which they suppose to have blood; sometimes eating fish, at others abstaining from all fish which have scales, and again eating nothing but bread and some kind of herbs. The Lord's-day, however, is always a feast day, and the austerity of the fast, therefore, is greatly relaxed. It would seem, from appearances, that the practices of different individuals on that day, are different, in respect to meats and drinks.

Such, in connection with confessions to priests, absolutions, the mysteries of the church, &c., are the means which the Greek uses, for the salvation of his soul. Every day's observation convinces us, more and more, that the Greeks, as a people, are at a *very far* remove from moral light. The church service is in the ancient language, which few, very few, who attend church, understand. The priests, generally, are said to be ignorant. I suppose there are some exceptions. These of course would be the higher orders. These lead a single life.

The people would, nevertheless, be blessed to a *great*, a very great degree with the means of religious knowledge, had they the Scriptures in their houses. But this is not the case. We are assured by a gentleman of this city, who we have every reason to believe knows, that there are not one hundred copies of the New Testament in Patras; and of the Pentateuch, the only part of the

translation of the Old Testament yet published, not twenty copies. What else can there be here, but moral darkness.

But we have much reason to hope, that the dawn of a better day appears. Some advantages are now being enjoyed for mental improvement. The two Government schools of this city contain three hundred lads. This by no means includes all the lads of the place; but the number of inhabitants who are unable to read, is certainly diminishing. Government, however, makes no provision for the instruction of females. The girls' school, supported by private individuals, and the only one of the place, contains fifty scholars. They are taught to read and write, together with needle-work. *The people are very anxious to have their children taught, and the children are very anxious to learn.*

The state of things, so far as we have been able to learn, growing out of the late disturbances at Syra, affords matter for encouragement. The prime mover of those disturbances, was a certain priest. Government has instituted an examination into the affair, and the priest has been condemned and banished. He is now locked up on some one of the islands, where he must stay for a time. He was convicted of intrigue with the Russians. It is said that the people who were engaged in the riot, are ashamed of themselves, at least many are ashamed for them.

In Greece there is much independence of mind, especially among the higher class of citizens.

Freedom of speech, and of the press—Religious toleration.

Men and measures are discussed as freely as in the United States. Whoever does wrong, it matters not how high the authority, in church or in state, is not spared. There are four papers in Greece opposed to the Government, and every species of oppression whatever. These papers are all at Athens. Two of them are semi-weekly, and in respect to editorial reputation, are considered the first in Greece. Not long since, the measures of Government were so severely censured by one of them, that the editor was fined a very large sum. He appealed to the Court of Areopagus, and gained his cause against the State. This court is the highest of any in the kingdom. It has five Judges.

If one distributes books in Greece, *he must get permission from the proper authorities. Or, if he proposes to teach,*

he must obtain a like permission. In order to ascertain what privileges we might expect, we have presented to the Executive Government of Achaia, two petitions, drawn up for us by a gentleman who has showed himself a very warm friend, and we doubt not, sincerely —Dr. Maniake.

The first of these petitions was for liberty to distribute copies of the Greek Scriptures, and was granted. The second, requesting leave to "prosecute the teacher's profession," was referred to the General Government at Athens, and would receive, it was said, an early answer.

The letter proceeds,

The grant for the distribution of the Scriptures specifies the New Testament, and is limited to two editions, (Lond. etc.) These were the examples we sent.

In Greece it is lawful for publishers of books to circulate their own works without permission, and both publishers and printer are held responsible for the character of the publications. The creed of the Greek church is orthodox. We think that translations of Sunday school books and tracts might be circulated without molestation. By the people, we think, they would be gratefully received. We shall be able to commence the work of translation, now, very soon.

Shall we be permitted to *preach* in Patras? This is a question which we cannot answer at present. As yet, however, we have *seen* nothing to hinder personal conversation on the subject of religion, except our inability to speak the language. A letter just received from Rev. Mr. Riggs, at Argos, gives us the following information, touching this subject. He says, after having spoken of the schools, "Our pupils have from the beginning learned a daily lesson in the Scriptures, and the lessons of the week have constituted the foundation for instructions on the Sabbath. Other lessons are also learned for the Sabbath schools, chiefly taken from the Scriptures. On Sabbath afternoon we have a Bible class, consisting of the older girls of the school. Both the Sunday school and the Bible class are open to all who choose to attend, and the parents of the girls occasionally attend, though not more than three or four at a time." He also says, "I think the demand for the Scriptures and some other of our publications is increasing. I may say the same of opportunities for private

conversation respecting the things which pertain to the kingdom of God." There is much ground for hope that we shall be able to operate directly on the moral condition of this people. *It is a valley full of very dry bones.* Our great desire is, that we may proclaim Jesus Christ and him crucified. When we look upon these thronged streets, and reflect that these souls are hastening away to the judgment unprepared, the word is as fire shut up in our bones; the love of Jesus constrains us, and we often feel that we must preach. In our attempts to elevate the moral condition of the people, we shall have to meet the opposition of priests at every step. This is what we expected, and for this, the grace of God sustaining us, we hope we are prepared. The promises encourage us. The Lord, we trust, is on our side, and we believe that *He* has much people in this city.

Temperature at Patras.

The following table will give the temperature of the weather in Patras, during the month of Jan. (O. S. from Dec. 20 to Jan. 20,) 1837. The morning temperature was observed about sunrise, the middle of the day about one or two, P. M., evening about nine.

Week.	O. S.	N. S.	Morn.	Noon.	Eve.	Remarks.
Sun.	20	1	o	o	o	
Mon.	21	2	45	55	50	Thunder showers.
Tues.	22	3	42	55	50	Clear.
Wed.	23	4	44	56	50	Clear—eve cloudy.
Thurs.	24	5	48	63	42	Clear.
Frid.	25	6	42	66	48	Clear.
Sat.	26	7	45	62	51	Clear.
Sun.	27	8				
Mon.	28	9	52	62	55	Cloudy—eve clear.
Tues.	29	10	49	61	52	Clear.
Wed.	30	11	53	55	52	Clear—eve showery.
Thurs.	31	12	52	58	54	Clear.
Frid.	1	13	50	67	55	Clear.
Sat.	2	14	47	60	55	Clear—eve rainy.
Sun.	3	15				
Mon.	4	16	56	65	58	Showery—eve clear.
Tues.	5	17	55	72	62	Clear.
Wed.	6	18	56	65	57	Clear.
Thurs.	7	19	56	62	62	Clear—eve rainy.
Frid.	8	20	55	67	55	Clear.
Sat.	9	21	56	74	60	Clear—eve thunder.
Sun.	10	22				(shower).
Mon.	11	23	51	65	55	Clear.
Tues.	12	24	50	72	55	Clear.
Wed.	13	25	51	66	55	Clear.
Thurs.	14	26	52	72	55	Clear.
Frid.	15	27	55	67	53	Clear.
Sat.	16	28	56	67	58	Clear.
Sun.	17	29				
Mon.	18	30	56	68	58	Clear.
Tues.	19	31	54	64	54	Cloudy.

We may be permitted, perhaps, to make a few suggestions in respect to

Future Operations.

First. A press, we think, will be almost indispensable to the success of the mission.

1. The people must have the scriptures.

2. They are, especially the priests, very jealous of the living religious teacher; access, therefore, in this way will be very difficult.

3. We think that there would be no difficulty in publishing, and circulating American Sunday school books, and evangelical tracts, to almost any extent.

4. The desire for reading is so great, that the people, if they had books, would read.

5. The books would find access to their hearts, and prepare the way for the living instructor. We have read and explained the Memoir of Mary Lothrop to the Greek boy who lives with us. It is truly surprising to see the effect it has produced. We have been led to hope, at times, that he is indeed a sincere inquirer. In his outward conduct there is a very great change.

6. School books must be had before much can be done in the way of instruction. The elementary books in Modern Greek are the Alphabetarian, and four or five primers of grammar, geography, arithmetic, etc. There may be more. But these are all that we have any knowledge of; and there is nothing like a general supply of these in this city. What books the missionaries at Athens, Syra, and Argos, have, we have not yet been able to learn.

Second. There is needed here a great amount of *religious common school instruction*, specially for female children. We cannot but regard the destitution of books, and of instruction, as a *favorable* token of our Heavenly Father. It is doubtless designed to bring this mass of children and youth under the pious influence of the missionary, as well as to afford access to the parents. This department of missionary labor, especially that of teaching the girls, in this country, must be occupied by the pious *female*. Nor, in performing this labor, is she compelled to go to a savage people, like that of the aborigines of America. She is called to labor among a people as truly kind, and had they religion, as truly agreeable, as those of our own country; at least, a circle of such is to be found.

Third. There are needed here two high schools, one for males, and one for females. To learn to rehearse *verbatim*, page after page of Homer, etc., is not that kind of mental training, adapted for the production of the results, which the intellectual and moral condition of this people demands.

Through the blessing of our Heavenly Father, we are all in good health. As for me, my health *never was better*. When we "remember all the way which the Lord our God hath led us," we cannot but exclaim,

"What shall we render to the Lord,
For all his kindness shown?"

Donations from July 15 to August 15, 1837.

Richmond, Va., African Miss. Soc., for African Miss., per A. Thomas; Esq., tr.,	105,
Virginia Bap. Miss. Soc., for Bur. Miss., 342,53—Af. Miss., 63,—Mr. Mylne's ch., 18,—Ind. Stations, 5,50—China Miss., 5,—general purposes, 154,38—by the Bible Soc. of 3d Bap. ch., Richmond, for Bur. bible, 20,—by Mrs. Elizabeth G. Hill, to ed. a Bur. female child, 80,—by Fem. For. Miss. Soc. of 3d Bap. ch., for general purposes, 56,59—per A. Thomas, Esq., tr.,	695, — 800,
Albany, N. Y., Ladies Miss. Soc. of 1st Bap. ch., Green street, to support Moung En, per Mrs. Mackintosh, tr.,	100,
Walsingham, U. C.—W. Smith, for Bur. bible, per W. Nichols,	2,
Macon, Ga., Bap. ch. for sup. of native Bur. preachers, to be appropriated by Mr. Stevens, 135,—Individuals, for Bur. Miss., 10,	145,
Scottsborough, Ga.—a friend, 5,—Milledgeville, Mrs. Ann Marler, 5,—Athens, a friend, 10,—Mr. W. R. Gignilliat, 80,—Collection, 1,65,—Dublin, Mrs. Eliza Jane Warren, 5,—all for Bur. Miss.,	56,65
Dublin, Ga., Mrs. Warren's two daughters, for Bur. bible, 1,—Sunbury, Mrs. S. Baiden, for the same, 10,—Mr. J. E. Maxwell, for Bur. Miss., 50,—Carlos W. Stevens, for a bell, .25—from Edward and Matilda Maxwell's miss. box, for Bur. tracts, 2,28—per Rev. E. A. Stevens,	53,53 — 265,18
East Jersey, N. J., Bap. Miss. Soc., of which \$40 is a donation from the Bap. ch. in Newark—per J. Osborn, Jr. Esq., tr.,	300,
Cattaraugus Asso., N. Y.—ch. in Almond, 16,55—ch. Andover & Green Wood, 4,18—ch. Farmersville, 9,40—ch. Franklinville, 3,22—ch. Hinsdale, 5,82—1st ch. Otto, 3,98—S. S. of 1st ch. Otto, 1,19—ch. Rushford, 23,50—Rushford Fem. Miss. Soc., 3,50—ch. Friendship, 22, also 8,23—Interest accumulated on the above, 4,18—Mrs. Foote and Mrs. Tenbrook, to ed. Bur. child named Anna Tenbrook, 6,—Mrs. Dodge and Mrs. Gillet, to ed. Phebe Elizabeth Gillet, 6,—Mrs. Bosworth and Mrs. Eustid, to ed. Elizabeth M. Eustid, 6,—Mrs. Holt and Mrs. Sill, to ed. Jerusha M. Sill, 6,—Mrs. Going and Mrs. Scott, 6,—per Mr. B. T. Hapgood, tr.,	135,75
Mississippi Baptist State Conv., per Mr. T. S. N. King, tr.,	113,
Savannah, Ga., Bap. S. School Cent Miss. Soc., for Bur. schools, per T. Dowell, Esq., tr.,	15,
"A friend to the cause" of missions,	25,
West Cambridge, Ms., Bap. ch., mon. con., per Rev. Charles Miller,	25,
New Hampshire Bap. Conv., per W. Gault, Esq., tr.,	200,
South Yarmouth, Ms.—Miss M. C., for Karen bible, 3,50—for the Shyan mission, of which .25 is from a little girl, 3,25	6,75
Woodhouse, U. C., Rev. G. S. Ryerse, a gold ring and a pair of gold sleeve buttons—not sold—per Mr. W. Nichols.	
Southbridge, Ms., Mr. Simeon Mason, for Karen bible,	2,
Hyannis, (Barnstable), Ms., Fem. Miss. Soc. of Bap. ch., for Bur. bible, Mrs. Lucinda Scudder, sec.—per Z. D. Basset, Esq.,	24,
Fredonia, N. Y., Bap. ch., per J. Moore, tr. of the Asso., 6,50—Franklin Asso., Delaware Co., N. Y., per W. Stilson, tr., 156,—New York, children of the Amity st. catechetical class, 7,87—a friend, 10,—Mrs. Cadworth, .50—per Rev. W. R. Williams—Fem. Bur. School Soc. in Oliver st., N. Y., by Mrs. Purser, 100,—per W. Colgate, Esq.,	280,87
Brockville, U. C., mon. con., collection by a few Christian friends—per Mr. Jos. Wenham,	10,
Middleboro', Ms., Central Bap. ch. and soc., mon. con., per L. Peirce, Esq.,	50,
Chelsea, Ms., Bap. ch., mon. con., per Mr. D. Wheelock,	7,

H. LINCOLN, Treasurer.

2361,55

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October, 1837.

No. 10.

QUARTERLY PAPER.—No. IV.

MRS. JUDSON'S GRAVE AND THE HOPIA TREE.

On the following page is a drawing of the Hopia tree that stands at the head of Mrs. Judson's grave. The sketch was taken "leisurely and carefully," by the Rev. Mr. Malcom, during his late visit to Burmah, and may be relied on for its "absolute accuracy." The place of burial, it will be recollected, was at Amherst, by the mouth of the Salwen river, "near the spot where she first landed," on her removal from Rangoon. The marble stones which stand by the grave, were procured at the expense of several female friends, and bear the following inscription:

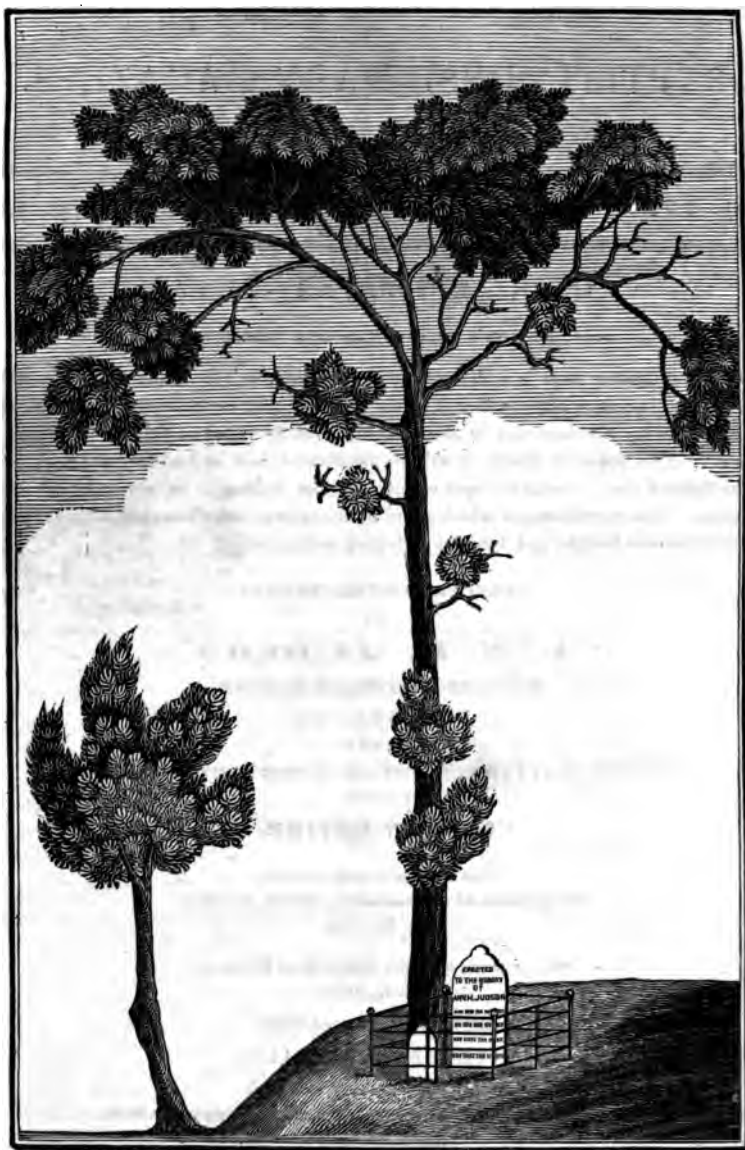
ERECTED TO THE MEMORY
OF
ANN H. JUDSON,
WIFE OF ADONIRAM JUDSON,
MISSIONARY
OF THE
BAPTIST GENERAL CONVENTION IN THE UNITED STATES,
TO THE
BURMAN EMPIRE.

She was born at Bradford,
In the State of **Massachusetts**, North America,
Dec. 22, 1789.

She arrived, with her husband, at Rangoon,
In July, 1813 :

And there commenced those
MISSIONARY TOILS,
Which she sustained with such
CHRISTIAN FORTITUDE, DECISION, AND PERSEVERANCE,
Amid scenes of
Civil Commotion and Personal Affliction,
As won for her
Universal Respect and Affection.

She died at
Amherst, Oct. 24, 1826.



THE HOPIA TREE.

Within the small enclosure which surrounds the mother's grave, lie also the remains of the

—"Pale babe,—to hush whose wailing cry,
"She checked the death groan."

The calamitous scene has been pencilled by the same gifted lady, to whom we are indebted for the accompanying stanzas on the Hopia tree.

"He comes! He comes!
The wearied man of God, from distant toil.
His home, while yet it seems a misty speck,

His glance descries,—half wondering that the
step
Of his beloved glides not o'er the heath,
As wont, to meet him.

Ah! what heathen lip,
In its strange language, told him, that on
earth
Nothing remain'd which to his throbbing
heart
In that hour's desolation he might press,
Save that poor famish'd infant. Days of care
Were measur'd to him, and long nights of
grief
Weigh'd out,—and then that little moaning
one
Went to its mother's bosom, and slept sweet
'Neath the cool branches of the Hopia tree."

For the Baptist Missionary Magazine.

THE HOPIA TREE,

PLANTED OVER THE GRAVE OF MRS. ANN H. JUDSON.

"Rest! Rest!—the Hopia tree is green,
And proudly waves its leafy screen,

Thy lowly bed above,—
And by thy side, no more to weep,
Thine infant shares the gentle sleep,
Thy youngest bud of love.

"How oft its feebly wailing cry
Detain'd unseal'd thy watchful eye,
And pain'd that parting hour
When pallid death, with stealthy tread
Descried thee on thy fever-bed,
And prov'd his fatal power.

"Ah!—do I see, with faded charm,
Thy head reclining on thine arm,
The Teacher* far away?—
But now, thy mission-labors o'er,
Rest, weary clay,—to wake no more,
Till the Great Rising-Day."

Thus spake the traveller, as he staid
His step within that sacred shade—

A man of God was he,—
Who his Redeemer's glory sought,
And paus'd to woo the holy thought
Beneath that Hopia tree.

The Salwen's tide went rushing by,
And Burmah's cloudless moon was high,
With many a solemn star;—
And while he mus'd, methought there stole
An angel's whisper o'er his soul,
From that pure clime afar,—

Where swells no more the heathen sigh,
Nor 'neath the idol's stony eye
Dark sacrifice is done,—
And where no more, by prayers and tears,
And toils of agonizing years,
The martyr's crown is won.

Then visions of the faith that blest
The dying saint's rejoicing breast,
And set the pagan free,
Came thronging on, serenely bright,
And cheer'd the traveller's heart that night,
Beneath the Hopia tree.

L. H. S.

* "The last day or two of her life, she lay almost motionless, on one side,—her head reclining on her arm. Sometimes she said, 'The teacher is long in coming, and the new missionaries are long in coming. I must die alone.'" *Knowles's Memoir.*

It may interest some of our readers, to state that the mission labors begun at Amherst by Mr. and Mrs. Judson in 1826, but transferred the following year to Maulmein, on the removal of most of the population thither, have lately been recommenced, and that the station in all probability will be permanently occupied. About 1600 Peguans or Taling, reside on the peninsula, which is described as an elevated table land, jutting out from the eastern bank of the Salwen, and presenting an area of four square miles. With the favor of God this hallowed spot will become ere long the home of a Christian people, and the first female missionary to Burmah, and the first female Burman convert, (Mah Men-la, who was also buried at Amherst,) will rise with a numerous company to "meet the Lord in the air."

EXTRACTS FROM MRS. JUDSON'S ADDRESS TO FEMALES IN AMERICA.

(Written during her visit to this country in 1822.)

Condition of Females in the East.

"In the land of my birth, rendered doubly dear from the long entertained thought of never again beholding it; in the country favored by Heaven above most others, it is with no common sensations, I address my sisters and female friends on this most interesting subject. Favored as we are from infancy with instruction of every kind, used as we are to view the female mind in its proper state, and accustomed as we are to feel the happy effects of female influence, our thoughts would fain turn away from the melancholy subject of female degradation, of female wretchedness. But will our feelings of pity and compassion—will those feelings which alone render the female character lovely, allow us to turn away—to dismiss the subject altogether, without making an effort to rescue, to save? No!—I think I hear your united voices echo the reply: 'Our efforts shall be joined with yours. Show us the situation of our tawny sisters the other side of the world, and, though the disgusting picture break our hearts, it will fill us with gratitude to Him who has made us to differ, and excite to stronger exertion in their behalf.' Listen, then, to my tale of woe!

"In Bengal and Hindostan, the females, in the higher classes, are excluded from the society of men. At the age of two or three years, they are married by their parents to children of their own rank in society. On these occasions all the parade and splendor possible are exhibited; they are then conducted to their fathers' abode, not to be educated, not to prepare for the performance of duties incumbent on wives and mothers, but to drag out the usual period allotted, in listless idleness, in mental torpor. At the age of thirteen, fourteen, or fifteen, they are demanded by their husbands, to whose home they are removed, where again confinement is their lot. No social intercourse is allowed to cheer their gloomy hours; nor have they the consolation of feeling that they are viewed, even by their husbands, in the light of companions. So far from receiving those delicate attentions which render happy the conjugal state, and which distinguish civilized from heathen nations, the wife receives the appellation of *my servant*, or *my dog*, and is allowed to partake of what her lordly husband is pleased to give at the conclusion of his repast! In this secluded, degraded situation, females in India receive no instruction, consequently they are wholly uninformed of an eternal state. * * * * * Thus destitute of all enjoyment, both here and hereafter, are the females in Bengal. Such is their life, such their death—and here the scene is closed to mortal view!

"But let us turn our eyes from the present picture to one not less heart-rending, but where hope may have a greater influence to brighten and to cheer. The females in the Burman Empire, (containing a population far above the United States of America,) are not, like the females in Bengal, secluded from all society. In this respect, they are on an equality with ourselves. Wives are allowed the privilege of eating with their husbands. They engage in domestic concerns, and thus, in some respects, the Burman females deserve our particular sympathy and attention. But they enjoy little of the confidence or affections of their husbands, and to be born a female, is universally considered a peculiar misfortune. The wife and grown daughters are considered by the husband and father as much the subjects of discipline, as younger children; hence it is no uncommon thing for females, of every age and description, to suffer under the tyrannic rod of those who should be their protectors.

"Burmah, also, like her sister nations, suffers the female mind to remain in its native state, without an effort to show how much more highly she has been favored. The females of this country are lively, inquisitive, strong and energetic, susceptible of friendship and the warmest attachment, and possess minds naturally capable of rising to the highest state of cultivation and refinement. But alas, they are taught nothing that has a tendency to cherish these best native feelings of the heart! * * * * *

"Shall we, my beloved friends, suffer minds like these to lie dormant, to wither in ignorance and delusion, to grope their way to eternal ruin, without an effort on our part, to raise, to refine, to elevate, and to point to that Savior who has died equally for them as for us? Shall we sit down in indolence and ease, indulge in all the luxuries with which we are surrounded, and which our country so bountifully affords, and leave beings like these, flesh and blood, intellect and feeling, like ourselves, and of *our own sex*, to perish, to sink into eternal misery? No! By all the tender feelings of which the female mind is susceptible, by all the privileges and blessings resulting from the cultivation and expansion of the human mind, by our duty to God, and our fellow-creatures, and by the blood and groans of Him who died on Calvary, let us make a united effort; let us call on all, old and young, in the circle of our acquaintance, to join us in attempting to meliorate the situation, to instruct, to enlighten, and save females in the Eastern world; and though time and circumstances should prove that our united exertions have been ineffectual, we shall escape at death that bitter thought, that Burman females have been lost, without an effort of ours to prevent their ruin."

American Baptist Board of Foreign Missions.

Deputation to Eastern Missions.

JOURNAL OF MR. MALCOM.

(Continued from p. 212.)

Our last number completed Mr. Malcom's notices of Burmah, previous to his departure from Rangoon for Calcutta. His arrival at the latter place on the 21st of Sept. last, has been mentioned. Near the mouth of the Hoogly, he met a steamboat on her way to Kyouk Phyoo, but was ignorant of her destination.

While at Calcutta, he was most hospitably entertained at the house of the Rev. Mr. Pearce, of the English Baptist Mission. A few days were spent at Serampore. Various important considerations deterred him from proceeding to Sadiya. He had full opportunities, however, of conversing with two Singpho princes, from that vicinity, and other respectable natives, besides access to other valuable sources of information respecting that region.

The season being unfavorable for a voyage to Madras, and no opportunity presenting of a passage to Arracan, his stay at Calcutta was protracted several weeks. Some repose was necessary, his strength having been greatly reduced, (in addition to former complaints, of the eyes, and throat, which were aggravated,) and the heat being exceedingly oppressive. On regaining his usual health, he continued his way to Chittagong and Arracan, as narrated below. Previous to his departure, he procured supplies of the more important medicines, and divided them to the several stations. Also, the Scriptures and tracts in the Bengali language, which is spoken by Bengalees in almost every large town in Burmah. Chinese tracts and scriptures were not to be obtained either at Calcutta or Serampore.

Chittagong.

After long waiting for a passage to Arracan, and none having yet offered, I embarked Nov. 27, 1836, for Chittagong, trusting to get forward from thence. The voyage consumed a fortnight.

This town lies about ten miles from the mouth of the river, on the right bank, and is the head quarters of a Company's regiment and the civil offi-

cers of the province. The Rev. Mr. Johannes, who has labored here for sixteen years in connection with Serampore, received me with great hospitality, and in a few days I was provided with a passage one stage further on my way.

Chittagong, or Islam-a-bad, is situated on and among small abrupt hills, which furnish beautiful sites for the mansions of the English, some of which command a view of the sea. The natives live along the vallies among plantain, olive, mango, orange, and almond trees with neat gardens of esculents. The streets are in good order, and the bazaar abundantly supplied with every sort of domestic and foreign produce. The town includes 12,000 people, and immediately adjacent are many populous villages. The language, the mode of building, and the general aspect of every thing, is decidedly Bengalee. About three hundred vessels, chiefly brigs of from forty to a hundred tons, are owned in the place, and many vessels from other places resort there. The chief exports are rice and salt. I saw lying at anchor several large Maldiv boats of indescribable construction. These vessels with a deck made of thatch, venture annually during this fine season, from those distant islands, bringing cowries, tortoise-shell, cumela, (dried boneta,) cocoa-nuts, and coir for rope; and carry away rice. No missionary has ever been sent to that numerous and interesting people.

Mr. Johannes preaches in English and Bengali, both of which are vernacular to him, but devotes most of his time to a very large school, which was commenced by Rev. Mr. Peacock, in 1818. It was intended, and has always been continued for poor Roman Catholic children, but there have generally been a few Bengalees. Several of the pupils, on finishing at school, have obtained places under Government. But two scholars have ever been converted, one of whom is now a useful missionary. Except these two conversions, the Protestant faith seems to have derived no benefit from the zealous and arduous labors, which have so long been bestowed on this school.

Accompanying Mr. Johannes into the bazaar to preach, we soon had an audience of fifteen or twenty, who paid good attention and asked some ques-

tions, but seemed firm in their own faith. A Mussulman Yogee passing by, smeared with cow-dung and Ganges mud, I felt anxious to converse kindly with him, and did so for some time through Mr. Johannes. His countenance was anxious and care-worn, and he declared that the sole object of his life was to appease the severity of the angel of death. I pointed him to the Lamb of God, and endeavored to make clear to his understanding the way of life. It was not necessary to dwell on his sinfulness and need of a Savior. He was burdened with conscious guilt. But he was afraid to give up his austerities, and depend on free grace; and ended with the usual conclusion, that our religion is excellent for us, but their religion is safer and better for them.

There have for ages been descendants of the Portuguese in Chittagong, who have multiplied to about two thousand souls. They have two places of worship and, at present, one priest, who, however, being ignorant both of Bengali and English, is restricted to the mere performance of his Latin ritual. This class show no anxiety, in general, for the conversion of the pagans, and in many cases are less moral, if possible, than the heathen themselves.

The district of Chittagong is about 120 miles long, and 60 wide. It seems to have belonged originally to Tipperah, and to have become a part of the kingdom of Bengal early in the 16th century, after which it was annexed to the Mogul dominions. It was ceded to the Company by Jaffier Ali Khan in 1760. The population is about one million, of which two thirds are Mussulmans; the residue are chiefly Hindoos. There were formerly many Mugs, but since the tranquilization and security of Arracan under British rule, most of these have returned to their country.

Most of Chittagong is fertile, and rice is largely exported. Salt is made and exported in great quantities, and much is used on the spot in curing fish, which abound on the coast. The inhabitants are in general wretchedly poor, but the Company derive annually from the province about 1,200,000 rupees. The taxes being collected not on the system of Arracan and the Tennasserim Provinces, but on the Zemindar system of Bengal, the people pay perhaps nearly double that sum.

Voyage to Arracan.

Finding a coasting vessel of about

thirty tons, bound to Akyab, I embraced the opportunity of going that far toward my destination, and, after an uncomfortable voyage of five days, reached the place.

A little to the south of Chittagong, we passed the mouth of the Cruscod river, where is situated the Mug village of Cox's Bazaar, containing perhaps six hundred houses. Here the excellent Colman labored a few months and died. Loath to quit the place at the beginning of the rains, and spend that long period away from his people, he remained, and fell at his post. The insalubrity of this spot to foreigners seems not easily accounted for. It stands only two or three miles from the open sea—on lofty ground—at the termination of the "White Cliffs"—and has no jungle very near. Colman's bungalow stood on a hill facing the sea, and there seemed no visible reason why a temperate and prudent man might not remain safely. But this whole coast seems deadly to foreigners.

Of such cases as that of Colman, I have learned the particulars of some twenty or more, who, trusting to caution and a divine blessing on well-meant endeavors, and willing to hazard all things for the heathen, have staid where others dare not stay, and sooner or later fallen by the country fever. The Lord forgive those, who, without having seen a mission, pronounce the whole scheme mercenary. An idle, luxurious and selfish missionary I have not yet seen.

No missionary has resided at Cox's Bazaar since Mr. Colman's decease. Mr. Fink has sometimes visited the place, and for a few months two native assistants were stationed there. About twenty of the inhabitants had become Christians before Mr. Colman's arrival, some of whom removed to Akyab. The rest are dead, excluded, or scattered. The town must be an out-station from Chittagong. The population is constantly diminishing.

At Akyab, the Rev. Mr. Fink, a converted native of Ternate, who has been a missionary here for ten years, in connection with Serampore, received me into his large family with great kindness. The English officers, as every where else, bestowed upon me every attention in their power, and added many valuable facts to my stock of official memoranda.

The city is situated on the northern mouth of the Arracan, or more properly the Kulladine river, about a mile from the sea, and has a spacious and secure

arbor. It is the commercial metropolis of Arracan, and has much shipping generally in port. Rice is obtained in unlimited quantities among the numerous islands, which form the Delta of the Kulladine and Combermere Bay. Its costs, on an average, cleaned from the husk, ten rupees per hundred arees,* and the export amounts annually to more than 300,000 rupees. The price of paddy or uncleansed rice, is about five rupees a hundred arees. A considerable quantity of salt is exported, which is here bought at three maunds for a rupee, or about 250 pounds for forty-five cents. The population of the city is about 8000, of whom many are Bengalees, and some Chinese.

The district of Akyab comprises the whole of Arracan as far south as Combermere Bay; but in this region only about 20,000 dongas are cultivated.† Each dong of tilled land will produce about two hundred and eighty bushels of paddy, yielding the cultivator about seventy or eighty rupees, when delivered at market.

The late census gives of mendicants in the whole district, 31 Mugs and 210 Mussulmans. Of loose women, there are but two Mugs, while of the comparatively few Bengalees there are over fifty. These wretched beings are licensed for five rupees each per annum—a system which is pursued in other parts of the Company's territory.

Mr. Fink maintains, with the aid of his wife and son and a native assistant, three schools, one for males and another for females, in the vernacular, and one for boys in English. All are in a weak state, and present few encouraging appearances. No conversion has occurred in either of the schools. He has baptized here eleven Arracanese and two East Indians.‡ The whole number of members in his church is about forty. Of these many reside at Kroo-day, a village on the other side of the island, eight miles distant, containing ten or twelve families, most of whom are Christians. Four of the natives are employed as assistants, who daily distribute tracts, and preach from house to house. None are at present known to be seriously examining the claims of Christianity.

* An aree is about 25 pounds.

† A dong is about six acres.

‡ The term now generally applied to those in whom native and European blood is mixed, and who used to be called "country born."

I embraced the opportunity at Akyab, as at other places, of preaching to the few who understand English, (about a dozen, including Mr. Fink's family,) and to the natives through Mr. Fink. In addressing native Christians, (for none others attend public worship in general,) I generally question them respecting the great truths of religion, and find them, as might be expected, mere babes in knowledge, but often very intelligent and firm. A weekly exercise on the plan of our Bible Classes, would prove, at every station, of great utility.

Kyouk Phyoo and Ramree District.

No vessel being soon to go to Kyouk Phyoo, I hired a fishing-boat, leaving Mr. Fink to engage me a passage in the first vessel for Madras. With eight stout oar-men, and a promise of buck-shee (present) if they made great haste, I arrived in twenty-three hours—the time being usually from two to three days. The little Hindoostanee I endeavored to pick up in Calcutta, proves every day important, but on this occasion quite necessary, as not a soul in the boat speaks a word of English. The Hindoostanee is the universal language of India, understood by some persons in every region, and spoken generally by servants. Foreigners acquire it rather than any of the other vernaculars. Fifty or sixty traveller's phrases, with sundry single words, enable me to get along somehow, but often leave me at a loss in cases of special necessity.

Through divine goodness, in restoring Mr. and Mrs. Comstock from late severe illnesses, I found them at their post in Kyouk Phyoo, in health, and was received with great joy. A week soon rolled away in friendly and official intercourse, and resulted, as in previous cases, in a strong personal regard, which made parting truly painful. We visited all the adjacent villages, and settled various plans, which I trust will prove important and successful. I availed myself of my present improvement in voice, to preach to the military gentlemen of the station, and such others as understood English, and had an audience of about twenty—the only sermon they had heard during the two years of the regiment's stay in Arracan.

There are many reasons why a missionary should abstain from officiating regularly to the few English and other nominal Christians, who may reside at

his station. Few could do so acceptably, without engrossing most of their time in the study of sermons; and many missionaries are almost wholly lost to the heathen on this very account. In general, the persons with whom he would become thus identified in the eyes of the people, live in the open violation of the Sabbath, or other scandalous vices. If he were resolute and faithful, he would soon find himself attended by only a part of those for whom he preached in English, and a disagreeable state of feelings would probably grow up. The missionary is sent to those who know not the way of life; and these know already enough to be saved, if they would obey. This is not the place to multiply arguments on such a subject. It will suffice to remark, that while a missionary should readily render his spiritual services to nominal Christians when sickness, death, or other occasions call for them, and welcome to his family worship and expositions such as may be willing to attend, his proper business is to go after the lost ones, who have never known the way of peace. To these he is sent by those who furnish his support.

Mr. and Mrs. Comstock arrived at Kyouk Phyoo, and began the first labors of our Board in Arracan in March, 1835, having previously studied Burman in America and on the voyage, under Rev. Mr. Wade. He now begins to converse freely with the natives, and to preach a little. He has distributed tracts, and conversed with the people not only at Kyouk Phyoo, but at some sixty or seventy villages in the district. In March, 1836, he began two schools, which have had an average of twenty-five scholars. The repeated sicknesses of both himself and wife have interrupted them very much, and considerably reduced the attendance. The scholars, with two or three adults, form Mr. Comstock's audience on the Sabbath. Part of the day is spent with the pupils in Sabbath school exercises. Several of the boys evinced a good proficiency, for the time, in reading, writing, geography and arithmetic, and answered questions on the principal points of Scripture truth with great correctness. No conversion is known to have taken place at this station, and but one individual seems to be seriously examining the claims of Christianity.

This port is a watering place for numerous trading vessels from Bassein and other places in Burmah, on their

way to Chittagong and Calcutta. They generally stop several days, and traffic a little. Many of them carry forty, fifty or even more men. These often resort to Mr. Comstock's house, to hear about the new religion, and receive tracts. Some of them come from places which no missionary has yet visited. As the region round Kyouk Phyoo is barren, and thinly peopled, almost every eatable and many manufactures are brought from adjacent places, and from Aeng, which extends still more the opportunity of distributing gospels and tracts. The employment on public works, &c. being greater than the supply of resident laborers, many come every dry season, and return to their families at the beginning of the rains—by whom the truth may be disseminated. The very extensive archipelago to the east and north of Kyouk Phyoo, enable a missionary to reach much of the population by water, in a convenient boat. Thus, although the population of the town is small, not exceeding probably, with adjacent villages, two thousand souls, it is an important location for a missionary. It moreover has the advantage of a European physician, and a bazaar containing every necessary.

Ramree, at the south-east end of the island, about twenty-four hours' sail from Kyouk Phyoo, stands on a large creek of the same name, eighteen or twenty miles from the mouth, and has 7000 inhabitants, compactly located. It occupies both banks of the creek, connected by noble bridges, and enjoys a large bazaar, and much commerce. Though very hot, from its being low and surrounded by hills, it bears a high character for salubrity; and latterly has been preferred in this respect, even to Kyouk Phyoo. One or two British officers reside here. It has all the advantages, as a missionary station, which have just been attributed to Kyouk Phyoo, beside having a much larger population on the spot; and ought to be occupied as soon as possible. The large and very populous island of Cheduba, is immediately adjacent.

Eastward of Ramree, about half a day, is a considerable sect, who maintain that there is one eternal God, who has manifested himself in the different Boodhs. They deny the transmigration of souls, and affirm that at death the future state of every human being is eternally fixed. They worship the images of Gaudama, merely as images,

to remind them of Deity. They have however kyoungs and priests, and conform to all the Burman usages, though rejected as heretics by their countrymen. There has been no attempt made to ascertain their number, though it is certainly considerable. Many tracts and portions of Scripture have been distributed among them, and many have expressed strong desires for the visits of a missionary.

Sandoway, the capital of the district of that name, which embraces all the south part of Arracan, stands on the Sandoway river, about twelve miles from the sea. It has a population of 4000, chiefly Burmans, and half Burmans; the rest are Mugs. No spot in India is considered more healthful than this. From hence a missionary might operate extensively, not only in south Arracan, but up the Bassein river, and the islands at its mouth, in Burnah proper. The British officer there, is anxious for the settlement of a missionary, and would afford him every possible facility. It is the only spot, beside those which have been named, where a missionary could hope to live during the sickly season, except perhaps Aeng, where a British commissioner &c. reside throughout the year, but at great hazard. No officer there has been able to retain his health, and several have died.

Province of Arracan.

Of this province at large, I need not add much beside the remarks on particular districts which have already been given. It is called, by the natives, *Rék-hain*, and is bounded north by the river Naaf, and a line from near its sources, eastward to the Anou-pec-too-miou, or Yomadong mountains, which divide it from Burmah the whole length, down to Cape Negrais. On the west is the Bay of Bengal. The length is about 470 miles. The breadth never exceeds 100, and sometimes is only ten—average about sixty. It is estimated to contain about 17,000 square miles, of which but one twenty-fourth part* is cultivated, though almost every part is capable of tillage.

The population, by the last official returns, is nearly 237,000. The country is divided into four districts, viz. Akyab, Ramree, Sandoway, and Aeng;

* Lieut. Pemberton thinks 1-33d part only is cultivated, but he gives the population at 174,000.

of which Akyab has 108,166 inhabitants; Ramree 68,934; Sandoway 22,976; and Aeng 11,751. In addition to these, there are hill tribes, not regularly numbered, amounting to about 25,000.

The country appears to have preserved its independence from the earliest periods, though often invaded and overrun, for a time, by its more powerful neighbors. In 1783 Minderaçyee, emperor of Burmah, resolved on annexing it to his dominions. Raising an overwhelming force, he invaded it in various places, both by sea and land, and, though vigorously resisted, completely conquered all the more level portions on the sea-board, and took the monarch prisoner. Several hill tribes, however, remained free, and do so to this day.

Among the spoil on this occasion, the most valued articles, and those which perhaps had a large share in inducing the war, were a colossal bronze image of Boodh, and a cannon measuring thirty feet long, and ten inches in calibre. These were transported in triumph to Amerapúra, the then capital, and are still shown there with much pride.

Since the cession of the country to the British, the descendants of the old royal family of Arracan have several times endeavored to regain the government. During the present year, (1836,) an attempt of the kind was made. Some of the hill tribes, and various robbers &c. joined the conspirators, and an army of considerable force was mustered. Some villages were burnt, and the city of Arracan taken; but the sepoys drove them from the place without coming to any pitched battle, and the leaders at length took refuge in Burmah, and ended the struggle. The government at Ava has given up most of the chiefs, who are now in prison at Akyab.

The province has always been deemed particularly unhealthy to foreigners, though the natives have as few diseases, and as little sickness, as in other parts of Burmah. Kyouk Phyoo, Ramree, and Sandoway, are certainly salubrious points—particularly the latter. Most of the face of the country is rugged mountain, covered with forest and jungle. The soil of the low lands is luxuriant, and well watered by beautiful streams from the mountains. The coast is particularly desolate, and, except at three or four places, shows no sign of any inhabitant. The ranges of hills along the sea-board are composed of grey sand-stone, intermixed with fer-

ruginous clay. Coral abounds along the whole coast.

The proximity of the mountains to the sea, precludes large rivers. The only one of importance is the Kulladine, which rises about in the parallel of Chit-tagong, and, after a southerly course of 250 miles, including its windings, disembogues itself by several mouths, the principal of which is at Akyab. The Arracan river discharges itself by the same delta. The innumerable islands which extend from the latitude of the city of Arracan, to that of Kyook Phyoo, give the most complete access to most of the agricultural regions.

Arracan was once famous for coconuts, but in former wars they were nearly exterminated. There are now scarcely any trees of this sort in the province.

The fruits and vegetables are much the same as in Burmah, but in general less abundant, and of inferior quality. Oranges (called by the natives sweet limes) are very plenty and excellent. The proper lemon, I was told, is not found, but there are limes as large as ostrich eggs, with skin as thick as that of the shattuck. The annual fall of rain is about two hundred inches. The seasons are the same as those of Pegu.

The principal city used to be Arracan. It is now reduced to 3000 inhabitants, and is still diminishing. Its trade has passed to Akyab, at the mouth of the river, a site selected by the English for its advantageous position for health and commerce, and now rapidly growing. The old city has been always most fatal to foreigners, though a favorite residence with the Mugs. The Burmans, who used to come with the governor when the country was their province, could not endure it. When the British took it and established a camp there, two full European regiments were reduced in a few months, to 300 men in both—and even of sepoys and camp followers from forty to fifty died per day. Perhaps the particular circumstances of that army gave force to the pestilence, for nearly the same dreadful diminution attended the army in Rangoon, confessedly one of the healthiest places in the world.

This country is regarded as the parent hive of the Burman race and language. They are certainly much less intelligent than the Burmans, and the country less prosperous, doubtless in consequence of frequent and desolating wars, and long oppression. The written language is precisely the same as

the Burman, but the pronounciation of many letters is so different, as to make a dialect not very intelligible to Burmans. Why the language and people are called Mugs, rather than Arracanese, is not very clear. I was generally assured that it is derived from a race of kings, who reigned at the time the country first became much known to Europeans. They regard the term as a contemptuous nickname, and universally call themselves Mrammas. This name they declare to be usurped by the Burmans, whom they call Ouk-tha, or people of the low country. The Burman in turn takes this epithet as an insult.

Many Bengalees are settled in the maritime sections of the country, who retain their own faith. They are called by the Arracanese, Kula-yekein. Their morals are far worse than those of the natives.

The trade of the country never was considerable, till since the late removal of transit duties. It is now large and increasing. There is no mint in the province, as stated by Hamilton, but Company rupees and pice are the uniform currency.

The taxes are very burdensome, and levied on almost every thing—land, fruit trees, fishing nets, spirit shops, boats, buffaloes, toddy trees, ploughs, hucksters, traders, physicians, astrologers, the right of collecting wax and honey, of cutting timber, &c. &c. All the monopolies are now abolished, except opium and salt. The opium vender must buy only of Government, and must also pay 25 rupees (?) per ann. for a license. Formerly the inhabitants were forced to make a certain quantity, and to sell it to Government for two annas a maund, (82 lbs.) which was carried to Bengal, where also it is a monopoly, and where none could be bought except from Government at four rupees per maund—a clear profit in that short distance of almost the whole price. The people are not now forced to make it, but all they do make must be sold in the province, or, if exported, must be sold only to Government at twelve annas the maund. The entire revenue derived by the Company from Arracan amounts to about 600,000 rupees per annum.

Slaves were much more numerous under the Burman government than now, and modifications of the system have been established very much like those of the Tenasserim Provinces. Such as were taken in war, have been released. Persons may sell themselves

for money, but cannot sell one another or their children. Fifteen rupees per annum is now required to be deducted from the debt of a man, and eight from that of a woman.

Though the Arracanese are Boodhists, and as tenacious of their system as others; yet they seem far less devoted to its prescribed observances. Little money or time is spent in religion. I never saw a pagoda in the province, except a small one left half built near Akyab; nor any person carrying offerings, or attending to his religion in any other way. The kyongs which I saw, are wretched huts, for the most part. There are, more in the interior, pagodas &c. in greater abundance; but Mr. Fink, who has travelled much in the province, has seen but three new pagodas in the whole district of Akyab, for ten years past. His opinion is, that the influence of Boodhism is sensibly on the decline, while no other system is taking its place. At Akyab are only about twenty priests. At Ramree, which is the episcopal residence and religious metropolis of all Arracan, there are perhaps two hundred.

Among many incidents illustrative of the declining power of Boodhism over this people, Mr. Fink related the following:—In one of his excursions, a man complained to him (Mr. Fink holds an office under Government) of his neighbor for demolishing an idol. The man defended himself by the following representation. He had been fishing at some distance from home, and was returning with a club in his hand to defend himself from wild beasts. As he approached the village, and was passing by an image of Gaudama, he saw some of his buffaloes wandering away into the forest. Commending his net and string of fishes, therefore, to the care of the idol, he set off to recover his beasts. This object accomplished, he returned; but as he drew near, a huge bird descended and bore away all his fish. Angry at the image, and excited by his loss, he upbraided it for stupidity, and dealt upon it such blows with his club, as knocked off its head. Mr. Fink, of course, endeavored to show the folly of both him who still venerated, and him who had rudely broken the idol.

To one who has observed the awful reverence paid by idolaters to their idols, this incident is not merely amusing. A few years ago, no man in Arracan would have dared, under any temptation, to commit such an act, and especially to excuse himself for it.

This little fact, too, shows that, as in popery, so in Boodhism, though the more enlightened regard the image only as an image, and a remembrancer of Deity, the common people pay it, truly and literally, divine honors.

Some thousand tracts and portions of Scripture have been distributed in Arracan, and the truth proclaimed in many places; but it is known that large numbers of the tracts have been destroyed, and no general spirit of investigation prevails. The few native Christians in connection with Mr. Fink, are all that are known among the 300,000 Arracanese.

Toward the hills is the Mroo or Moong tribe, about 5000. Beyond these, on the lower hills, are the Kyens, amounting to 15,000; and beyond these, on the Yomadong mountains, are the Arungs or Arings, amounting to 10,000. Of these tribes mention has been made in another place.

None of them have received the "good news," and little of them is known to the British government. Missionaries among either of them, would be obliged to reside half the year on the sea-board.

Voyage back to Akyab.

The return to Akyab was rendered less dreary than the voyage down, by the society of br. Comstock. There was no more room indeed; as, though I had a larger boat, there were now two of us; and the monsoon being against us, we were much longer. But Christian converse was sweet in this land of idols and iniquity. As we now were obliged to stop at night, and for cooking, it gave an opportunity of seeing some of the people in their villages, and presenting them the first tracts they had ever seen, as well as walking a little among the solitudes of everlasting green.

The region between Kyook Phyoo and Akyab is an extensive and yet unexplored archipelago of small hilly islands, for the most part uninhabited. To those who, going by boat, wind among these instead of putting out to sea, the scenery, though wild, is often very fine.

An orient panorama, glowing, grand,
Strange to the eye of poesy: vast depths
Of jungle shade: the wild immensity
Of forests, rank with plenitude, where trees
Foreign to song, display their mighty forms,
And clothe themselves with all the pomp of
blossom.

Lawson.

The shores for the most part are coral. Specimens of great size and beauty, white, yellow, red, and black, are gathered here. To walk on "coral strands" was not less new to me, than to see beautiful shells, such as are on mantel-pieces at home, moving over the moist sand, in every direction, each borne by its little tenant. The study of conchology has long seemed to me to bear about the same relation to the animal kingdom, that the study of the coats of unknown races of men would be to the human family. But to see the creatures in their robes, to watch them as they sought their food, or fled to their holes at my approach—to mark what they ate, how they made their holes, and how, when overtaken, they drew all in and seemed dead, how they moved, and how they saw, &c., was delightful. I felt myself gazing at a new page in nature's vast volume. I rejoiced that my God is so wise, so kind, so great, and that one day I should read his works in fairer worlds.

Some of these shells resembled large snails, but of beautiful colors—others still larger, and more elegant, were of the shape used for snuff-boxes—others were spiral cones, five or six inches diameter at the base. Each had claws, which it put forth on each side, and walked as a tortoise, but much faster. When alarmed, the head and claws were drawn inward so far as to make the shell seem empty. As my ignorance of conchology prevented my distinguishing common from rare specimens, I refrained from encumbering my luggage with either shells or coral.

The forest was too thick and tangled to allow us to penetrate many yards from shore, except where there were villages. Recent tiger tracks, too, admonished us not to attempt it. Alas! here is a fine country with but 1-33d, or at most 1-24th of the land inhabited, and the forests thus left, rendering the climate injurious to the few who remain. Such are the bitter fruits of war. War has made this wilderness, where there might have been a garden, and given back the homes of men to beasts of prey.

(To be continued.)

Our latest advices from Arracan are of the 6th of February last, a continuation of Mr. Comstock's journal to that time having been received, which will appear in our next number.

Burma.

EXTRACTS FROM THE JOURNAL OF MR. KINCAID.

(Continued from page 191.)

Southern Tour—Sen-dai—Tha-bwoot—Nyoung-ben.

Oct. 26, 1836. With five thousand tracts and books, divided among the native Christians and myself, which made a heavy load for us, we turned our faces from the golden city, and, after getting clear of the suburbs and passing one ferry, two miles from the walls, we travelled for two hours over luxuriant rice fields. There is no such thing as fence, hedge, or stile: the division of fields is by a small ridge of earth, from two to three feet high, and the fields are of all possible shapes.

Sen-dai is a large rural village, on rolling ground, shaded by tamarind and palm trees. There are two large monasteries, beautifully situated without the village, and surrounded by shady groves and tanks of pure water. Thirteen monks inhabit these spacious buildings: now they bathe in the tanks—now they lounge in the deep dark shade of the tamarind, and count their beads. We gave them some tracts, urged them to read, and told them of the one living God. Sitting down by a well without the town, we were soon surrounded by females, who came to draw water. After filling their earthen jars, they carried them off on their heads to the village. Soon we had a larger group, and also several men came, evidently to see who, and what we were. They were not long in suspense. Our message was unfolded, and tracts distributed. We entered the village, passed through several of its narrow, dirty streets, and after remaining an hour and a half, I hope to some purpose, we travelled on, over another extent of rice fields, and some barren grounds, to Tha-bwoot, a small village of fifty houses. Near the centre sat down under a knot of shady trees, covered with perspiration, and very tired. All around bore the marks of a poor but industrious people. Females were sitting under trees, and under their slender houses; some weaving, some spinning, and some freeing the cotton from its seeds,—groups of little children entirely naked, gambolling like lambs. My white face and singular dress soon fixed their attention, and when I spoke to them in their own language, they all came and sat down.

Soon several men came, and among them the head man of the village, who said, a year ago he had got one of our tracts in Ava, and was pleased with the doctrine. In giving us an account of what he read, he repeated almost verbatim much of the *View*. One of the native Christians read part of the *Balance*, and I commented on it, endeavoring to make it plain to all. The head man understood and approved, and said he should call when he came to the city. Several, I hope, got some new light, as they certainly did many new ideas. All asked for tracts, and into the hands of three grave substantial men I put a copy of the Psalms, and the Gospels by Luke and John. It was near sundown, and we set on towards another village, three miles distant. Our way lay across a barren ridge, and then over fields of rice, cotton, tobacco, and the oil plant.

Nyoung-ben is a village of a hundred and fifty houses, on the side of a gently sloping hill. Within half a mile to the east and west, are three villages, having about one hundred and thirty houses each, and only one has a monastery. The sun was down, and the full moon shining brilliantly, when we entered this rustic little town. Passing along to nearly the centre, we went into a yard containing the house and cow sheds of one of these farmers. The whole family, consisting of the man, his wife, and six children, were at their supper, on the ground before the door. A mat was brought and spread for me, at the same time numerous questions being asked in reference to my origin, business &c. In half an hour rice was cooked, and placed before us in Burman style. I tried to get an egg, or some milk, but nothing of this kind could be obtained. Many of the villagers came round, and listened to our discourse till after ten o'clock, when I wrapped myself in my cloak, and lay down in the open air, and slept sweetly till the dawn of day.

Senboug—Pan—Geo.

27. After paying for our supper, and receiving many kind invitations to visit them again, we spent some time in the neighboring villages, and then pursued our journey. Our route lay across some barren hills, much of the time having only a blind foot-path: at length, however, a wide cultivated valley lay under our feet, and we saw in the distance several groves of palm-trees, a certain evidence of the abode of man. It was eleven o'clock when we sat down before the door of a cottage in Senboug,

a village of fifty or sixty houses. A man of rough and forbidding aspect spread mats for us in the shade; but when asked to give us rice, he refused, alleging that he had none. I told him we were tired and hungry, and he must give us some, but should be well paid. He still refused: his wife, however, felt compassion, said she could get some poor rice, and would cook it for us. It was done, and she also gave us milk. But few minutes elapsed before we had a large congregation, to whom we read and explained the word of God for an hour and a half, and gave books and tracts. The savage looking man who refused us rice for breakfast, and was ill-natured because his wife had more compassion than himself, became greatly interested in the preaching, and when we were going away, he followed us, offering to give back the money I had paid him for our breakfast; but I refused, and told him to give it to his wife, to buy a dress for her little girl. After travelling for an hour over a barren ridge, and under a burning sun, we entered a beautiful valley; found a number of people—male and female, some gathering cotton, others ploughing, and others lounging in the tempting shade; to all we gave a tract, and spoke a few words as we passed on.

On the side of a gentle declivity is Pan, a pleasant village, enveloped in the dark foliage of the tamarind. In the grateful shade of one of these trees, our treasures were spread out. Between forty and fifty were soon seated round us, listening for the first time to that gospel which brings life and immortality to light. Several elderly men became interested, and appeared unwilling to have us leave. Almost every grown up person received a tract, and a few of the most intelligent got a copy of Luke and John, or a copy of the Psalms. In another little village near, made a short stay.

The sun was half an hour high when we came to Geo, a village of four hundred houses. In the first house, at the very entrance of the town, we asked for a resting-place, and for rice and curry. The household consisted of a widow, her two daughters, and one son-in-law. The pleasant laughing old lady left her spinning, spread mats in the door-yard for us to sit on, and kindled a fire, at the same time talking incessantly. One of the daughters ran to the fields to gather mushrooms, the other brought water, and I was surprised to find dishes of rice and stewed mushrooms placed

before us in half an hour, and plenty of good cool water, both to wash with and to drink. By this time we had at least thirty persons listening to the word of God, which one of the native Christians was reading and explaining. After listening some time, and receiving tracts, a few went away; but then others came, so that we had from thirty to forty the whole evening. Having a severe headache, I remained silent till near nine o'clock, when I took up the subject, and continued till eleven. I suppose about two hundred persons have heard the gospel since sundown. We lay down upon our mats to sleep, and while gazing upon the moon and stars swimming in the azure heavens, I mused on that mysterious providence, by which the ever blessed gospel is now brought into this land of darkness. The stars never shone more brilliantly in any sky, and the promises never appeared more precious in any land. Our "God is not a man, that he should lie; neither the son of man, that he should repent: hath He spoken, and shall He not make it good?" "My word shall not return unto me void." That mighty Being who has spread out the heavens as a curtain, has promised to redeem the world. There is no room then for despondency. Let the incorruptible seed be sown—let unceasing prayer be made, and the result will be glorious.

Ma-gee—La-woon, &c.—Exposure to robbers.

28. The sun shone full in my face when I awoke, and the native brethren had gone into different parts of the town to preach and distribute a few tracts. At seven o'clock we took leave of our hospitable friends, after affectionately charging them to study the word of God and forsake idolatry. The kind-hearted old lady took us on our way for half a mile, as the path was blind. After threading our way for three miles through rice fields, and fording one stream of considerable depth, reached Ma-gee, a clean little village of thirty houses. About twenty persons sat down around us, took tracts, and listened for half an hour. At ten o'clock, came to Sa-gen, a village of about fifty houses. Asked for breakfast, but could get none, as there was not a quart of rice in the village. For a month past the people have lived upon a small grain somewhat like millet, very insipid; and seldom used, except as food for cattle. They are too poor to go off and purchase rice, and the approaching harvest

is their only hope. We distributed thirty tracts and books; and read and explained some time to these poor half-famished people. Under a burning sun we sallied forth through fields, and over barren hills, till twelve o'clock, when we entered a rich vale, in which is situated La-woon, a large village. Here are two spacious monasteries, full of fat, idle monks. Going into a large house where there was every appearance of plenty—and I was not deceived—I asked for rice, and something to eat with it. The old lady said she could give the Burmans a breakfast, but she had nothing that would suit me. I told her I was very hungry and faint, and could eat any of her cookery with a good relish. Every thing was soon ready, and she seemed gratified to see me eat her rice and curry with so good an appetite. She refused the silver that was given her for our breakfasts, saying, "You are travelling through the country, giving books, and teaching the divine law, and I cannot take pay for what you eat."

We gave away about one hundred tracts, and eight copies of Luke and John. One man disputed with an ability and earnestness worthy of a good cause. He said the Burman religion was built on evidence, and was deeply rooted in the hearts of the people—that it was as impossible to persuade them to give it up, as it would be to persuade a man to throw away a brilliant of great value, which had been cherished by his ancestors, and handed down from generation to generation, for a thousand years—that to change the whole current of a nation's feelings, sympathies and prayers, was as hopeless, as to set the waters of the Irrawaddy rolling back to the north. I told him he had never examined the Burman religion, or he would not say it was sustained by evidence; and, then, he was mistaken in supposing it to be such a hopeless task to persuade a thinking people to reflect on their latter end, and choose the way of safety. After spending some time to prove this statement, he said "I will take a book and read."

We passed on through Zalokema and Sa, two small villages, and all were anxious to read. Our route now lay through a deep ravine, and we were obliged to wade along the bed of a stream for a mile, the water often two feet deep. Emerging from this lonely glen, we came to a large monastery, pagoda, and several zayats, on the brow of a hill, from which we had a fine view of a magnificent plain, stretching off a great distance to the west. The monks

were lounging in a most tempting shade. I read a part of one tract, explained a few minutes, gave each one a tract, and a copy of Luke and John to the abbot. We had three long miles to walk over the plain before coming to the next village, and as it was said to contain a thousand houses I felt anxious to reach it. When near the middle of the plain, and where the path wound along through a thicket of low brush-wood, I came suddenly upon three men who were nearly naked, and savage enough in their appearance. As there was a short turn in the path, I did not see them till within thirty or thirty-five feet. One rested upon one knee, grasping a musket, and another with the ram-rod was beating down a charge. I had walked fast, and the native brethren were some distance in the rear. To retreat was out of the question, and knowing that Burmans have a superstitious dread of encountering a white face, almost as quick as thought I stepped up to them, and laid my hand upon the gun, just as the ram-rod was drawn out. They appeared greatly confused, talked loud and fierce, while with my right hand I kept a firm grasp on the musket, which was still held by the naked savage. I made no reply to their violent language, but began asking them if they had found any game, and if game was plenty, and then telling them about my books, and the doctrine that I was teaching in the city and villages. To my great joy the brethren came in sight. I saw their heads above the brush-wood, and knew they would be up in a minute or two. The three savages now saw them; lowered the tone of their voices, dropt the breech of their gun, and called out for books. I told one of the native Christians to open his bundle and give each one a tract. While this was being done, I slipped off, and two of the native Christians followed me. In a trice I was out of their reach, and they hallooed after me with great violence. When they found I was fairly away, they had the daring to tell the native brother who was behind, that they had followed me all the way from Geo, where we slept last night, and that they had watched the path in several places, but had missed me, because (as they said) my fate was good. Their object was my watch, which I was thoughtless enough to have with me. I consider my escape as a most merciful providence. One of the native brethren I had sent off in the morning by another route, so that only three men were with

me, and we had not even a walking-stick to defend ourselves with.

Gna-zoon—Ta-longe—"The Religion of Christ wonderful"—Return to Ava.

We soon entered Gna-zoon, a large flourishing town. In three different streets we read and explained the word of God, and gave away, I suppose, about four hundred tracts, and several copies of the Psalms, and Luke and John. We were treated with positive kindness, and three or four men of very respectable appearance urged me to come again, and make their houses my home. They said they had often heard of this new religion, and had seen one small tract, which had created a desire to read and know more. Leaving this town, we passed on through three small villages, distributing a few tracts, and talking a few minutes with the people, and an hour after dark reached Ta-longe, a village of two hundred houses, and without any difficulty obtained lodging in the verandah of the first house we entered. I suppose about twenty persons came, in the course of the evening. Several of them appeared stupid and indifferent, though a few were interested, and remained till we lay down to sleep. In the night I was awake by the talking of the native Christians. One of them was sitting up talking to the other two. He said, "How wonderful is the religion of Christ. Three years ago we knew nothing of God, or of the divine law, and were living in idolatry; now we are travelling about teaching others, and here is our teacher from America, sleeping on the floor with us, just the same as a brother." In this strain they went on for some time, and I was forcibly impressed with the expression, that "the religion of Jesus Christ is wonderful."

29. Before sunrise a number of persons called for tracts. After remaining an hour and a half, we turned our faces towards Ava, visited four small villages, and our tracts being expended, concluded to hasten back in the old path.

(To be continued.)

EXTRACTS FROM LETTERS OF MR. HOWARD.

Mr. Howard, who, it will be recollected, accompanied Mr. Malcom to Ava, having accomplished the principal objects of his visit, left about the 15th of July for Rangoon, where he arrived after a passage of eight days. The

following extracts from his recent letters show the

General Aspect of the Rangoon Station near the close of 1836.

Aug. 27. The spirit of persecution has slumbered here more than a year, probably because little has been done to excite it to action. I hope the present year will not close ere the gospel shall be faithfully preached both in this city and at Maubee, where the poor Karens have suffered so much for Christ's sake. Why may we not rejoice in these momentary sufferings, when souls are thereby prepared for eternal felicity?

Mrs. Howard had long been desirous of trying the effects of a school again in this place, and while I was gone to Ava collected eight children into one, which she continues to instruct. Three of the children are girls. Many more scholars could be obtained, but it might excite the jealousy of the Government.

A kind Providence supplies all our need. We have indeed more than men in the pursuit of wealth or honor obtain—the very condition we desire. As it regards myself, without more *grace*, nothing, I am sure, which this world has to bestow could increase my happiness.

I view with the deepest interest the providence of God which guided the Board in sending us their agent, our beloved brother Malcom. It has been my privilege to enjoy his society for weeks, I might say months, for which I feel truly grateful; and I trust that his counsels and prayers, while with us, will be remembered by all with interest and profit.

Having alluded to the reasons which had led him to labor in behalf of the Burman population, Mr. Howard next speaks of the

Claims of the Karen Department.

In regard to the Karen department in Burmah proper, you will perceive that it has no missionary. The Board will undoubtedly adopt measures immediately to give them one. In doing so, I hope they will send them a preacher, and not a man who is to *become* a preacher. I know of no reasons for sending a man here to learn the Karen language, but many for a contrary course.

The Burmans well know that the Karens are not attached to them by any feeling of friendship, and would gladly throw of their yoke. A missionary who should gain the confidence of that people would be viewed by them with

great suspicion. It would be a crime for a Burman of common rank, which would cost him his head, to have gained a large party over which he exercised any considerable control; and can it be expected that a foreigner who should do so, would be viewed with indifference? Besides, a missionary could do the Karens here no good till he had obtained their language, for which his advantages in the provinces would be much greater than here.

In a subsequent communication referring to a late tour among the Karens, on the Irrawaddy, a narrative of which was published in our last number (p. 221), when about 5000 tracts were distributed, Mr. H. writes, under date of Nov. 16,—

The Lord has caused a new day to dawn on many Karens in this vicinity. With their characteristic child-like simplicity many of them received the truth, and without delay resolved on practising it. It was truly interesting to see those patriarchs of the forest calling their families around them, that they might together, for the first time, listen to the words of Jehovah, and learn to supplicate the pardon of their sins through a crucified Savior.

Renewal of Persecution—Measure of Encouragement.

On our return to this place, (Rangoon,) we found br. Webb nearly ready to leave for Ava,* on which account it seemed necessary that my labors should be mostly confined to this city and vicinity. I have, however, concluded to leave br. Ingalls† here alone, for a short time. The adversary, having changed his mode of attack, is now directing his shafts toward those who receive instruction, rather than those who give it, so that the assistants seem to be in no danger of an assault at present. Day before yesterday, it is said, twenty men were called by order of the court, and fined from eight to ten rupees each, for having received our books. Yesterday there were not more than five or six on the verandah during the day. To-day about twice that number have called. Still, the spread of the truth cannot be

* Mr. Webb and family arrived at Ava in Jan. following, having in charge for the station 3,000,000 pp. of tracts.

† Mr. Ingalls had proceeded to Rangoon with a view to pass over to Arracan, but no favorable opportunity had presented.

stopped in Burmah, while there is a faithful missionary to preach it. If, when persecuted in one place, so that he cannot preach, he will flee to another, the work will go on. I have never, indeed, seen the time when a missionary, who could speak the Burman language well, could not obtain a pretty large audience even in Rangoon, or vicinity. The fact is, if we had twenty new missionaries here in Burmah Proper, qualified to enter upon their labors, the number of destitute places would be very little lessened by the reinforcement. And we have great encouragement to labor. Several of the boatmen that have been with me, during a number of my recent excursions, have repeatedly sit up till nearly midnight, to talk with the assistants, and have at last given full evidence of seriousness. One of them has been in to attend our evening devotions to-night, and begins to talk of being baptized. He is, doubtless, honestly examining the subject. I could fill another sheet, but for want of time. But it is late, and I must close, hoping to leave for the jungle in the morning.

Karens.

EXTRACTS FROM A LETTER OF MR. VINTON.

Our last number, as noted in the preceding article, contained some account of a tour performed by Messrs. Vinton, Howard, and Abbott, among the Karens north of Rangoon. In a letter written on their return, Mr. Vinton mentions a few interesting facts which had occurred previously to the excursion, and which we have concluded to insert at this place, as further illustrative of the condition of that station, in connection with the neighboring Karens. It may be remarked, that Mr. Vinton had left Maulmein in company with Ko Chet'thing and Ko Panlah, Sept. 28, and arrived at Rangoon Oct. 3.

Religious Interest at Maubee—Baptism of Karens.

On the evening of Oct. 3, we had a most delightful interview with a number of Karens from the jungle, three of whom br. Webb baptized the day before. They gave the same interesting account of the state of things in Maubee and vicinity, as we had learned from other sources. Among the Christians, not a single case of apostacy or even backsliding. Among the impenitent,

multitudes are inquiring, besides many who are anxious to profess their faith in Christ. Ko Chet'thing went with them into the jungle, and spent a few days, and returned with the names of sixty-nine applicants for baptism. Such was the anxiety of the people to receive instruction, that he absolutely spent one whole night in preaching, and not unfrequently did he continue his speech till midnight. On his arrival there, the news spread abroad, and the people came to see him from almost every quarter. One company, of nearly a hundred, started in search of him. They went to one village, but he was not there—and to another, but he was not there; and so they continued their unsuccessful efforts two whole days, when the Sabbath overtook them. They then stopped, and spent the day in worship. Early Monday morning, a part of the company returned, but others more resolute, pursued on, and soon succeeded in finding him.

A little time before we left Rangoon on our excursion up the river, six Karens came in from the jungle to ask for baptism. Their examination lasted nearly one whole day, and was of a deeply interesting character. They exhibited a simplicity of faith in, and a strength of attachment to Christ seldom witnessed. When asked, if they would be willing to acknowledge Christ before their persecuting rulers, they said, "Yes; and though they should be persecuted, and even put to death, still they would acknowledge God as their Father, and his Son Jesus Christ as their Savior." This we could not regard as idle talk in those who had witnessed the imprisonment of their friends, and had themselves been fined for the name of the Lord Jesus. We finally concluded to baptize them all; and, by br. Webb's special request, on a beautiful morning, just as the sun began to show his golden beams, I baptized them in the name of the sacred Trinity.

From a letter of Mr. Webb we learn that, including the above mentioned baptisms, the whole number of Karens baptized at Rangoon since his arrival there in Feb. 1834, was 60, of whom he remarks, "Without an exception, so far as we can learn, they all appear well."

EXTRACTS FROM MR. VINTON'S JOURNAL.

(Continued from p. 224.)

At page 170 we had the pleasure of publishing a short extract from a letter of Mr.

Howard, relative to the very remarkable increase of the church among the Karens of Maubee and vicinity. From the journal of Mr. V. we are enabled to furnish the following additional details.

Excursion to Maubee—Karens baptized.

On the morning of the 18th I left Rangoon for Maubee, accompanied by brethren Howard and Abbott. Br. Howard being anxious to become acquainted with the state of the Karens, concluded to accompany me, although there are no Burmans in the immediate vicinity of Maubee. On our way we passed a number of Burman villages, and slept at one the first night. The next day, about noon, we reached Po-tha-gee's village. Here were a number who professed faith in Christ, and accompanied us to Maubee to ask for baptism. At the chief's house we found three men from up the Irrawaddy, who had never, till within a few days, heard anything of the gospel. They had been waiting our arrival with great interest, and we had hardly seated ourselves when they inquired, why we did not begin to preach to them? We remained about two hours, during which time they, together with the villagers, listened with the most breathless attention. After dinner (which was provided by the chief,) we proceeded on our way, accompanied by fifteen or twenty of the villagers. We arrived at the place of our destination a little after sunset. The next day was the Sabbath, and the Karens in all that region, having heard of our intended visit, came flocking in from every quarter. Immediately after breakfast the house was filled with applicants for baptism.

Mr. Vinton proceeds to state that the Sabbath and the three succeeding days were devoted to the examination of the candidates, and the administration of the baptismal ordinance, with occasional singing and prayer. The first day nineteen were baptized—on Monday forty—on Tuesday thirty-seven, and on Wednesday thirty-two. Of the satisfactory nature of the examination, see Mr. Howard's statement, referred to above.

On Wednesday, (says Mr. Vinton,) the scene surpassed every thing I have ever before witnessed. Notwithstanding the rain had fallen in torrents all night, the Karens living from eight to ten and fifteen miles distant, began to come in about sunrise. Nearly half of them were females, and some of them

had brought their young children, swung upon their backs, all that distance. Those that lived the farthest were obliged to start before midnight; and all came through a jungle infested with tigers, wild elephants, and other dangerous animals, and arrived perfectly drenched in rain, without a change of raiment. Still all were cheerful and happy; some in the prospect of enjoying the ordinance of baptism, and all in the sweet anticipation of commemorating the sufferings of their dying Lord.

Administration of the Lord's Supper—Observance of the Marriage rite, &c.

We had concluded to have our communion season in the shade of a beautiful bamboo grove—but the rain prevented. When we had assembled, finding the house uncomfortably full, we requested that those who were not Christians would leave; when, to our astonishment, no one moved. On inquiry, we were told that all were members of the church; nor were these more than half that were assembled on the occasion. We commenced by explaining the nature and design of the ordinance. And although about one half of the congregation were standing under, and about the house, I never witnessed a more still, solemn, or attentive congregation. When we came to set before them the lively emblems of their Savior's sufferings, and tell them of his dying love, the interest was all-absorbing. At the close, we ordained Ko Mya-tha, deacon. In this man the Christians have a most unlimited confidence, and all look up to him as a counsellor and guide. After this, we married a couple, and made arrangements for leaving.

About eleven o'clock the next morning, we began our journey, accompanied by twenty or thirty Karens, who had in many places to wade through mud and water, from two to three feet deep.* One female, whose child between two and three years old, was swung upon her back, started on her way, alike unmindful of the rain that was falling, and the water through which she waded. When she became fatigued, she would sit down to rest, and spend a few moments in prayer that God would support her, and then proceed on her way.

On our arrival at a village eight miles from Maubee, the villagers collected

* The missionaries were conveyed in a covered cart, into which the Karens had harnessed a pair of buffaloes. (Ed.)

round us, and although we had baptized a large number of them at Maubee, still many of them, who had not been able to leave home, seemed overjoyed at the prospect of being allowed the privilege of professing their faith in Christ. We immediately commenced their examination, which was continued till nearly nine o'clock in the evening. The next morning others came in, and it was not till about eleven o'clock that we finished the examination. We then repaired to the water, where br. Abbott baptized thirty-four.

On our return we found a company from a neighboring village, part of whom had come to make further inquiries about the new religion, and the others to ask for baptism. Among the applicants for baptism was a leading chief, a man of more than ordinary intelligence, who had heard of the Christian religion a little more than a year since. A short time after, he went to Rangoon, to visit the teachers. Here all his difficulties were solved, and from that time he has conformed his life to the principles of Christianity. A brother of the chief, a man of nearly equal intelligence, had become so thorough a convert, as to devote considerable time to the work of exhorting others, and had already been honored with the appellation of *teacher*. These, with three others, were examined, and, being received, were baptized by br. Howard.

On our return from the water, the parents of two couples, who during our visit had received the ordinance of baptism, came, and in behalf of their children, requested the performance of the marriage ceremony; for, as they had become Christians, they wished to have their children married in a Christian manner.

Observing that the teachers, when meeting or parting, are accustomed to shake hands, the Christians have adopted the same practice. They inquired of us, if this were not a universal practice among Christians in America. We told them it was, and among those too who were not Christians—but that it was not a duty enjoined in the Scriptures, it being a customary token of friendship. "Well, then," they replied, "it is proper for us to shake hands, for we all love one another."

Return to Rangoon—Whole number baptized.

We had hoped to visit other Christian villages—but the rain continued

falling, and had already fallen in such quantities that travelling by land was impracticable. This is very unusual at this season of the year, and was entirely unlooked for by us. We then began to make our arrangements for returning to Rangoon, but there was not a boat belonging to the village. The only alternative left us, was to take a quantity of bamboos, belonging to a man living in the interior, and build a raft. To this the Christians at first objected, lest the owner should be dissatisfied; but on our proposing to pay double the amount of their value, they consented, saying that the owner, on learning the circumstances, would have no just ground of complaint. The raft was immediately constructed; but on offering them the money for the bamboos they objected, saying, that as they loved God and the teachers, they wished the privilege of saving us that little expense. When our things were all on board the raft, and we ready to leave, the affectionate Karens assembled on the shore, and we "knelt down and prayed with them all." The parting scene was most affecting. All must take us by the hand, and each had some special request to make. One had an impenitent child, and we must pray for it. Another had three who had never yet heard the gospel, and they too must be remembered. Others would exultingly say, "We bless God that he has given you permission to visit us this once; and we shall pray, and want you should pray that he will give you permission to come again." Others, still, "When you come again, you must not fail to bring the 'Ma-ma' with you, for we desire to see her too."

The progress of the raft down the river was so slow, that we hired some Burmans to take us in a boat, and arrived in Rangoon Saturday, a little past midnight.

On looking over the names of those baptized, including the six baptized in Rangoon, I find that ninety-two were males, and eighty-one females—in all one hundred and seventy-three. Of these, eleven were head men of villages, or petty chiefs over small districts, and all had worshipped God from two months to three and four years. The Christians do not recognize any as disciples, who have not abandoned all kinds of nat worship, and the use of intoxicating liquor, and keep the Sabbath, and pray in their families.

During our stay we were furnished

with fowls, rice, eggs, and all kinds of eatables that the jungle afforded. These came in, in overflowing abundance, and what we did not need during our stay, they requested us to take with us to Rangoon.

I left seven interesting young men, to come round with br. Abbott to Maulmein, to learn to read. A number of others proposed, as soon as the traveling would permit, to come by land. We therefore expect to have a school established during the dry season.

West Africa.

EXTRACTS FROM THE JOURNAL OF MR. CROCKER.

(Continued from p. 21.)

Preparations for Schools—First essays for the improvement of the natives.

Edina, Oct. 9, 1836. Yesterday br. Mylne and myself returned from a visit to Monrovia, Caldwell, and Millsburg. Had pleasant interviews with our Christian friends in those places, and were permitted to attend a number of, I trust, profitable meetings. As some money, cloth, &c. had been sent us from the Ladies Ed. So. of New Orleans, to be disposed of to the best advantage in the cause of education, one object which we had in view, in visiting these places, was to ascertain where was the most suitable place, and who was the most suitable person, for opening a school. After looking at the situation of all the towns in the colony, and examining several candidates, we fixed upon Monrovia as the place, and br. Lewis R. Johnson as the teacher.

24. Went, last Thursday, up the river to Bullum town, to procure some natives to build the school-house at Edina, and to see what native children could be obtained to attend the school. Spent the night there; failed of getting natives to build the school-house, but had the promise of a boy for the school.

Went, in the morning, further up the river to Sante Will's place. The king was out of town. Had a severe paroxysm of fever, which unfitted me for doing any thing during the day. Left word for the king to send down some men to build the school-house. Came down on Saturday. It rained hard, and I was taken with a chill soon after arriving. Found br. Day at our house, from the Cape. He started from Monrovia, with his wife and goods, in a boat

of about seven tons; but, having narrowly escaped from a pirate, he and his wife landed at Junk, and walked the beach to Edina, about thirty-five miles. They had a small child to bring.

Dec. 22. About a month ago, having had many messages from Sante Will, stating that my house was done, and requesting me to return, I went up in company with br. Mylne. We were cordially received. While we were there, the conjurer, or grigri man, performed some of his tricks. Four persons were then in the stocks, having been convicted by the country law of poisoning a son of Sante Will. Among these were the mother and wife of the supposed poisoned person. They had been pointed out by the grigri man, and after being called to the test of "saucy wood," most, if not all, pleaded guilty. The object of the grigri man now was, professedly, to see if there were any others accessory to the poisoning. But he discovered none. On this occasion he was fantastically dressed, and with great dexterity threw himself into a variety of attitudes.

A few days subsequently, hearing of an opportunity to revisit Monrovia, and anxious to put to press the Bassa spelling-book, which he had recently prepared, Mr. C. returned to Edina, and thence, by the way of Little Bassa, to Monrovia, as stated in the Magazine for May, p. 120. The journal proceeds, under date as above:—

After staying at the Cape about a week, having put my small work to the press, and engaged a carpenter to build our mission-house, I embraced the first convenient opportunity to return to Edina. Came down in the Niobe. She had emigrants and missionaries for Cape Palmas. Had a most interesting interview with the missionaries. Arrived here on the 19th inst. Came over the bar in an open boat safely; but breth. Savage and White were capsized the next day. They, however, got ashore safe.

Jan. 15, 1837. Lord's day. Am once more in Sante Will's place. Came here day before yesterday. As some of the boys belonging to the school came up with me to spend a few days, had a Sabbath school to-day, composed of three American and six native boys. Sante Will came into my house to-day. One of the American boys was reading a description of heaven, where it says, "there shall be no night there." I told him that was a description of heaven

from God's book; that there was no night in heaven, no sickness, no trouble; that no palavers would arise, for no bad people would be permitted to enter. I told him I wanted him to go to heaven;—that the reason I wanted to learn his language was, that I might tell him what "lived in my heart" on this subject. He replied, that was what he wanted. He said he had been keeping the Sabbath to-day.

22. Another Sabbath has dawned upon me; but I am where the day is not regarded. The almost constant beating of rice, the boisterous laugh, and the continual chat of the natives, form a striking contrast with the Sabbath of my early years.

23. Received yesterday a letter from Edina, signed by two of our native pupils. It is written in the Bassa language. With some assistance from my interpreter, I have been able to find out its meaning. This is no doubt the first letter ever written in that language.

Have frequently spoken to Sante Will against his working on the Sabbath. Sometimes he seemed to be in a measure influenced by what was said; at others, he would say, "It is country fash;" and so attempt to silence his conscience. Last Sabbath, towards night, he came into my house, and I asked him if he had been to work. He smiled, and said he had. I felt my spirit stirred within me, and spoke to him with a good deal of earnestness. I told him, I believed God would send him to hell for breaking the Sabbath when he knew better; and that, as he was king, he was highly accountable; for so long as he worked on the Sabbath, his people would work. He seemed much abashed, and did not know what to say. He was soon after taken unwell, and has not been able to do much if any work this week. He told my interpreter, that what I said to him about going to hell, 'crossed his heart,' i. e. lay heavy on his mind, and that he believed God had been punishing him for breaking the Sabbath; for as soon as I spoke to him about it, his head began to ache, and had ached ever since! He came to see me to-day. I told him that to-morrow was the Sabbath, and asked him if he intended to work. He said, with some degree of earnestness, that he should not.

On the 30th Mr. Crocker again visited Edina, in compliance with a request from Mr. Mylne, whom he found severely ill of a fever. On the 14th of Feb. he returned to

Sante Will's, Mr. M., who had partially recovered, being in company "in hopes of being benefited by a change of air and scenery."

Superstition of the Natives—Funeral rites, &c.

Feb. 17. Had this evening a specimen of the natives' superstition. Br. Mylne and myself have been asking one of the natives, who lives with us, about a sick man, who is supposed to have been bewitched by his wife, his mother, and two other persons. We asked him how it was done. He said that it was done in another world; that these persons cut off his head, played with it, and then put it back again. Upon this, the man was taken with the head-ache, and has not been well ever since. The country grigri man, being in a secret place, happened to see these witches at their midnight revels, and, finding out their names, told of them. They were therefore put into the stick, i. e. their feet were fastened in a log of wood prepared for the purpose. They are liberated on the condition that if the sick man dies, they are to die, or be sold as slaves. As most of them are old, they will probably be put to death. It may be asked, as there is a prospect that the sick man will die, why they do not run away? But where will they flee? So long as the slave trade is carried on with its present briskness, it is not safe for a native to leave his own part of the country. If he is young enough to sell, he will be in constant danger of being taken and sold as a slave.

We endeavored to convince our young man of his folly, in believing that the man's head was taken off, &c., but in vain. He detailed a number of absurdities connected with it, which to him were "demonstrations strong as proof from holy writ." How much this people need the light of the gospel! Oh that I may, as I become more acquainted with the foolish and degrading superstitions of this people, become more earnest to communicate to them the only light that will disperse these mists!

24. Heard to-day that br. and sister White, Presbyterian missionaries at Cape Palmas, are no more, and that Dr. Savage, an Episcopalian, is very sick. This information has distressed me very much. Our short acquaintance endeared them to my heart, and I heartily welcomed them to these shores as fellow-laborers.

March 1. For two or three days, there has been much confusion in town. A dead body, which has been kept above ground for about two years, has at length been deposited in the earth. For many nights preceding this event, there have been much drumming and dancing. Day before yesterday, the people having been sent for, flocked into town, old and young. The day was principally spent in dancing and singing. At night the people from the neighboring towns went home; but came back yesterday morning. After dancing about the town for several hours, they went out and brought the body into town, singing, drumming, dancing, firing guns, &c. The body was completely wrapped up in cloths. They had contrived to put a pair of shoes on the feet. They laid the body down on some mats before my hut. They had much to say over it, the meaning of which I could not fully ascertain. There was a basket near the body, into which the women, as they danced round, threw a little rice. This they did several times. At length, two of the wives of the deceased came crawling on their hands and knees towards the dead body, uttering piteous cries; and one of them shed many tears. One of them crept as far as the mat on which the dead was laid, and drank water out of some leaves, placed in a small hollow, made in the ground; she did this three times, spitting out the water as fast as she drank it. The king then had two goats and a sheep killed; and while these were cooking, the people went off with the dead body. They then had a feast on their meat and rice. Those who could not stop at the feast, took away small portions of the meat with them. The natives are so eager for meat, that they eat skin, entrails, and about every thing that can be masticated. This man was considered rich, which was the reason of so much ceremony at his funeral. His wives, twelve in number, are divided among the head men of the country.

6. Have been conversing this evening with some natives who can speak a little English, about the way of salvation through Christ. It is difficult to convey ideas to these natives upon the subject of religion, as many of the terms must be new to them. They seemed to be struck with wonder at a description of the day of judgment. To give them an idea that the object of our singing in worship was to praise God, I sang a few words in their language,

adapted to common metre. The words were these:—

Gripaw aw nomodji;
Gripaw aw nomodji gaka;
Gripaw aw nyi dju aw ke me;
Gripaw aw nomodji.

God is good;
God is very good;
God gave his Son to die;
God is good.

They seemed interested in the conversation. A young man who lives with us, and who is learning to read, put the question; "S'pose countrymen li' [live] wi' God man, God wi' hepe he?" I told him if he loved and served God, he would help him, if not, he would cast him away.

Sante Will told me, a few days ago, that king Koba, the head king of this part of the country, said to him, "I am afraid of that white man; he comes and sits down softly in my country; I don't know what he will do." His prejudices, however, have been so far overcome, that he has given us one of his own sons to be instructed at our school. This is a bright boy, and I hope will do well.

26. Have been at Edina about a fortnight. Came down to attend the first Bap. Quarterly Meeting ever held in this region. It was held at Bassa Cove. Br. C. Teage and br. Anderson, with some sisters, came down from Monrovia in a small vessel. Their visit was very refreshing to us. The meeting was interesting, and I trust some good was effected. Several persons seemed awakened in a good degree to a view of their situation as lost sinners. To-day had the privilege of seeing the ordinance of baptism administered to a female, who has recently indulged a hope in the Savior.

Last evening, when we were conversing with our native children, king Koba's son asked, "If any one should do good to his fellow-creatures, and injure no one, whether he would not go to heaven, even if he did not serve God." One of them also asked, "Seeing the natives did not understand books, and could not know the right way, if they would not go to heaven."

April 6. Came up to Sante Will's place yesterday. Had some difficulty in getting up, on account of the fallen trees in the river, but arrived safe. Was welcomed with a great deal of apparent cordiality by Sante Will. May the Lord enable me to be faithful to the natives, and prosper my way before me.

13. Several sheep belonging to this town, having been killed by a leopard night before last, yesterday the head men of the neighboring villages were called in, to see what wizard had turned to a leopard and killed the sheep. Two men underwent an examination; but as nothing was proved against them, the case was handed over to the grigri man to decide. Their belief in witchcraft is so strong, that they ascribe some of the most common events of providence to it. When I endeavor to show them their folly, in relation to this thing, they ascribe it to my ignorance of its nature. One of them, in talking with me the other day, reasoned thus, "You sabby book?" Yes. "Countryman, he no sabby book?" True. "S'pose countryman, 'cause he no sabby book, say you no sabby book; would he say true?" No. "Lookee there! so witch palaver be."

19. Had some intimation to-day of the danger that must attend attempts to eradicate the deep-rooted superstitions of the natives. There has been another palaver about the sick man before mentioned. The grigri man has been called, to see why he does not get well. He attributes it to witchcraft, and charges those who were first accused of poisoning him, with the crime of keeping him sick, though the continuance of their lives depends upon his getting well. My interpreter said in the presence of a native who can talk some English, that the grigri man told a good many lies; and I remarked to the native man, that the natives would have more sense by and by. I had remarked to him before, in the course of the day, that the grigri man knew nothing more about these things than any body else. After talking with him a little, he turned to my interpreter, and said, with much earnestness, "Mind what you say; somebody will kill you soon. They kill you quick in this country." The remark was probably as much intended for me, as for him. He was no doubt sincere, and spoke from his knowledge of "country fash." The grigri man seemed to eye me very closely, as I was witnessing, though not able to understand, the palaver. He probably knows that my influence, so far as it goes, will lessen his power over the superstitious fears of the people, and he, no doubt, would be glad to have me out of the way.

May 12. Edina. Came down from Sante Will's last Friday, after having been there about a month. Had a severe attack of fever last week, but was

so recovered as to be able to preach at Bassa Cove last Sabbath. Have been to work on our mission lot for some days past, and seem to be gaining a little strength. Heard yesterday, that Sante Will's eldest son is dead.

13. Have heard that the four natives who were under sentence of death, for poisoning Sante Will's son, have all been put to death with knives. The news has greatly distressed me. I had hoped all along, to prevent their death, if possible, as I supposed the suspicion had no other foundation than superstition. But it is now too late, and my soul is cast down within me. How dreadful is the superstition which binds down the minds of the natives of this country! May the Lord hasten the day, when this darkness shall be dispelled! I long to tell these natives, in their own language, of the "glorious gospel of the ever blessed God."

General view of the Mission.

As it respects the mission generally, its affairs are as prosperous, as perhaps we could expect, in view of all the circumstances. At least, the events of providence in relation to it, have been such, as to give us no real cause of discouragement. True, we find obstacles; and these we expected. We should be disappointed if we did not find them. But, however unworthy we may be, we believe God looks with favor upon our object. The school at Edina, under the direction of br. Day, has thus far given us pleasure. There are about fifteen or twenty children of colonists, and eight natives. Br. Day teaches reading, writing, arithmetic, grammar, and geography. He seems to take a deep interest in his work. He has, as an assistant, a young man, by the name of Peyton Stewart, brother to Mr. Day's wife, about twenty years old, a member of the Baptist church at Monrovia. This young man devotes his whole time to teaching the native children. Having made himself acquainted with Pickering's principles, and having some knowledge of the native tongue, he is very well qualified for his station. His success has thus far exceeded our expectations.

We feel much the need of more laborers. When we think of the uncertainty of life, especially in this climate, and then cast our eye to America, and know of no white man of our denomination who intends to come to these shores as a missionary, we feel sometimes a rising fear, lest the mission may possibly fail

for want of laborers. But, as a general thing, we feel a good degree of confidence, that God will not suffer what has been feebly begun here, to be abandoned. He has given us too many tokens of his favor, to permit us to despond. We would therefore entreat our young brethren, whom God has called to labor in his cause, to come hither; not for the purpose of propping up our sinking spirits; for, so long as we have the promises of God to rest on, and evidences that he regards our object with favor, we need no such props; but we would earnestly *invite* them to participate with us, in the *privilege* of laboring in a field which we believe God has designed to bless. As the mission-house will soon be done, better accommodations than heretofore, will be afforded the missionaries, which will proportionably lessen the danger of acclimation.

Recent Intelligence.

Arrival of Missionaries. The barque Rosabella, which left this port about a year ago with missionaries for Asia, arrived at Maulmein, March 17, and at Calcutta, April 11, after a "very pleasant voyage." The missionaries were all in good health. From Capt. Green and the other officers of the Rosabella, they had "received every possible expression of Christian kindness and affection." Above all, they had been favored with the presence of the Divine Spirit, and the conversion of the supercargo and four seamen to God. Our last date from Messrs. Thomas and Bronson is May 3, Culoa, on their way to Sadiyá, which they hoped to reach before the setting in of the rains. Mr. and Mrs. Hall left Calcutta for Kyook Phyou April 25. Mr. Malcom was at Singapore May 17, and would shortly leave for Bankok.

Donations from August 15 to September 15, 1837.

Tolland, Ct., Mrs. Burnham, 1,—Bap. ch. mon. con., 9,—per Rev. S. Barrows,	10,
Saratoga Bap. Asso., N. Y., per Dea. J. A. Waterbury, treas.,	87,03
Malden, Ms., Fem. Bur. Bible Soc., for Bur. bible, per Mrs. M. Stiles, tr.,	24,75
Cohasset, Ms., Miss H. James of the Bap. ch. in Scituate, per Rev. J. Holbrook,	4,
Newton Theol. Inst., Ms., collections of the students at mon. con., per Mr. C. B. Davis,	17,85
Washington Union Asso., N. Y., Rev. Archibald Wait, tr., per Rev. Dr. J. Going,	37,
Worcester Bap. Asso., Ms., Rev. O. Converse, tr.,	242,
ed. a Karen youth named John Wayland Greene, per Mr. Tucker,	25, — 267,
York Co. For. Miss. Soc., Me.—Saco Bap. ch. 21,20—Alfred and Waterboro' Bap. ch. 15,—Wells Fem. For. Miss. Soc. 20,—Wells, males of the cong., 2,—Milton, N. H., Bap. ch. 11,50—Kennebunkport Bap. ch. and soc., Me., 10,—Kennebunk ch. 4,85—N. Small 25—Rev. J. Seavy 25—Cornish Fem. Miss. Soc. 7,—individuals in Cornish 3,—Dea. Noah Jewett 2,50—contribution at York Asso. 4,85—Somersworth, Great Falls ch. and soc., for Bur. Miss., 18,77, and for African Miss., 18,75—per Charles Swasey, Esq., tr.,	139,92
Stratfield, Ct., Bap. ch., from a few members, for Mr. and Mrs. Vinton, per Rev. J. H. Linsley,	10,25
Windham Co., Vt., Bap. Asso., for Bur. bible, per Rev. P. Howe, of Marlboro',	21,50
Sturbridge Asso., Ms., Mr. L. Barrett, tr., per Rev. E. Thresher,	48,26
Haverhill, Ms., Rev. George Keely, for Bur. Miss.,	5,
Northampton, Ms., donation of a balance from R. M. H., per S. P.,	,80
Hallowell, Me., S. S. Bible Soc. in 1st Bap. ch., per Mr. W. A. Woodbridge,	6,67
Providence, R. I., Miss. Soc. connected with Brown Univ., per Mr. W. H. Bott, tr.,	7,
Waterville College, Me., at mon. con. of the students, per Mr. F. Merriam,	8,44
St. Helena Island, Beaufort Dist., S. C., Bap. ch., per Rev. D. Bythewood,	70,
Framingham, Ms., Juv. Soc. of the 1st Bap. soc., Miss Myra Nixon, tr., for Burman schools, per W. Nixon, Esq.,	10,77
Mentor and Willoughby Plains ch., Ohio, 2, Abby Bailly 50, Lucy Rider 50—for Burman Mission, per Elder T. B. Stephenson,	3,00

H. LINCOLN, Treasurer.

779,24

CLOTHING.—Received a trunk, marked "Rev. G. S. Comstock, Arracan," and, contrary to the request on 2d page of the cover of the Magazine, it was not "accompanied with the name of the donor," nor with any "full schedule of the articles contained, or estimate of their value."

Box of clothing from ladies connected with Bur. Ed. Soc. of Portland, Me., valued at \$50, for Mr. and Mrs. Mason, Tavoy.

Box of articles from a few members of the Bridgeport Bap. ch., Ct., valued at \$20, for schools in charge of Mr. and Mrs. Vinton, Burmah.

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EXTRACTS FROM THE JOURNAL OF MR.
MASON.

(Continued from page 196.)

Walks about Tavoy.

Sept. 28, 1836. The boat-racers pacing through the streets by day, the illuminated city by night, and the drums and shouts of the buffalo fighters, announce the close of Burman *Lent*, and the festivities at the commencement of the dry season. Laying aside my studies, with the story of "Jesus Christ and him crucified" on my lips, and the Word of God in my hand, I step forth in confidence that "God has much people in this place."

The head man of a village in the neighborhood promised to read a New Testament that I gave him, and said, "At present I do not receive your religion; but I will examine it, and if I find it true, I will receive it, and abandon Buddhism. On the contrary, if, after examination, I am not able to believe it, I will adhere to the religion of my ancestors."

A priest whom we visited in the same village, placed himself much in the position of one of his idols, and seemed determined to *endure* without reply all that could be said to him; and we had to leave him under the sad impression, that he had ears to hear but heard not, and eyes to see but saw not.

29. Heathenism devises no arts to save time. Here is a man spending a whole day in twisting with his fingers a little hemp into a cord suitable to fasten his fish-hook to its line; while, wherever Christianity has set her foot, the same work might be done in an hour, and the remainder of the day

saved for intellectual pursuits. There is another individual making a hole down through the centre of a log, some two feet long, to receive the shaft of a mill that he is preparing for two women to grind at. He has no instrument with which to work but a chisel, that will be half a day in accomplishing what an auger would do in ten minutes. The wood too is not, by far, the hardest and best for the purpose, but it is the nearest to his house. It is called "itch wood," and is a tree I believe peculiar to Burmah: it belongs to that extensive genus, the *Laurus*, and its sap, wherever it touches the body, makes it itch—hence the name.

In one of the two villages visited to-day, I met with a man who had acquired some knowledge of Christianity, and had evidently read the tracts; but, like all I meet with, he had not obtained, or at least retained, the vestige of an idea in relation to Divine assistance. "Your law," he observed, "I cannot keep; it is too strict. 'Kill not, steal not, adultery commit not, falsehood speak not, spirituous liquor drink not,'—the five laws that Gaudama has given to men, I cannot observe for more than ten, or at most fifteen days, at a time; how is it possible, then, for me to love God with all my heart, and my neighbor as myself, throughout my whole life?"

30. People have little idea in the west how perfectly we, here in the east, can abstract ourselves from all that is passing around, and mind our own business. At the present moment, I am seated in the midst of a little company earnestly engaged in religious conversation. In one corner of the same *zayat* are frolicking half a dozen obstreperous children, of both sexes, and from two to eight years of age, yet, of course, as naked as they were born; in another

are as many young men rehearsing the songs which they are preparing to sing before the victorious buffalo, when he is led in triumph through the streets with music and dancing after the fight; while three or four men are laid about, exercising their stentorian lungs on as many different volumes of the bible. No one by his noise disturbs his neighbor, and we were only interrupted by the arrival of a man who announced that his three buffaloes had been stolen the night before, and that he had sought them in vain. It is, I understand, a common practice, when the buffalo fights are approaching, for the party that has a buffalo to fight, to steal buffaloes, for the purpose of privately giving the fighting beast an opportunity to defeat one or two before bringing him into the field, and thus make him more fierce. The man, therefore, expects to see his animals return home wounded, for it were impracticable to retain them long without great danger of detection. The subject of buffaloes proving far more interesting than that of religion, I walked home to dinner.

Oct. 1. We see much around us of that simplicity of manners so celebrated by the poets of antiquity, and which, in despite of all knowledge of human nature, is almost universally associated with purity of life. At the house of the head native officer in the revenue department, on whom I called to-day, I found his wife winding silk on spools for her maidens, who were weaving on a loom that stands in one corner of the sitting-room. Though a lady,

"She layeth her hands to the spindle,
And her hands hold the distaff:
She maketh herself coverings of tapestry;
Her clothing is silk and purple."

This officer and his wife have for several years been *almost* persuaded to become Christians, but they cannot take up the cross, and leave *all* for Christ. There were some ten or a dozen head men of different villages present this morning, yet he did not hesitate to ridicule Boodhism and Boodhists in no measured terms. "These people," he said, "are scrupulous to observe the Sabbath, and they spend the day in the *zayats* near the pagodas, fasting, praying, and reading the sacred books; but the Sabbath is no sooner over, than they lie, steal, and deceive as usual; and now these religious people are preparing to engage in buffalo fighting." "Gaudama," he continued, "the Boodhists say, arrived at the Divinity by observing the

law through an infinite succession of transmigrations: the law then is the thing that confers the Divinity, and who was it then that gave this law? If there is a royal command, there must be a king: where there is a law, there must be a lawgiver, and that lawgiver must be superior to those to whom the law is given, and who obtain advantages by its observance. Now, this law and lawgiver must have been anterior to the first Boodh, Boodhism itself being witness." After finishing my visit here, I called on the head native officer in the province, with a present of the Burman bible complete. He is a Mussulman, and therefore a strong advocate for Old Testament facts; but when I drew his attention to the advent of Christ, he was much less cordial. He, however, promised to read the New Testament, and consider the doctrines it teaches.

River Excursion—Decay of Idolatry in Burman villages.

11. Freighted with the rich treasure of the Word of God, I am again floating by the margin of the rice fields, luxuriating in the overflowing waters; and, fascinating with their refreshing greenness the eyes that gaze on them, they suggest to the mind, as the river rolls on between,

"Sweet fields beyond the swelling flood,
Stand dressed in living green."

The low roofs of the city are lost in the thick foliage with which they are surrounded, or merely marked by the tall masts of a few Chinese junks, holding out their square white flags. I float on, like Noah, on the face of a world in ruins; and, like Noah, with the instruments of its renovation in my bark.

How true it is that "knowledge is power." I am passing a Chinese junk not larger than a small coasting-vessel, that in England or in America would be well manned with five or six men; and one of my boatmen says, "she has as many as thirty or forty hands. Besides those you see on deck, there are a great number below, gambling and smoking opium." I observe one improvement on occidental navigation—instead of cursing, swearing, and bawling out to the men continually, when the commander has given an order, he seizes a gong of about a foot radius, and gives vent to his passion upon its sonorous sides, with all the gesticulation for which his nation is so famous—now sitting on his heels, and anon starting on his tip-toes.

12. "Man is the minister and interpreter of nature."—By what power of association this thought recurred to my mind, as I waded through the mud to this fishing village, where the inhabitants seem to have little more intellect than the fungi which vegetate on the fallen trees around them, I feel wholly at a loss to divine. Man, as he exists before me, would make, I fancy, a queer interpreter of nature. He asks himself few questions concerning the living and breathing world around him. He seeks not for the reasons of things, but "believes with the church." The tides, with which he has to deal daily, are satisfactorily accounted for, on the principle that a large turtle goes upon an island in the middle of the ocean at ebb, and returns to the water at flood tide. In the thunder, he hears the bolts of the king of the devas flying at the ashens (?) or titans, who are besieging heaven; and the wives of the same monarch produce the rain. With such representations is his vocabulary of natural philosophy filled.

A few men came to worship, and listened with attention; and I hear some reading at their houses in the books which they have just obtained.

13. I preach in the wide-spreading shades of the citron grove, and recline, when weary, beneath the orange tree, made impervious to the sun's rays by its loaded branches of fruit. The areca, the cocoa, and the dene palm are all around me, in oriental beauty; but alas! "though every prospect pleases," here, *here* it is that "man is vile." Were Christianity here, the region were another Eden.

26. Though my heart is not gladdened, in these excursions among the Burman villages, with the sight of joyful converts, as among the Karens, yet I am not left without encouragement. Idolatry, in these villages, is manifestly declining. Their inhabitants have lost all their arguments in her defence, and they listen to the gospel, if not like converts, at least like persons that have experienced a defeat. The village in which I am spending the night, possesses a famous pagoda, which, at the close of Burman Lent, was visited, the native assistant tells me, by from four to six thousand persons, and now it is not visited by as many hundreds.

27. I have met with two men, in the course of this day's journey, that are at least hopeful inquirers. One, I would fain hope, is a Christian; and the other has ceased to worship idols—prays to

the Eternal God, and took great pleasure last rains in reading the Life of Christ. They were both mentioned, I think, in my journals of previous visits up the river.

(To be continued.)

EXTRACT FROM A LETTER OF MR. WADE, DATED TAVOY, OCT. 24, 1836.

Application of Burman letters to Pgho Karen.

I have already informed you that I have completed the reduction of the Pgho Karen language to writing. I was engaged in the work at the time your Agent was here. He strongly recommended that I should adopt the Roman character for that language, on the supposition that if written in that character, words would take up less space than if written in the Burman character, and, of course, there would be a great saving of expense, in the article of paper. This might have been true, if I had used the Burman character on Burman principles; but in both the Karen languages, though I used the Burman character, where the Burman takes two characters to express a simple vowel sound I used but one, which materially shortened the words; and I do not believe the Sgau Karen language could be shortened at all by any system of Romanizing.

However, I have thought much on the subject since his departure, and have at length adopted a plan for the Pgho, that will secure the object which he so much desired, and which in itself is so important. Those consonants in the Burman alphabet which are double, i. e. occupy the space of two circles, I have changed or modified, so as to bring them into the space of one. There were twelve out of the twenty-five characters in the old alphabet, thus double; and making all these single, or reducing the space they occupy one half, will shorten the written language very materially. I have also changed most of the nine simple vowels, so as to bring them into the line with the consonants, and indeed all of them which did not come into the line before. This change lengthens the word again, by putting the vowels into the line, instead of having them attached to the top or bottom of the consonant, as in the old system: still I find, in copying out of the old into the new, it is shortened in

the new full one-fourth; which will be no small saving in paper.

The object of this change in the vowels, was to save expense in cutting punches for any new fount of types which may hereafter be required for that language, and to render it practicable to reduce the size of the type to as small a scale as may be desired. In the old system, 500 different punches were required to produce a fount of types, which, at three rupees for each punch, cost 1500 rupees. In the new system only eighty punches are required, costing only 240 rupees.

The new system, besides shortening the words, admits of the lines coming closer together than in the old. The change will require only twenty-five new types.

In addition to the advantage gained by this change in regard to expense, may be mentioned one of minor importance, but not to be overlooked, viz. the superior beauty of the written or printed page, by dispensing with all those arms, legs, and horns, which were appended to the consonant, above and below, in the old.

The fount of types is now so simplified, by having each consonant, vowel, and inflection, a separate type, that a fount may safely be cut in America, if desired. I think we shall gradually bring the Sgau over to the use of the same character, and we shall use the same in case I have occasion to reduce any more of the languages around us to writing. From experiments which I have made, I am confident that the Karen language, by any system of Romanizing, cannot be brought into so short a space or written with so much facility as is done in the present system; and that the system of Romanizing now in vogue in Bengal, would take up double the space. I have now the Spelling-book, the Catechism, the Sermon on the Mount, and the Sayings of the Fathers, ready for the press in Pgho, making eighty pages of manuscript in quarto.

THEOLOGICAL AND BOARDING SCHOOLS AT TAVOY.

Report of the Visitors of the Theological School at Tavoy, at the annual examination, held on the 9th and 10th of November, 1836.

The school commenced in April and May last, with a very few students. The number gradually increased to

about twenty, consisting of two Karens from Rangoon, five Karens, four Burmese, and one Hindoo from Maulmein, and seven Karens and one Burmese from Tavoy.

Previous to the examination, in consequence of the small-pox breaking out in Tavoy, all the Karen students were dispersed. Some had fled to Mata, and some had returned to Maulmein and Rangoon. One of the students from Rangoon, a fine, promising young man, had died of the small-pox, taken by inoculation. There were present, therefore, at the examination six students only, five Burmese and one Hindoo. With the exception of the latter, they all bore a good examination. The Hindoo, from being very deficient in the Burman language, had made but little proficiency in his studies; and it was thought best that he should not be continued in the institution.

It appeared, on examination, that the students have been chiefly employed in studying the books of Genesis and Exodus, as far as the giving of the law, the Epitome of the Old Testament, the "Life of Christ," and the Acts of the Apostles. They have also attended to subjects of theology and practical duty. Their answers were generally very satisfactory. Some of their manuscript books discovered considerable proficiency in writing, and contained some pieces of original composition. As most of the students, on first coming to Tavoy, were quite uncultivated, it would not be expected that the first few months would produce any very splendid results; but it was gratifying to observe abundant proofs of faithfulness on the part of the instructor, and diligence on the part of the students.

Most of them express a desire to return to their studies, after the ensuing vacation, and it is hoped that the number will be considerably enlarged.

A. JUDSON, }
F. MASON, } *Visiting Committee.*

Mr. Vinton, the other member of the Committee, was not present, being engaged on a tour among the Karens, in the neighborhood of Rangoon.

At the previous semi-annual examination of the school in July, attended by Mr. Mason, the Karen classes were present, and were examined, one on Matthew, and the other on a printed tract which they had committed to memory. In connection with the Report of the same, Mr. Mason writes,

The longer I live, I value the bible

the more, and other books the less, and am therefore pleased to find the bible the only text book in the seminary during the first year. It will be said, "Make your native preachers skilful in geography and astronomy; for teach the heathens geography, and their false religions, being built on false ideas of geography, will fall at once." This is one of "the errors of the lamp," and is adopted on the ground that mankind believe on evidence; whereas in India people will declare without shame or reluctance, that they have no reason for their belief. They say they believe on the faith of their parents; and act as they do, because, as Sennor Antonia told Martyn, "c'est coutume du pays;" yet no one supposes that by such declarations he is saying anything derogatory to his understanding. I am not certain that people are less reasonable in India than in America; but it is not fashionable in this country, as in that, to *appear* reasonable. Tell them of the gospel, and it approves itself to their consciences. I am sure of having that on my side. It appeals to their fears—I have the fears of hell pleading for me, and I am *hoping* for the influences of the Holy Spirit. With geography and astronomy, I have neither the conscience nor the fears of the individual, nor the influences of the Spirit, while the system itself is tenfold more incredible than Christianity. Of the latter I am often told, "It is wonderfully good, if true," while the former is ever viewed in the light of the preposterous.

Report on the Karen Female Boarding-School, dated Tavoy, Oct. 7, 1836.

The Karen Female Boarding-School commenced in May, with flattering prospects. There were about thirty pupils at first, and a few came in afterwards, making the whole number taught thirty-five. As is usual, there was much sickness from fevers, particularly the first month, and a large proportion of the school also suffered from sore eyes. The second month the measles broke out, and as very few had had this disease, the exercises of the school were, for a time, almost suspended. Before all had recovered their health so as to study again, the small-pox had made its appearance in town, and it was deemed unsafe to keep the school in operation. As soon as we considered them able to perform the journey, we sent them off, though it was in the midst of the rains,

and the streams between Tavoy and Matamyu so much swollen as to be almost impassable. We had no alternative, and, after committing them to the care of our Heavenly Father, sent them away.

One girl, who had been ill several weeks, and was looked upon as in a dying condition when she was removed, died on the way, and some others were taken ill on the road, and came back for medicine. We hear that, with one or two exceptions, they are all in health now, and continue their studies in connection with the school at Matamyu.

Eleven were members of the church, and two were baptized while here. Several others asked for baptism; but as we prefer having the testimony of the family to which each applicant belongs, none were received but those who gave entire satisfaction to the church. We hope many more may be found, during the dry season, to be suitable subjects for the ordinance.

The schools are improving the people very much, and we hope that by the time the gospel by Matthew comes from the press, there will be some able to read it in every family.

English names have been applied to the scholars.

The names, &c. are given in the Report, but are here omitted.

Mrs. Mason, by whom the Report was made, subjoins the following in regard to

Tavoy Day-Schools.

I was obliged to dismiss the Tavoy day-schools on account of the small-pox, but have revived one the past month, which contains fifteen scholars, eight of whom are studying scripture lessons. This is an interesting department of labor, and would be still more so, could we keep the children longer in school. Many girls have been taught to read, who, but for the benevolent principles of the religion of Jesus, might have remained all their days in ignorance. I should rejoice to see a school in every section of the town. Sister Gardner has done much for the little Tavoyers, and I hope many will be eternally benefitted by her instructions. Much good might be expected from a central day-school, into which we might bring the more advanced pupils, and have them under our immediate inspection, and thereby be able to give them more religious and scientific instruction. Such a school I hope to see in operation in Tavoy ere long.

Karen Male Boarding-School.

Mrs. Wade writes under date of Tavoy, Oct. 8th, 1836,

Of the boys in our boarding-school here last year, two have entered the seminary, seven are employed as teachers in the village schools, and several other small boys have been attending school in their respective villages, while others have been required to assist their parents at home; so that not a very large number of those who attended last year have been with us this season. Those who have been in our boarding-school this season have all made good proficiency in their studies, and several of the number we trust are truly pious. The number of Karen boys and young men under my care, has been forty. We hope to be able to continue both departments of the Karen boarding-school during the rainy season every year; not only that we may prepare the girls to become assistant teachers and good mothers, and the pious boys to enter the seminary, but that we may thus have an opportunity of laboring for the *immediate* salvation of many precious souls, while the rains prevent our being in the jungle villages. Our pupils are taught reading, writing, composition, &c. by native teachers, under our superintendence, so that *our* time is chiefly devoted to giving moral and religious instruction, besides the necessary domestic cares of the school.

Burma.**EXTRACTS FROM THE JOURNAL OF MR. BENNETT.**

(Continued from p. 221.)

Interview with the Commissioner—His letter—School relinquished.

Oct. 15, 1836. The Commissioner, Mr. Blundell, called to-day, and stated that he was sorry to hear the baptism of the Chinese youth was going to do so much harm; that many had threatened to take their children out of the school, &c. &c. It is true, much excitement does just now prevail, and always has prevailed, whenever any individual, who is much known, becomes a decided follower of the Lord Jesus. The poor boy himself has suffered the most in this case, having been beaten by his uncle, and otherwise maltreated; but he bears

it all well. His mother is said to have gone into fits, &c., tearing her hair, and nearly raving. But this panic will only last for a short time, and then blow over, unless, as may very possibly be the case, another of the pupils should profess Christ.

In my conversation with Mr. Blundell, I fully told him my views, with the exception that I did not mention that I had some thoughts of resigning. As he was to-day to leave for Tavoy, I concluded to defer this until his return. He seemed at a loss to know what to say or do. But I feel that God over all directs the whirlwind and the storm, and with him I leave the cause.

19. This evening I received the letter of which the following is a copy, from Mr. Blundell, written after he left here for Tavoy. The reading of this letter decides the matter, and I leave the school after he returns.

"Amherst, 17th Oct., 1836.

"My dear Sir,—Since I saw you on Saturday last, I have thought much on the subject of the baptism of the Chinese boy, and have had a good deal of conversation with our goungs* about it. The impression is strong on my mind that this event will be permanently injurious to the interests of the school, and that, so long as it remains under your superintendence, we shall not succeed in removing from the people's minds that the school is one of the engines of your mission for the conversion of themselves or of their children to Christianity. I have been assured by several respectable individuals, that they have been anxious to see their children instructed in the English language and English science; but that they have felt a reluctance to send their children to the school, owing to the circumstance of your being connected with the mission. This reluctance might in course of time have been got over; but now that conversion must appear to them a sanctioned object of the school, I shall despair of convincing them otherwise. You are as well aware as myself that the views of government, in sanctioning a grant of money for the education of the people, are, that religion shall in no way form one of the branches of education; but I think you have not sufficiently felt the necessity that the *suspicion* of such a thing should not rest on the school.

* Head native officers.

"You may suppose I have not come to the conclusion that a school, such as forms the object of government, will not succeed under you, without very painful feelings to myself. Leaving aside pecuniary considerations connected with my press, which I hope would never influence me in the performance of what I conceive to be my duty, I shall lose, in you and Mrs. Bennett, persons for whom I entertain a very high respect—a teacher devoted to his work, and a most valuable and efficient ally in my plans for improving the intellectual condition of the people; but, under the circumstances of a decided alarm existing among the people, caused by the public baptism of one of the boys—of your being connected with the mission, and consequently obtaining the full credit of the boy's conversion, and of the event taking place so immediately after the statement of objections to such parts of your system as relate to religion, by the most influential member of the Instruction Committee,—I think, on mature consideration, you will see the propriety of resigning your charge. You are, I have always understood, perfectly independent of your present situation, and at liberty to revert to the mission, whenever you may desire to do so.

"As to future arrangements for keeping up the school, I am most completely at a loss. Both it and the press must, I fear, be abandoned; and I would rather they should be so, than that the idea should prevail among the people that they are set up by the government as means towards their conversion to Christianity.

"Yours very truly,
(Signed) "E. A. BLUNDELL."

"Rev. C. Bennett."

23. A Burmese from Rangoon was baptized to-day. This evening had the privilege of sitting, in company with the Chinese youth lately baptized, around the table of our Lord, and to remember his death and sufferings. It was a pleasant season.

25. Received a box of temperance papers and pamphlets from the N. Y. State Temperance Society. There is certainly room for them to do much good. God grant they may. Wrote to Mr. Blundell, resigning the school.

Invitation to Tavoy—Various Excursions.

Nov. 6. Received a letter from Messrs. Wade and Mason, inviting me to go to Tavoy and take charge of

the Karen press about to be established there. In view of my leaving the school, I have thought much on my future course, and where Providence would have me labor, and I hope have prayed sincerely that I might be directed in the path of duty.

8. Those who are most violent against the gospel among the natives, are very much disappointed at my leaving the school, and say they would send their children to me, though I taught them religion. Those very head men, who were so angry because the Chinese youth was baptized, and made a great noise for a few days, say they regret to have me leave the school.

11. To-day I dismissed the school. It was very affecting to look upon the eighty immortals present, and reflect we must meet again at the judgment. Endeavored to impress this important truth on their minds. Some were much affected, and we had a solemn time. May God have mercy on them, in time, and eternity also.

20. Preached to the English from Ezekiel 33: 11, 12. Congregations larger than usual. O that every one would feel that God means what he says, when he declares he has no pleasure in their destruction; and believe, and live forever.

22. A committee from the church called to see me, with a request that I would again take charge of them. Did not give them a decided answer, but do not feel that I should do right to give an affirmative answer.

24. An inquirer, one of the jail *peons*, called to-day, who appeared very well. Gave him a New Testament, with an exhortation.

29. Visited Martaban, where I distributed 200 tracts, &c. Preached to several small assemblies, who heard attentively. Near the house of the head man, several people were collected. I took a seat on the opposite side of the road, under a flower tree, and began to read, when they and several others collected around me, to whom I preached salvation through Jesus Christ only. They listened attentively, and some made inquiries. After going through the town, on my return sat down by the side of an old man, 75 years old, who was in a fever, and entered into conversation. He said he had never heard of any way by which sins could be forgiven, and he only hoped to be happy, if it should so happen that his good deeds would overbalance his bad ones. I read and explained one of our tract

and preached Christ and his resurrection, which surprised and rather pleased the old man; but whether he believed with all his heart the truth he heard, will be revealed another day.

Dec. 4. Visited the jail, and distributed near 200 tracts in eight different languages. May the Holy Spirit descend, and remove the fetters from the minds of these prisoners, and fit them for peace beyond the skies.

6. Left Maulmein this morning for an excursion up the Salwen river, to distribute tracts, &c. with five boatmen, the most of them assistants. Arrived the first tide at the village of Maupee, on the Burman side, (ten houses.) As soon as we landed, I went up to the village and supplied it with tracts, and had conversation with several of the inhabitants. At eventide the inhabitants assembled around our fire, where we read and conversed. One old Tounghthoo brought out to me a book in his own language, which was carefully wrapped up in figured cloth, and written on large China paper. The characters were mostly Burmese. The book I conceived to be about Gaudama, as I could read considerable of it. The character seems to be a mixture of Burmese and Siamese. The old man said he could not read it, and that there were but very few of his nation who could read. It has been said, and supposed to be true, that the Tounghthoos, like the Karens, had no written language. I design, as I meet this people, to make further inquiries on this subject. After worship, retired to rest.

7. At one this morning the boat crossed to the English side, to a village called Tong-ain by the Burmese, and Wenkara by the Talings. Many places seem to be thus furnished with two names. I mention this circumstance because, without an explanation, the idea might be entertained that there were two villages instead of one. This village consists of near 100 houses, pleasantly located among trees and shrubbery. I arose early, and set forth with as many tracts as I could carry, and very soon dispossessed myself of them to the people, who eagerly received them, and returned to the boat for a supply, again and again. As it was early in the morning, and cold weather, most of the people were collected around their morning fires, thus giving us good opportunity to address them on the subject of their souls' salvation. They listened attentively, and in only one or two instances disputed.

After breakfast, went up to Pa-lein, (15 houses,) then to Wenkyau, (10 houses,) after which we went to Kaulah, (12 houses.) In these villages distributed books and tracts, and had several assemblies, who heard attentively. This last village is not far from the Zuagaben mountains, which tower into the air to a very great height, the highest peak being crowned with a pagoda. At the foot of these mountains reside several of the Pwo Karens, among whom sister Macomber designs to locate herself. From this village we went to Karokehlay, a Taling village of 20 houses, where we stopped a short time, distributed books, and conversed with the people.

8. Proceeded on our way. Stopped at 10, A. M. for breakfast, at a Tounghthoo village of 15 houses. Found some here who had Tounghthoo books, and two or three who said they could read them. The Tounghthoos, like the Karens, are scattered into small settlements, and distributed over the country. They are a fine people in appearance, and dress far better than the Karens.

We proceeded on our way, and after passing a Karen village, arrived at Ko Chet'thing's village, where we stopped an hour, and then went over to the Burmese side of the river, to the village of Kauppyung. Here we had an encounter with some priests in a kyong. On my first entrance, some one called out to me to take off my shoes; to which I replied, "It is not my custom;" when several said, "Very well, sit down, sit down," in a friendly manner; when I took my seat, and we soon entered into conversation. The head priest pretended at first not to have heard of Christ; but his inquiries and remarks soon convinced me that he had read several of our tracts, at least. Like most of his countrymen, he was willing to acknowledge a Creator of all things; a truth which six years ago many would most strenuously deny; but, when urged to believe on the Lord Jesus Christ, for salvation and the pardon of sin, the enmity of the heart soon manifested itself. Jesus as the *only* way of salvation, sweeps away their merit, and brings them to the dust; hence they resist it. The priests and the children were anxious for tracts, and we gave each a copy, and furnished a class of boys who were just beginning to read, with the first three chapters of Genesis, for a reading book.

After leaving this place, we returned down the river, and soon passed under

the base of a mountain 200 or 300 feet high at least. The small shrubbery growing from the face of the rock, in many places interspersed with spots of rock covered with white mould; these, with the almost perpendicular face of the mountain, presented an interesting and imposing scene. The boatmen declare that the Karens climb these heights, with wooden hooks, after honey and wax, which are stored by the industrious bee in the clefts of the mountain, and sometimes on the branches of the trees. Here are to be found the peacock, wild hog, monkey, &c. At 6, P. M. arrived at the Karen village of Kokeadee (15 houses). Many of the villagers talk pretty good Burmese. They profess to be Boodhists, and have a kyoung, where the children are taught Burmese by an imbecile old priest, who seemed overjoyed to receive tracts. I supplied the children with a History of the Creation, and the old priest with the Life of Christ, Psalms, &c. Had a considerable conversation with the people in the village, who listened attentively. These people called themselves Burmah Karens. Passed the night on a sand-bank.

9. On our way down the river passed two Karen villages, of 30 houses, where the numerous children, who lined the banks of the river, indicated that schools, if established, would not want for scholars. At half past 9, A. M. arrived at Pa au, a Taling village of several houses, on the English side. Went up a branch of the river to several Karen and Touthoo villages, supplying those who could read with tracts. From this we crossed over to the Burmese side, to the village of Pagat, which consists of clusters and scattered houses for several miles. Visited the Bat Cave for a few moments, and then walked through the villages, distributing tracts. On the way supplied several kyoungs with tracts, which the priests were very eager to receive, in order to teach the children to read. There was more desire to hear, and less disposition to dispute, than I ever before met with. Near Gaugon visited the most splendid cave I have ever seen in this country. As Mr. Malcom has given a description of it, I must refer you to his journal. In the night we came down to the village of Kodo, of near 100 houses.

10. This morning early, went up to the village, and found the people around their morning fires, and many anxious for tracts. Some, however, refused to receive them. At this village, after

leaving two of the boatmen to prepare breakfast, the others, with myself, took as many books as we could carry, and, taking different routes, we soon had to return to the boat for more tracts. Each of us had more or less conversation with the different groups of people, who listened attentively, and some were rather inquisitive. Presented the head-man of the village with a New Testament, and he received it with evident pleasure. In some places, especially in Burmah, the receiving of a book or tract by the head-man, is construed into permission for all to receive who wish. But here the head-man was nearly the last man served. At this village is an ancient Taling kyoung, the like I have never before seen. Its shape is much like that of a Burmese coffin, with two stories, into the upper of which no female is allowed to enter; and there are placed the idols and sacred books. From this village we departed for Maulmein, where we arrived about noon, and where I found my dear family better than I had left them.

On this tour of a few days, I have visited more than a dozen villages, most of them small, distributed near 2000 tracts and books, and found several people who, to use their own language, are at the place where two roads diverge, and there stand, at a loss which to take—whether to follow Gaudama, or enter a new road, the termination of which they do not feel sure will be felicity; and yet remain doubting whether it may not, after all, be the better of the two. To such the language of the prophet to the children of Israel, was very appropriate: "How long halt ye between two opinions?" Truth enough has been distributed, on this tour of five days, to convert the world, if believed. O for the sanctifying influences of the Spirit to descend, or all will be in vain. "Paul may plant, and Apollos water, but God only can give the increase."

(To be continued.)

EXTRACTS FROM THE JOURNAL OF MR. SIMONS.

(Continued from page 113.)*

July 1. A young man of respectable appearance called, with two attendants. He stood on the steps, took the Balance

* *Erratum.* On page 112, near the foot of the second column, for "two years," read "twelve years."

in his hand, read aloud in the hearing of a dozen people who were sitting in groups on the verandah, and said the law was good—he had not seen it before. Perceiving that he was afraid to say much, on account of the people who were around him, I invited him into the house, where br. Kincaid conversed with him for some time, ascertained that he was of the sect of the Paramats, gave him suitable books to read, and invited him to call again.*

3. Lord's day. For the last two or three days the streets have been mended and swept, and other preparations have been made for the king's coming to the elephant trap, to see a fine large elephant caught. To-day was the time fixed for bringing him in, but intelligence has arrived of his having escaped from the herd of tame elephants and gone back to the forests. The people being disappointed began early to crowd our verandah and yard, so that at the time for public worship, brother K. was obliged to take the native brethren into his chamber and conduct the worship there, while I remained at the door to give tracts and talk to the people in the verandah.

Aug. 4. About noon there was an alarm of fire in our neighborhood. It had broken out in the Roman Catholic village, which is situated on a plain a short distance west of us, and the wind was blowing moderately from the south. The village contained from ten to twenty bamboo huts, and a chapel. All the houses were burnt down, but the chapel was saved. The plain on which the village is built, is covered, at this season of the year, with water; and the people had to escape from their huts in canoes. They obtained their living principally by raising hogs and fowls. These they were obliged to leave to be plundered before their eyes, by the Burman harpies, who flock to the place where there is a fire, and carry off every thing, dead or alive, which may come within their reach. I went as far as I could toward the spot, and saw the plunderers carrying away their spoil in every direction. The Burmans scarcely ever make much effort to put out fires, but in fright collect their jewels, clothes and money together, and either place them in a hole which they have dug

under the house for the purpose, or put them into a large box, which runs on wheels, and hasten with it and their whole families to some place of safety. They seem to think that where fires commence, every thing is decreed by fate to be destroyed; and they make no exertion to pull down their houses, or to stop the fire from sweeping every thing before it. Hence, the custom of the country makes it lawful, at such times, for every one to get what he can and keep it, without the least commiseration for the sufferers. However, sometimes, they are the gainers, for their friends and relations by presents make up their loss.

25. A young lad, to whom books had been given, came for more, and assured me that he had carefully read what he had received. As I a little suspected he was telling me a falsehood, I began to examine him, and he immediately gave me an analysis of the last book which he had read.

31. In company with brother and sister Kincaid, visited an officer who formerly held the office of atwenwoon. Mats were spread on a bamboo floor, for us to sit on, and fruit and tea placed before us. The officer's wife appeared to be a sensible, intelligent woman. She is fond of reading, and has read and thought much on the Christian religion. One of the native Christians, who lives in the same yard, and has given her books, says, she speaks very friendly to him concerning it. She has the New Testament, but since the last great fire, when her spectacles were burned up, she has not been able to read much. Her husband, to give us an idea of his wife's knowledge of Burman books, stretched out his arms about three feet, and said, "She has read so many books, but they were all burnt up by the fire." He asked a few questions on the Christian religion, and to the answers given by brother Kincaid, the wife and their daughter listened with great attention. About thirty persons, mostly women and children, were also in a corner of the room, and heard all that was said. These live in small huts in the same yard with the officer, and are his attendants.

Sept. 1. The Mekara prince sent his man to us, with the small catechism, which a short time ago we had sent to his children. It was marked with pencil at the question and answer—"Who is God? He is eternal, having neither beginning nor end." On a blank part of the book, he wrote down with a pen-

* He called a few times, appeared inquisitive, and rather proud of his attainments, received the New Testament, and parts of the *Old*, and then, like many others, left off calling on us.

cil his objections, and requested us to call and see him.

A short notice of the baptism of the individuals mentioned below, was given in Mr. Kincaid's Journal, p. 190.

4. Lord's-day. Three inquirers and an attentive listener were present at worship. After worship, the inquirers, who are well known to the native brethren, asked for baptism. One is an elderly man, and has long been known in Ava, as a kind of leader of the Paramats. He appears to be a man of strong intellectual powers, and, like most of the Burmans who think they know something, carries an air of superiority. It is now two or three years since he first began to read our books, and then, like the most of his sect, he seemed for a time to oppose the truth—and next, to admit merely that it was no better than what he already believed. Now, he says, he believes, and wishes to obey the command of the eternal God, and trust on the merits of the Lord Jesus Christ for salvation. The other two inquirers are middle-aged men; one has been a disciple of the old man's, and the other a friend of his, but a devoted follower of Boodhism. This man had read our books more than two years ago, but no abiding impression appears then to have been made on his mind. For two years he has been afflicted with the gravel, and latterly his groans so much excited the commiseration of his neighbors, that they made a collection to assist in getting more medicine from the Burman physicians. Aftersome time they gave him up, as irrecoverable. He next applied to a Mussulman doctor, who gave him medicine which made him worse, instead of better. As the last resort, the old man first mentioned, who has followed the profession of a doctor, came to our house, and br. Kincaid sent some medicine by him. In the evening br. Kincaid and myself went to the east end of the city to see him. The medicine which had been sent to him he had not taken, but said he would take it, if we would give it to him. He took it immediately, and that night he slept well, and had very little pain. The neighbors consider the effect of our medicine miraculous, as, every night before, they were constantly disturbed by the distressing groans and cries of the afflicted man. The next day we called on the man, and requested the neighbors to have him brought down to our house. He and his wife and child have been living in our boat ever since,

and he is now so far relieved, as to be able to walk about some.

We finished the examination of the old man, and for want of time the examination of the others is deferred until to-morrow.

5. This afternoon the church convened again, to examine the two other candidates for baptism. After their examination, they were requested to retire, and those members of the church who were best acquainted with them, stated to the church all they knew of them. The report corresponding with what the candidates appeared to be during their examination, they were unanimously received. Of the old man it was said, "His general knowledge of Christianity is good. It is only lately that his eyes have been opened to see the spirituality of God's law, and the need of a Savior. We believe there are signs of a spiritual existence, although it is, as yet, only like the blade of corn when it is first seen on the top of the ground." The same was said of the two others, with this difference,—“One was a person of few words, and could not express all he knew,—and the other had a very good disposition, and was liked by all his neighbors.” When the candidates were called in, and they were told that the church had received them, and hoped they would show to the world, by their life, that they were indeed the followers of Jesus,—the old man said, with much feeling, “If I thought that I did not believe in Jesus, I am sure I should not have come to such a meeting as this.”

(To be continued.)

At the close of the extracts Mr. Simons subjoins the following *postscript*, under date of Feb. 23, 1837.

Civil war in Burmah.

You are probably aware of the state of the Burman Government. A crisis seems to be approaching, which will decide the difficulties between the two parties. It is supposed, from the movements of the queen's brother, who is the acting regent, that he designs either to take the throne himself, or place the king's youngest brother on it, who is his son in law. The king's son, who is the lawful heir to the throne, and who ought by right to be now regent, is kept down by the queen's brother. The only person whom this man fears, is the Surrawa prince, the king's own brother. He watches the movements of the acting regent with an eagle's eye, and,

knowing the imbecile state of the king's mind, he has long been preparing to maintain the right of his nephew to the throne, should there be any attempt made to wrest it from him. A few days ago, the queen's brother had the king's sister's house searched, and there were found several muskets and swivels stowed away. The princess has thrown the blame of this on one of her officers, who has made his escape. It is supposed that he is protected by the king's brother—and it was expected last night, that men would have been sent to his house to demand him. Knowing the sanguinary temperament of the Surrawa, and from fear that he would resist and fire on the men, this was not done. For several days, the city has been all in confusion. Should the opposing parties once commence their hostilities, Ava would be a scene of bloodshed and plunder, until one of the parties had gained the ascendancy. Col. Burney, the English Resident, was at the Shuldau this morning, and advised the regent to settle the difficulty with the Surrawa prince amicably. How matters will end with them, is hard to say. The palace every night is surrounded with armed soldiers, and the regent and other officers of government remain at the Shuldau all night.

Arracan.

EXTRACTS FROM THE JOURNAL OF MR. COMSTOCK.

(Continued from p. 18.)

April 12, 1836. Two miserable dupes of superstition (Hindoos) swung rapidly through the air for some time, suspended several feet above the ground by two iron hooks thrust through the back, and a vast concourse of people gazed at the scene with the liveliest interest, and the most perfect approbation. Taking a bundle of tracts, I went among the crowd, and wherever I could gain the attention of a few natives, talked of Christ, and gave away books. Some who knew me, would come and ask what I thought of the rite, whether merit could thus be obtained, &c. This furnished a good opportunity of explaining the only atonement which ever has been, or ever can be made for sin. O, that this poor perishing people might trust in the perfect righteousness of Christ!

13. Went a couple of miles to an

assemblage of people from a half dozen or more of villages, who had collected to witness boat-racing, &c., at the commencement of their new year. Most were too much interested in their sports, to lend an ear to the messages of mercy and salvation. A few, however, listened to the truth, and several took tracts. Returning home, I passed a company of boys and girls engaged in throwing water at each other and at those who came near them, according to their custom, and one took the liberty of emptying his dish upon me. The weather is too hot now for Europeans to be out, except in the morning and evening, and a severe head-ache has been the consequence of my visit to the boat-races.

Sabbath Religious Services.

May 29. About three months since, established public worship on the Sabbath, in the native tongue; but as none attended, except two or three directly under my influence, for several weeks, I have not hitherto noticed the exercise in my journal. Since the schools commenced, the teacher and scholars have increased my congregation, and occasionally a few have been drawn by curiosity to come and listen a short time. To-day, twenty-five scholars, the teacher, two men who live with me, and six young men from the villages, made the largest assembly I have yet had. I addressed them from the parable of the rich man and Lazarus; endeavoring to show them how preferable is the state of a Christian, even though he be poor and afflicted in this life, to that of the wealthy and honored sinner. Good attention was paid to my remarks, and many these dying heathen see and feel the desirableness of an interest in Christ.

June 5. At Sunday school, this morning, some of the larger boys manifested a strong disposition to defend the religion of Gaudama, and a decided aversion to the Christian religion. Felt a good deal sad at witnessing this spirit; but a resort to the Mercy Seat encouraged and invigorated me. Twenty-three scholars, the three men who usually attend, and, a part of the time, four others, constituted the congregation at public worship. I spoke from the last part of the first chapter of Romans, commencing at the 18th verse. My object was to show that God had so clearly proved his being, by the displays of his power, wisdom and benevolence, in the creation of the uni-

verse, that they who refused to worship him, could not shelter themselves under the plea that they were ignorant, and knew no better, but were exposed to the divine wrath, which they could escape only by believing in Christ. After service, examined the scholars on the sermon, and found they understood it quite well.

12. Congregation the same as last Sabbath, except that only one man from the village was present. He is a most bigoted Boodhist. My subject was the betrayal of Christ, and the agonies of Gethsemane. Would that I felt far more in relation to it, than I do; and O that the heathen might be melted into contrition in view of it. I have great difficulty in finding words expressive of those strong feelings of anguish, which must have oppressed the Savior's heart in the garden. The blessed Jesus is, to this people, as a root out of a dry ground; in him they see no beauty, that they should desire him. I could but feel this deeply, when, shortly after returning from my congregation of *dull and careless* hearers, two men came to beg for books, and with the *utmost interest* inquired about Myenmo mount, the name of the angel whose figure ornamented one of the tracts, &c. &c. The heathen generally seem to be interested in every thing, more than in Christ. "Who hath believed our report? And to whom is the arm of the Lord revealed?"

19. A very rainy day, and none present at worship, but my usual congregation. I addressed them from the account which Mark has given of the arrest and trial of Christ. Some paid good attention, and I found, by examining them, that they understood my remarks much better than on the last Sunday. It is one thing however, to know the truth, and quite another to feel it. Alas! this people seem to be completely under the dominion of the adversary of the soul. How cheering the declaration of divine truth, that the Son of God was manifested that he might destroy the works of the devil.

26. The usual congregation were present, and listened with strict attention to remarks upon Peter's denial of Christ, and the examination of the Savior before Pilate. I was much gratified to find, by questioning them, that they understood most of what was said, and seemed to see their obligation to love Christ more than heretofore. O that they might feel it.

July 3. The scholars appeared to-

day, as well as last Sabbath, to be much more favorably disposed toward the religion of Christ than formerly. They said, "This religion surely saves the soul from hell, and is therefore the best religion;" and one boy declared, as he has done before, that he would be a Christian; and, saying that he was very ignorant, inquired how he might obtain light. I directed him to pray to God, who is ever willing to enlighten the ignorant, and delights to listen to the cries of all who call upon him in truth. My usual congregation listened very attentively to a discourse on the crucifixion of Christ. Appearances are rather more favorable than for some time past, but we have partly learned that God alone is to be trusted. Men change, but He is ever the same.

10. Felt a good deal this morning, for the souls of the children of the school, and endeavored faithfully and affectionately to enforce the truth upon their hearts and consciences. All acknowledged that they ought immediately to believe the religion of Christ; and when I asked them if they would, after hesitating a while, one of the older scholars said, that when they listened to my words, they thought they were all good, and determined that they would obey the truth; but when they went away, they listened to the words of the devil, and neglected religion.

Alas! it is too true, that the adversary of the soul is leading these thousands of ignorant idolaters down to everlasting death. O for the arm of God to be made bare in their behalf. The assembly at worship, as usual. I spoke of the resurrection of Christ, and the commission to preach the gospel to every creature. Three men who were passing, stopped at the door, and listened a short time. For some reason, the people are unwilling to attend this service. A vast deal of prejudice and bigotry is to be encountered at a new station.

17. Preached to my usual congregation from a part of the 3d chapter of Romans, endeavoring to show them that they are sinners both by their own law, and by the law of God. The heathen boast a great deal of the excellency of the five grand requirements of Gaudama, which are binding upon all—"Do not kill, Do not steal, Do not commit adultery, Tell no lie, Drink no ardent spirits." These commands are in truth very good, but my hearers confessed that in heart, at least, and before God, they had transgressed them all.

That they have not violated the laws of the Eternal God, no one pretends.

Having proved that all are sinners, I stated that all need a Savior, and that a religion which provides for the salvation of sinners, is necessary for all, and that the oft-repeated saying, "the religion of Christ is good for you, and that of Gaudama is good for us," cannot be true. To this, cordial assent seemed to be given, and I believe several of these heathen begin to see the necessity of an atonement. One man, after listening a while at the door, left, while another sat on the steps, and manifested great interest in what he heard. Once he interrupted me, by asking a question; but when I told him he should be silent during service, and might ask as many questions as he chose afterward, he was quiet. After worship, I talked with him some time, unfolding the way of salvation through Christ. He appeared to understand what was said, and to be much interested in the news of a Savior. Two young men who were passing, stopped and listened to our conversation, and the three took tracts at leaving.

After dinner, as it did not rain, I took some tracts, and went "into the highways," &c. To a few men, at the corners of the streets, I talked about Christ, and gave tracts. Passing the house of a teacher, who is greatly famed for his knowledge of all the Burman books, and seeing him surrounded by his disciples, I ventured to address him on the subject of religion. His pupils were studying astrology; and I asked him if, by the aid of that science, the way to heaven could be found. He said, "No." I inquired then how a sinner could be saved. This opened the way for explaining the total depravity of man, and the only way of salvation. He acknowledged that all men are sinners, but said there is no way to escape punishment. I told him of Christ, "who bore our sins in his own body on the tree." He made no objection to this, but tried to find fault with the government of God. He asked if God loved all men alike? I replied, yes. "Why, then," said he, "is there so much difference in their circumstances? Some are kings, &c. All should be situated alike." "But," said I, "if all were kings, who would cultivate rice, and do other necessary work?" To this he could make no reply. He was not very captious, but started several objections, none of which were very serious. Quite a company collected

around us, and I continued the conversation till nearly dark. I had met this teacher once before, and he declined taking a tract; but he said he would read them now, and took one.

Another man, who had before refused, also took one, and several others were distributed. I hope some good may result from this talk, &c.—but God alone can make it effectual to the accomplishment of any real good. O that He would honor himself by the salvation of these souls!

24. Congregation as usual. My subject was "Salvation only by Christ." Text, Acts 4: 12. These heathen confess, that Gaudama cannot save them from hell, yet, because it is the custom, they *must* worship him. O that they knew the value of their own souls! A man and woman sat by the door some time, and, just as I was closing, they left, the woman saying at the same time, "It is good to listen."

As I was distributing tracts, and talking to the people in the village, a man under the influence of intoxicating drink, was quite boisterous in defending his own religion. I told him that it was not suitable to talk about religion with a drunken man, but if he would come to my house to-morrow, I would converse with him. Some men from a distance to whom I gave tracts, seemed highly delighted that they were intelligible to them, and not, like their own religious books, in an unknown tongue. One man said, that if Jesus Christ was yet alive, it would be well for him to appear on earth occasionally. "No," said I, "he has made an atonement for our sins, and finished his work on earth. His law is left behind, and they who reject it, do so at their peril."

My English hearers have deserted me, since the rains set in, and this evening I had worship in the native language. About twenty were present, all scholars but two. With my present knowledge of the language, and in the present condition of the heathen, I think more good is to be expected from free talks with the natives, than from public preaching, &c. I hope, however, for good from the latter, and shall multiply public services, as circumstances may dictate.

31. Preached to my ordinary congregation, from the first six verses of the fourth chapter of James. All Boodhists are loud in the praise of "the five divine laws" mentioned the 17th, and I endeavored to show my hearers, that,

however good these laws might be, as long as men were under the control of unholy and depraved hearts, their lives would be bad, and therefore that a religion which provided for a change of heart, was the best, and the only good religion. This is assented to, but, alas! it is not felt.

A man who lives with me came to ask an explanation of some of his night visions. He said that after thinking about Christ and praying, he would, when he slept, see the Savior coming in the air, bringing light to this darkened people, &c.; but, "if because his mind was hot, he neglected to think upon the grace of the Lord Jesus," he saw nothing; "now," said he, "do I see Christ, because I believe on him? Is this the work of God, or the devil?" After explaining to him the cause, &c. of dreams, I talked to him some time about his own state. He seems to be, (as all the heathens are,) very ignorant of the constant sins of the heart. Yet he says, that he believes all of the religion of Christ, loves the Savior because he died for him, and trusts in him alone for salvation. Should he ask for baptism, I think I could not refuse him.

More than twenty were at evening worship, most of whom were scholars. Several men stood at the door, and listened some time, and I think before long the villagers will begin to come into the service. I spoke from the first part of the Sermon on the Mount, and O that the precious instructions of the blessed Jesus might produce the desired effect upon the hearts of these heathen!

Aug. 7. Congregation as usual. Preached from James iv. 7. The older children, and some others who are considerably acquainted with the Christian religion, are very much disposed to charge their delinquencies to the devil, as an excuse for, or at least a palliation of their sin. I endeavored to show them that although tempted, they were guilty, as they had only to resist the devil, and he would flee from them; and that God was ever ready to give them all the grace they needed, to enable them to conquer. At evening the weather was very unpleasant, and I had not quite as many hearers as on the preceding Sabbath evening. Continued my exposition of the Sermon on the Mount, and was much gratified by the strict attention paid to my remarks, and by finding, on inquiry after meeting, that most of what I said was understood. I find that my attempts at public preaching aid me

very much in acquiring the language, and may they aid others in their way to heaven.

14. Last week I was threatened with a sharp attack of fever, and for two or three days was so unwell, that I feared I must omit the usual services of the Sabbath. After meeting the scholars, I was much exhausted, but could not forbear to preach, and, telling my hearers that I was not able to say much, but knowing their exposure to "eternal hell," and that there was only one way of salvation, while life continued, I could not cease to declare to them the truth of God,—I proceeded to speak of the necessity of humbling ourselves "in the sight of the Lord," and of the shortness of life, founding my remarks upon the last verses of the fourth chapter of James. At evening continued my explanation of the Sermon on the Mount.

*Sickness of Mr. and Mrs. Comstock—
Labors resumed.*

Sept. 4. The Lord has been pleased to lay me aside from all active missionary labors, for the last three weeks. On the 15th ult. I found myself unable to continue school, and also began to feel concerned about Mrs. Comstock, who was threatened with an attack of fever. I sent for the physician, and he found Mrs. Comstock's symptoms so unfavorable, that he immediately commenced the most vigorous treatment, but the disease had progressed too far; and she was soon in a distressingly high fever. Notwithstanding the prompt remedies employed, the fever raged for several days, without the least mitigation, and brought my dear companion very low. At the same time, I had the fever and ague; and as I was unable to procure a suitable person to take care of Mrs. Comstock, our situation for a time was most trying; yet the Lord took care of us, and by his blessing upon the treatment of the physician, I was soon able to take tolerable care of my suffering wife, and she, too, after ten or twelve days of very severe sickness, began to amend. I am now well, and she is improving in health as rapidly as could be expected.

To-day, again enjoyed the rich privilege of preaching Christ to the perishing heathen, and I never felt it more of a privilege. For a week or more past, a hundred men, from a distance, have been in the village, waiting the arrival of the commissioner of the province; and several companies of five or ten have visited me, hearing a little about

the blessed Savior, and receiving tracts. This morning I sent an invitation to them, to come and listen to the gospel, and also called my scholars. About half of them came, and of the men fifteen or twenty. I talked to them about an hour from the words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The strangers paid very strict attention, and although they were anxious to ask questions once or twice during the discourse, on being told that they should be silent, and might ask questions after worship, they remained perfectly quiet. After service, they staid about half an hour, to ask an explanation of some things which they did not well understand. Three or four head-men of villages were present, and all seemed to be very intelligent men. On leaving, I gave them portions of scripture, "Luke and John, Life of Christ, Digest," &c. and some smaller tracts. If there were only a native assistant here, to be among them while they remain, there would seem to be more prospect of doing them good. As it is, I must do the best I can, and look to the Lord for his blessing upon my feeble instrumentality.

12. Having called the scholars to worship on the Sabbath, I re-commenced the school on Monday, and the next day all the English and most of the native school were present. Last Friday and Saturday, the ague and fever returned, not very severely, but a severe diarrhæa Saturday night so reduced me, that I was unable to open my mouth for the Savior yesterday; yet, by the divine blessing, I am tolerably comfortable to-day, and am able to keep the school together.

18. Met the scholars in the morning, and tried to impress their minds with the importance of the Christian religion to their everlasting peace, and the necessity of their immediately believing on Christ. Some were rather serious, while others said, that they wished to enjoy the Christian's heaven, but were not willing to lead his life. O the depravity and treachery of the human heart!

At 11, I addressed a small congregation from the words, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" Pretty good attention was paid, but these deluded heathen seem hardly to know that they have souls. When shall the saving power of Christ be displayed among them. The labors of the forenoon were too much for me, and confined me to

my bed the rest of the day. I felt rather weak before preaching; but I am alone here, and the heathen around me are fast sinking into perdition; how could I hold my peace?

(To be continued.)

France.

EXTRACTS FROM A LETTER OF MR. WILLARD, DATED DOUAI, JUNE 27, 1837.

Visit to Bertry—Nomain—Genlis—Mancamp.

In my last communication I spoke of being on the point of making a visit to Bertry. I accordingly set out for that place on the 12th of May. I found the brethren all in harmony, and affairs going on well. On Sunday, I preached twice. It was the *fête de la pentecôte*, or *pentecost holiday*, and there was a good assembly. The weather was bad, yet the three brethren from Estourmel, and the brother and sister from Cambrai, walked four leagues in mud and rain, to be present with the church on that day; and after the second service and the celebration of the supper, they returned in the same manner. It was gratifying to me, to find in this land of apathy such demonstration of the strength of Christian love.

I reached home on the sixteenth, quite exhausted by the trifling exercise I had endured. I was experiencing daily a distressing prostration of physical force, and a state of mental irresolution, verging towards perfect inertness—the remains of the *grippe*, from which I am not to this day wholly freed.

On the seventeenth of May, the day after his return from B., Mr. W. baptized an individual by the name of Foulboeuf, on which occasion he makes the following reflections.

I returned home with feelings of triumph; for although it was a single individual whom I had initiated into the church of Christ, in accordance with apostolic usage, and though that individual was a frail and feeble mortal, yet I knew that by means of such frail instrumentality God had determined to renovate a ruined world, and that in his hand, and under his guidance, the feeble became mighty. I rejoiced also in the privilege of aiding a child of God to accomplish the command of the Savior in this place,—this strong hold of idolatry. For nowhere, perhaps, in

France can a place be found more entirely abandoned to Catholic influence than this, up to the present moment. Before the revolution, there was an incredible number of churches, with numerous monasteries and nunneries, in this little town of 20,000 inhabitants. During the revolution, popular violence demolished most of the churches, three only being at present frequented. One huge monastic establishment, in rear of our house, is now occupied by Government, as an arsenal, and its church is full of cannon. In front of us was an establishment belonging to the English Benedictines, a part of which is now occupied by an immense prison, and by a farmer's establishment, but the college still remains, being a nursery of young Englishmen, for supplying England and Ireland with priests: the church is demolished. But the gospel is now preached here, and the deathlike slumber in which these multitudes have been held for centuries, is at least partially disturbed. It is known that exertions are here made to communicate truth to the minds of men, and a few resort to the sanctuary, to listen to the annunciation of the good news of salvation through faith in the Redeemer.

On the 28th of May I rode up to Nomain. I was very unwell, and took Pruvots along with me, to aid me if necessary, for the people of Nomain speak a *patois* which defies my comprehension. We arrived as the assembly was about to enter the chapel, but I was so much fatigued, that I went to bed; but Pruvots being invited to preach, gave them a discourse from Ps. which was probably very well made.

I set out the end of June, for Genlis. On arriving at St. Quentin, Mr. Dusart met me, as I had given him a *rendezvous* at that place on that day, for the purpose of proceeding with me the following day to Genlis. He told me that on arriving at St. Quentin, he called on Mr. Poulain, agent of the Evangelical Society, stationed there. He told Mr. P. frankly that he was going to Genlis. Thereupon Mr. P. expressed his disapprobation of the thing, saying that the Evangelical Society had explored that field, and it belonged to them. Mr. D. remarked to him, that as the earth belonged to the Lord, he considered all places as fields which his workmen ought to cultivate whenever a door was opened to them, &c. &c.; telling him, furthermore, that as the Christians of Genlis had invited him to visit them, he felt perfectly free to go; that we

were going to ascertain whether they were of the same sentiment with us; and if so, we intended to place a laborer there, if they wished it, &c. Mr. P. finally said that if they desired a *baptist*, and no other than a baptist, to labor among them, they ought to be gratified.

We set out at an early hour, on the 3d for Genlis. We reached Lafère, a small fortified town, at half past eight o'clock. There was an appearance of rain, and I concluded not to wait for the *diligence*, to Chauny, within one league of Genlis, but took a private carriage quite to Genlis, distant from Lafère, by the route, four leagues. We arrived before noon, and went to the house of a Mr. Jean Baptiste Hersigny, whom we had previously notified of our intention to visit Genlis, and to whom I had sent a copy of the *Croyance Religieuse et cet.* We were kindly received by his wife, who related many curious and interesting circumstances respecting their former religious belief and practice, but in a *patois* wholly new to me, and therefore mostly unintelligible. At noon, Mr. H. himself came in from his labor in the field, and was rejoiced to find us there. After dinner, we explained to him our object in visiting him, viz. to see if we were agreed in sentiment, and if he and the other Christians of Genlis and the neighborhood would prefer the labors of a baptist preacher among them, and if so, to make arrangements for sending them one. We were proceeding to give him a concise statement of our views, when he told us that he had learned the whole from the pamphlet we had sent him. I asked him if the views and sentiments therein advanced, suited him? He replied, "They suit me so well that I do not desire any others, for they are according to the Word." In fine, we found him and his wife, with her sister, and her husband, cherishing sentiments entirely coincident with our own, in regard to the organization and government of the Christian church. Mr. Hersigny, his wife, and her sister, had been baptized: the sister's husband is ready to receive the ordinance of baptism. There is one other woman at Genlis, whom they think converted, and a youth, in the village of Flavy le Martel, one league distant from Genlis, who is said to be a remarkable example of piety—making, in all, six converts in Genlis and its immediate vicinity. Mr. Hersigny has erected, finished, and furnished a chapel, twenty-four feet by eighteen, on his own heritage, and

wholly at his own expense, but cannot obtain permission to open it. The mayor of the village, who is a peer of France, the count of St. Aldégonde and radically jesuit, has openly declared that he will oppose to the utmost the authorization of worship in that chapel. They cannot, therefore, assemble in it, but are forced to hold their meetings in a private house, and to be careful not to assemble more than twenty persons. We had an assembly of eighteen persons the Sunday which we spent there, yet we were visited by the *garde champêtre*, who was charged to report us, if he found more than twenty. Could the chapel be opened, there would be an assembly of from forty to fifty persons. The mayor has already written to the *préfet du département*, and has received an assurance from him, that he will not authorize Mr. H. to open his chapel. There seems to be no resource but to apply to the Minister at Paris, and then it is not certain that the count will not have more influence with him than Mr. Hersigny and all his friends.

On Monday we visited Manicamp, a village three leagues from Genlis, where are three Christians who are waiting to be baptized, and to unite with those of Genlis in forming a church. We found these three also entirely agreed with us in sentiment. We had a meeting there, and more than a hundred Catholics came together in a few minutes, filling the small room where we were, and surrounding the house in crowds. At the close of the meeting the people refused to go away, and it was with difficulty that we finally persuaded them to retire, by assuring them repeatedly that we had nothing more to say. We could not account for this disposition of the multitude; but we afterwards learned that a Christian woman, who is a travelling pedlar, told the br. at whose house we were, that there were some American pastors at Douai, who had come to this country to baptize, &c. This br., named *Toqueune*, is a most devoted Christian, but can neither read nor write; and possesses great simplicity of character. On our arrival, which was wholly unexpected to him, he appeared overjoyed, and ran immediately to call the people together, to hear the gospel; and in perfect simplicity, he told a certain man that those *messieurs* had come to baptize; and probably the multitude expected to see us perform that ceremony, and were determined not to be disappointed of it. A much greater number probably heard

the gospel, than if *Toqueune* had not committed that blunder. While we were conversing with those few Christians, by way of explaining the object of our visit, the mayor of the village came in, probably to see us baptize. We had some talk with him, and from his expressions, which were made in perfect good humor, I judged him to be what the French call, *un bon garçon*. He manifested no disposition to trouble the Christians at all, or to cramp their movements; but, on the contrary, spoke decidedly in favor of having the gospel read and obeyed. We charged those brethren to embrace the earliest opportunity for having an understanding with the mayor, not doubting that he would authorize their assemblies. There are about thirty persons who habitually assemble on Lord's day, to read the bible. After giving them some counsel, we took leave, and returned to Genlis.

Having arranged our affairs in that vicinity, we proposed to commence our homeward journey next morning. Mr. Hersigny told us that there was yet, in that region, a man by the name of Marchaud, who, with his wife, was pious; he said he lived in the village of Bautor, hard by Lafère, and he proposed to send his wife, with his donkey, and little cart, to conduct us as far as Lafère, that we might have an opportunity of calling on Marchaud, which would be impracticable if we went by *diligence*. It did not quite suit me, for it is intolerably tiresome to journey in that way, as the donkey cannot go more than three miles an hour; but, wishing to make thorough work, I accepted the offer, not being able to walk four leagues in the heat and dust. We started at an early hour, called on the pious family at Bautor, to whom, as in other instances, we communicated our message, and requested them to go to Genlis, to unite with the rest in forming a church. We found, in all, eleven pious persons, scattered about in four villages, distant from Genlis from three to twelve miles. All these were without other guide than the Word and the Spirit, yet living Christians. Mr. Hersigny is remarkable for his acquaintance with the divine word; he is in fact a living concordance, being able to recite, from memory, almost any passage of the bible, with the differences which are found in the three translations of *Martin*, *Ostervald* and *de Sacy*. His gravity of character is equally remarkable. His heart is evidently in the work,

and he sustains the cause alone, at present, in that region.

On leaving Genlis, I told Mr. Hersigny that he might expect the arrival of Cretin in three or four weeks, to labor in that and the neighboring villages. On my return, we thought it desirable to ordain Cretin, that he might be fully qualified to administer the ordinances, as there are at least eight persons to be baptized immediately.

Mr. W. proceeds to state, that arrangements were accordingly made for the ordination of M. Crétin as an evangelist, but in consequence of some embarrassments, since obviated, the services were for the present postponed.

I would add, that at the village of Flavy le Martel, above mentioned, are eighty protestants, and but one convert, the lad of whom I have spoken. I saw his mother at Genlis, but she, though well-disposed, is not pious. About six leagues from Genlis, and two from Lafère, is the village of Renonsart; which has been visited by a Mr. Drancourt, a colporteur of the Evangelical Society. Mr. Drancourt had a fine assembly there, wholly Catholic; and when he told them that he should not visit them any more, the women wept. It will be readily seen, that there is in that region, a fine field for the exercise of Christian activity. Cretin can visit all the villages which I have named; he can buy a colporteur's license, or patent, and can sell bibles and testaments, and distribute tracts, and preach the gospel, as he finds occasion; and he will find no time to rest. Mr. Hersigny will supply his place at Genlis when he is in the neighboring villages, and, again, when Cretin is at Genlis, Mr. Hersigny will go to some of the villages around. The only difficulty of any magnitude at present, is the opposition at Genlis, which, from the character and influence of the opposers, threatens a serious hindrance to the opening of the chapel in that place. But we know very well, that there is *One* mightier than *Monsieur le compte de St. Aldégonde*, and to Him we look.

Greece.

EXTRACTS FROM A LETTER OF MR. PASCO, DATED PATRAS, APRIL 26, 1837.

Proposed Mission School.

At our last date, (Feb. 2,) we were daily expecting the answer of our peti-

tion to the government for permission to establish a school in this place. The following is a copy of the original document, which we have thought might be interesting to the Board, as a specimen of the language, as it is spoken and written by the *educated*; and of the form of a business transaction of this kind.

Εἰς Πάτρας Βασιλεῖον τῆς Ελλάδος.*
τὴν 5 Φεβρουαρίου,
1837.

Οἱ Διοικητῆς Ἀρχαίας
Πρὸς τοὺς Κυρίους Κληρὸν Πάσπον καὶ Οἰκονομὸν
Θωμά Διδ.

Ἡ Βασιλική ἐπὶ τῶν Ἑκκλησιαστικῶν καὶ τῶν Δημοσίων Εὐπιδρώσεως Γραμματεία, πρὸς τὴν ὅπου εἰς καὶ ἀντιβιβάζομεν τὸν ἐξηγητήντα εἰς τὴν πρὸς τὴν Διοίκησιν ταύτην ἀναφορὰν σας σκύπον, τοῦ νὰ συστήσῃ εἰς τὴν Πύλιν ταύτην Σχολεῖον, ἐνῶ, ἐπὶ νῦν, τὸν φιλόκαλον τοῦτον σκοπὸν ὑμῶν παραδίδῃ τὴν αὐτῇσιν σας.

Κατὰ συνέπειαν ὅθεν τῆς ὑπ' ἀριθ. 10623, ἀπὸ 28 Ἰανουαρίου παραδόντος Διαταγῆς τῆς, ἡ Διοίκησις χορηγοῦσα εἰς ὑμᾶς τὴν ἐξηγητῆσαν ἀδελφὴν τοῦ νὰ συστήσῃ ἐν ταύτῃ ἀνδρῶν Σχολεῖον, οὗς δηλοποιεῖ συγχρόνως ὅτι εἶναι ἀπαλλοτρίωτοι αἵ, καὶ ὡς πρὸς τὴν Διδασκαλίαν καὶ ὡς πρὸς τὴν Ἑκλογὴν τῶν Διδασκάλων καὶ ὡς πρὸς ὅλας τὰς λοιπὰς διατάξεις, νὰ συμμορφωθῇτε μὲ τὸς ὑπαρχοῦντας καὶ τοῦ προσεχῶς περὶ Ἑλληνικῶν Σχολείων καὶ Γυμνασίων ἐκδεδωσμένον Κανονισμόν, ἐπιφυλαττομένης πάντοτε τῆς ἀωτέρας ἐπιτήρησως εἰς τὴν Κυβέρνησιν.

[Σ.] Οἱ Διοικητῆς.

The new law referred to in the above document, has been published. We have obtained sight of it, but have not yet had time to give it a thorough and careful examination. It is to go into

* TRANSLATION.

In Patras, Kingdom of Greece.
the 5th February,
1837.

The Governor of Achaia

To Messrs. C. Pasco, and H. T. Love.

The Royal Secretary for the education of ecclesiastics and of the people, to whom we referred the design, explained in your petition to this government, of establishing a school in this city, whilst he praises your noble purpose, grants your request.

Therefore, in consequence of his ordinance numbered 10623, of 23d January, the Government, [viz. that of the Province,] having furnished to you the desired permission to establish here the above school, apprizes you at the same time, that it is demanded that, both as to the instruction and as to the selection of teachers, and as to all the remaining regulations, you should be conformed to the existing canons, and to the canon for the Hellenic Schools, and Gymnasia, just about to be set forth; a supervision of the above always being reserved to the Government.

[S.] THE GOVERNOR.

operation in six months after its enactment. We are not aware that it contains any restrictions which should retard our labors. We have thought it best not to attempt an abstract of it, till we have ourselves more thoroughly digested it. The document is closely printed, and covers an amount of paper just equal to the sheet on which the Christian Watchman is printed.

Though we have not yet formally opened a school, there are five or six children who daily come to us for instruction. Of these, two very intelligent boys and a little girl are from the gentleman's family of whom we rent our house—two or three girls are from that of a very near neighbor, in low circumstances. Dr. Maniakes has also requested us to instruct one of his daughters in English. Dr. M. has very kindly presented to us the series of spelling lessons, published by the "British and Foreign School Society," which have in part supplied a deficiency in our apparatus, that had sometimes been very much felt. These lessons, however, are far from being what could be wished. One or two of us usually spend an hour and a half in the forenoon with the children, instructing them in reading, spelling, writing, and sometimes a little arithmetic. One of the boys has begun a primer of geography, (published at Smyrna.) The girls, except Dr. M.'s daughter, had received little or no instruction.

It will be understood, of course, that we are not as yet sufficiently familiar with the language to enter very efficiently into the work of teaching. The ability to read a book in a new language with tolerable readiness, is quite another thing from the power of speaking that language freely and with accuracy. We trust, however, that we are making some progress.

Many have expressed anxiety that we should commence a school. In this city the field is ample, even if our attention were directed only to efforts to benefit the female part of the population. This, however, and much more must enlist our activities. Then there are 30 or 40 villages in the circumjacent country, each of which is within two or three hours' walk from the city. The population of these villages is estimated at about 8,000. They are without schools—without the instructions of the Divine Word. Though they are called Christians, it may with too much truth be said of them, in their destitution, "no man cared for" their souls. We have

strong hope that, through the good providence of God, when our lips are opened in this language, we may do them good.

It cannot be expected, however, that people who have not experienced the benefits of instruction, intellectual or moral, should come at once to a just appreciation of them. It is not only necessary to impart instruction, but to labor much to induce a love of it. The taste for study, and the desire for knowledge, for its own sake, as to their practical influence, must yet be called forth. The habitual contemplation and love of moral truth is a condition, for the promotion of which among this people much labor is yet to be expended. There seems to be no insuperable obstacle, at least, to making the attempt. It is a blessed work. If it is vigorously and judiciously prosecuted, in the spirit of our holy religion, I cannot doubt that, through the blessing of Almighty God, the effort, in due time, will be crowned with success.

Some few weeks since, the people here made such an exhibition of dissatisfaction at the manner in which they are taxed, as produced considerable stir in Greece, and perhaps rumor may have spoken of it abroad as something very serious. The circumstances were, I believe, in substance these: A tax of five per cent. on the *profits* of all merchants, mechanics, &c. had been ordered for the past year. The tax has not been well received in some other parts of Greece. It was especially unpopular here. Petitions for its repeal had been made by individuals. [*They can be made only by INDIVIDUALS.*] When the government came to its enforcement, there seemed to be a general disposition to escape, if possible, from paying it. None would voluntarily pay. The goods of one of the principal merchants were seized by the public officer on Saturday, March 25. The next Monday, every store, every shop was closed, every species of business stopped. The streets were full, but all was quiet. There seemed to be a determination to resist passively, by voluntarily relinquishing all business. Not even the bakers would make bread. Several of these were brought before the governor, and required to open their shops as usual. They refused to do this; and it is said that the governor, on this, ordered their arrest and imprisonment. This was immediately known to the multitudes in the streets, and there was such a running together of the peo-

ple, that the gens d'arms, even with threats of firing on them, could not carry the order into effect. The report that opposition was made to the law, was soon communicated to the court, and armed men, of all sorts, were very soon poured into the city in great numbers, and quartered on the inhabitants. But before they arrived, the shops were all opened, and business going on as usual. It is said that though the government insists on the enforcement of the present law, it has intimated that a different arrangement is to be expected for the next year. The troops are now mostly withdrawn.

It is now near the close of the most rigorous fast of the Greek church. It began March 13th, and closes next Lord's day, when a season of great festivity commences. All the days of the following week are holidays.

We are looking very anxiously for communications from the Board. The day of labor is rapidly passing away. Our Master, we are sure, will come to reckon with us. It is our earnest prayer that we may be found faithful, "as stewards of the mysteries of God."

Cherokees.

EXTRACT OF A LETTER FROM MR. JONES,
OF MAY 5, 1837.

Visit to Valley Towns—Baptism at Galaneeye.

Having just returned from a visit to the Valley Towns, it is a refreshing duty to inform you of the spiritual aspect of that district of our missionary labors.

The Cherokee brethren appointed this meeting of their own accord, and sent a special messenger, with a letter, to invite br. Bushyhead and myself to attend it with them. Previous engagements prevented our both going, so I went alone. I was exceedingly gratified to observe a decided increase of devotional feeling, and seriousness of deportment, in the members of the church. I had lately mingled a good deal with those, whose attention to divine things had not long commenced; and although to witness the first bud-dings of divine life was very encouraging, and called for deep and lasting gratitude, yet I could not be insensible of augmented pleasure, in associating with those, who, by reason of use, had had their senses, in some degree, exercised in the discernment and enjoyment

of spiritual things. I trust the Lord is preparing them by his grace to sustain the trials which await them in the dispensations of providence, and also to shine as lights among their benighted brethren.

On Saturday morning, April 29, quite a large congregation assembled. Br. Dsusawala preached with great earnestness and affection, and the word appeared to come with power to the congregation. This brother has been visited with heavy afflictions in his family; his wife and himself have both been sick, and they have lost three children. I hope these afflictions have been so sanctified, as to contribute to his improvement in grace.

In the course of the day, br'n. Wickliffe and Oganaya and myself preached. And four individuals related to the church the exercises of their minds, and were received for baptism. At night there was preaching at br. Wickliffe's house, and at Oganaya's. These two brethren, with Christian hospitality, entertained a great number of persons, who came from a distance to attend the meetings on this occasion.

On Sabbath morning, at an early hour, the meeting-house at Galaneeye was full, and, by the regular preaching time, there was a still greater number outside. The preachers were therefore obliged to stand outside of the door, so that all might hear. After two discourses, the candidates for baptism were brought forward. They were six in number: four males, and two females. Two of them were from Qualai, a Cherokee settlement in North Carolina, distinct from the nation, consisting of about 300 persons, eighty or ninety miles distant. Our brethren have, for some time, made occasional visits to this settlement, and I hope their labors have not been in vain. We then proceeded to the water-side, and the sacred ordinance was performed in the presence of a large concourse of people, among whom great solemnity prevailed.

After the baptism we sat down to the table of the Lord, to commemorate his dying love. It was a season of great seriousness, and, I hope, of affectionate communion with that blessed One, whose sufferings were thus presented to the view of his believing children. At the conclusion, many affectionate exhortations were addressed to the people, and on invitation, about forty came forward for prayer, with sighs and tears and mourning for their sins. Among these, were some backsliders, whose

hearts appeared to be broken by a view of the ungrateful and provoking nature of sin, and the unparalleled love of the blessed Savior. Two of them stood up in the midst of the congregation, confessed their sins, and declared their determination, by the assistance of divine grace, to forsake their wanderings, and to cleave to the Lord with all their hearts.

The gospel is evidently gaining ground in the Valley Towns, and its influence is not superficial. The congregations are large and serious. The members of the church are growing in stability of character, and consistency of deportment; and their influence on the community is becoming quite apparent. I hope the Spirit of grace is still at work, and that large accessions will yet be made to the church, of such as shall be saved.

Additional Baptisms.

A visit was made to the same neighborhood about the middle of July, by Mr. Bushyhead, of which Mr. Jones writes,

Mr. Bushyhead has just returned, filled with thankfulness for the manifestations of the grace of God, which he has witnessed in the mountains.

On Saturday and Sabbath, the fifteenth and sixteenth inst., at Galaneeye, the congregations were very large and attentive. Twelve Cherokees—six males and six females—were baptized on a profession of their faith, and at the conclusion of a series of affecting and interesting exercises about thirty persons came forward for prayer. At Taskegee, the meetings were interesting and profitable, but on account of sickness which prevailed in the neighborhood, the congregations were not as large as they would have been. Here, also, a number of persons came forward for prayer. He attended meetings, one day, at Ganaheeda, and two days at Dseyohee. Here the congregations were large and the meetings interesting. Four Cherokees—three males and one female—were baptized.

American Board of Commissioners for Foreign Missions.

TWENTY-EIGHTH ANNUAL MEETING.

The 28th annual meeting of the American Board of Commissioners for Foreign Missions, was holden at Newark, N. J., on the 13th of Sept. 1887, the President, Hon. John

Cotton Smith, in the chair. The Treasurer's Report, and an Abstract of the Report of the Prudential Committee, were read, of which the following is a

Summary.

During the year past, the receipts of the Board have been \$252,076.55, and the expenditures, including the debt of last year, \$293,456.08. The number of its missions is 30; its stations are 79; its ordained missionaries 122; its physicians, besides six who are ordained, 11; its teachers 28; its printers and book-binders 8; its other lay-assistants 13; and the married and unmarried females connected with its missions 179; making in all 361 laborers sent from this country. To these add five native preachers, and 100 other native helpers, and the number is 466, laboring in its missions and supported by its funds. The ordained missionaries sent the past year are 14; lay assistant missionaries 16; females 33; in all 63. The number of ordained missionaries sent out by the Board from the beginning, is 180, and of physicians, teachers, printers, and other lay assistants, 113. To these add 65 unmarried females, and 280, the estimated number of married females, and the whole number from the beginning is 638. Of the ordained missionaries, 22 have died in connection with the missions, and 36 have received dismissals from the service, chiefly in consequence of the failure of health.

The number of mission churches formed and existing in the several missions is 52. These contain 2,147 native members in good standing. There are eight seminaries, or higher institutions, to educate native laborers to labor in connection with the missions, and, by the blessing of God, to take the place of them in due time. These seminaries contain 418 scholars. In Ceylon there is a seminary for females, containing 75 pupils. The free-schools, 350 in number, contain not far from 13,000 children and youth. There are 13 printing establishments, at which 24 presses are in operation. There are three type founderies, and two stereotype founderies. The printing, last year, amounted to 642,160 books and tracts, and 26,208,729 pages; and from the beginning, it has been 1,339,720 books and tracts, and 142,810,197 pages, in 20 different languages.

At the close of the meeting several resolutions were presented by the Rev. Dr. Anderson, one of the Corresponding Secretaries, among which were the two following:

Resolved, That the Board contemplate with fraternal interest the efforts of evangelical missionary societies, existing both in this country and Europe, to extend the knowledge of the gospel of Christ

among the heathen; and will endeavor to promote the best understanding, at home and abroad, between their agents and missionaries, and our own.

Resolved, That what the churches and the world most need, is, the promise of the Spirit, or that more glorious manifestation of his power and grace, by which the power of the great adversary is for a long season to be suppressed; the counsels of the opposing world more extensively overruled for good; the views, feelings and operations of the churches harmonized; the spirit of love in the disciples of Christ elevated to the point of unreserved consecration to his service; and an unceasing, resistless impulse given to every department of benevolent effort, for the spiritual renovation of a world lying in wickedness.

The next annual meeting is appointed to be held at Portland, Me.

Brief Notices.

BURMAH. *Accession of a new king.* The civil war mentioned by Mr. Simons (p. 267), has resulted in the dethronement of the late king, and the accession of the Surrawa prince, as we learn by the following communication from Mr. Judson, dated at Maulmein, May 10.

"The latest intelligence from Ava is contained in a letter from Col. Burney, saying that the Prince of Tharawaddy (Surrawa?) had assumed the sovereignty—confined his brother, the late king, in his palace at Ava, with the title of 'Lord of the Golden Palace!'—left one of his sons in charge of the city, to fleece the inhabitants, and especially the adherents of the queen and the members of the late government—and himself set up the white umbrella at Mokesobo, the birth-place and regal seat of Alompra, his great grandfather, the founder of the present dynasty.

"The missionaries at Ava are under the protection of Col. Burney, who intends ere long to remove the British Residency to Rangoon; being, as appears from the tenor of his letter, not on very good terms with the new king, and the seat of government being unsettled."

What bearing this change in the administration will have upon the propagation of the Christian religion in Burmah Proper, cannot be confidently determined. But the Surrawa prince has been regarded as a man of enlarged views, and has always shown himself

friendly to the missionaries at Ava; while the opposing party, the queen and her brother, have been pronounced "bigoted Boddhists."

ASA'M. Our latest intelligence from Messrs. Thomas and Bronson, is dated at Gowalparah, May 26, one month from the time of their leaving Calcutta. The remainder of their journey would probably occupy five weeks more.

FRANCE. *Return of Mr. and Mrs. Willmarth.* We regret to state that our apprehensions, expressed in the last Annual Report, relative to the failure of Mr. and Mrs. W.'s health, and their consequent return to this country, have been realized. They left Havre the 10th of August, and arrived at New York Sept. 15. We understand that their health has been benefited by the voyage, particularly that of Mr. W.

DESIGNATION OF MISSIONARIES.

On Sunday evening, the 22d ult., at the Baptist meeting-house in Federal-street, the Rev. Edward A. Stevens, of Sunbury, Ga., and Mrs. Elizabeth L. Haven Stevens, of this city; Rev. Lyman Stilson, of Meredith, N. Y. and Lucretia Brownson Stilson, of Franklin, N. Y.; Rev. Durlin L. Brayton, of Hubbardstown, Vt., and Mrs. Mary H. Fuller Brayton, of Poultney, Vt., were publicly set apart as missionaries of the Board to Burmah and the Karens. The order of exercises was as follows:—Hymn; Reading of the Scriptures, by Rev. Mr. Stow; Introductory Prayer, by Rev. Dr. Sharp; Hymn, read by Rev. Mr. Neale; Instructions of the Board to the Missionaries, by the Assistant Secretary; Consecrating Prayer, by the Corresponding Secretary; Address, by Rev. Mr. Ide; Concluding Prayer, by Rev. Prof. Ripley; Hymn, and Benediction.

Mr. Stevens, it is expected, will take part in the instruction of the Theological School for native assistants, temporarily located at Tavoy; Mr. Stilson will be stationed in the vicinity of Ava; and Mr. Brayton, among Karens in the neighborhood of Rangoon.

The barque Rosabella, Capt. Green, in which they sail, and which carried out the missionaries to Asam and Arracan last year, is mostly freighted with supplies for the Burman and Karen missions; among which are five printing presses, and one standing press, and from 5 to 6000 reams of printing paper.

Donations from September 15 to October 15, 1837.

Lexington, Ms., a memb. of the Bap. ch., per Rev. O. A. Dodge,	20,
Lincoln, Me., Bap. Aux. Soc.	75,
“ “ Fem. Cent Soc., for For. Miss., Mrs. Isabella Prince, tr.,	40,
per Hezekiah Prince, Esq., tr.,	115,
Boston, Ms., Charles Street Bap. ch. and soc., per S. Millard, Esq., tr.,	136,
Danbury, Ct., 2d Bap. ch., per Rev. J. G. Collom,	28,
Bennettsville, S. C., Juv. For. Miss. Soc. of the Marlboro' Fem. Acad.,	
to ed. a native girl at Sadiyá, per Miss Martha Thomas,	25,
Warren Asso., collection at the meeting, 15,25—mon. con. Pawtucket	
Bap. ch. 11,—per Mr. H. H. Brown, tr.,	26,25
Upper Alton, Ill., Bap. Fem. Karen Soc., Mrs. Sarah Fox, tr.,	33,50
New London, N. H., Friend to missions, for Karen Mission, per Rev.	
Reuben Sawyer,	5,
Stephentown Bap. Asso., N. Y., per Gen. Glass and F. Humphrey, Esq.,	28,
Winsboro', S. C., Mrs. Louise Clarke, per Mr. J. Putnam,	5,
Boston Asso., Ms.—Woburn Bap. ch. 49,—Woburn Sewing Soc., for Bur.	
bible, 10,—Littleton, ch. and soc. 13,06—Townsend, ch. 16,77—	
Newton Fem. Miss. Soc. 14,47—Medway, ch. and so. 13,52—Hing-	
ham, ch. and so. 12,—Malden, a widow 1,—per Dea. Caleb Parker, Jr.,	129,32
Beaufort, S. C., Bap. ch., per Rev. Richard Fuller,	279,
American and Foreign Bible Society, for printing and distributing Sa. in	
Burman lang., 1,000—Karen do., 1,000—Chinese do., 1,500—Shyan	
do., 1,000—Ojibwa, 500,—per W. Colgate, Esq., tr.,	5,000,
Hudson Riv. Bap. Asso.,—Poughkeepsie ch. 10,—Hudson ch. 13,83—	
West Troy 10,—N. York, East ch. 3,—2d Newark do., N. J., 20—	
N. Y., Broome St. ch. 5,—do., Central do. 6,50—Coxsackie ch.	
18,75—a sister at Asso., 37—Troy, N. Y., First Bap. ch., for Bur.	
Miss., 45,—Troy, N. Y., Fem. Bur. Miss. Soc. of First Bap. ch., for	
sup. of native preachers, 60,—per Rev. S. H. Cone,	192,32
Penobscot, Me., Aux. For. Miss. Soc., L. Morrill, Esq., tr.,	110,
New York, Oliver St. Fem. For. Miss. Soc., for globes and school appa-	
ratus, for Mrs. Wade's school,—per Rev. S. H. Cone,	35,18
Newberry, C. H., S. C., Bap. Bib. Soc., per J. S. Carwile, tr.,	50,
North Carolina,—Spring Hill ch. and cong. 23,—Wateringhole ch. and	
cong. 9,50—Providence ch. and cong. 7,50—of which 10 are for the	
Bur. Bible,—per Rev. John Monroe,	40,
Hamilton, N. Y., Bap. Juv. Soc., to ed. a Bur. girl, omitted last year,—	
per Rev. M. Bronson,	10,
Taunton, Ms., Bap. Asso., at mon. con. in Taunton, per S. L. French,	
Esq., tr.,	5,56
Middlesex and Norfolk, Ms., Aux. Miss. Soc., at mon. con. of First Bap.	
ch. Charlestown, per J. Fosdick, Esq., tr.,	50,
Middleboro', Ms., a fem. memb. of Third Bap. ch., for Bur. Miss., 23,—	
Central Bap. ch., at mon. con., 15,—per Dea. Levi Pierce,	38,
Malden, Ms., Bap. Fem. Miss. Soc., per Rev. B. Stow,	1,54
Richmond, Me., at mon. con., per Rev. Luther C. Stevens,	3,
Boston, Ms., fem. mem. Fed. St. Bap. ch.	5,
Bennington, Vt., Mr. Elisha Dimick, for Burmah,	30,
West Dedham, Ms., Young Ladies' Industrious Society	13,50
Astabula, O., ch., at mon. con.,	11,08
Samuel Whelpley, for Bur. miss.,	10,
Kingsville, O., Fem. Miss. Soc.,	20,50
per Norman Warriner, Esq., tr.,	41,58
Frankford, Pa., Fem. Miss. Soc. 23,—Williston, Pa., ch. 8,77—Frank-	
ford Bible Class, for Karen bible, 15,—Holmesburg, Pa., ch., for tracts	
in Burmah, 1,50—per Isaac Reed, tr.,	48,27
Philadelphia, Edward Melsom, per Rev. I. M. Allen,	5,
	53,27

H. LINCOLN, Treasurer.

6,501,02

CLOTHING, &c.

- Hartford, Ct.—A box for Rev. J. H. Vinton, without “schedule” or “estimate,” as requested on the cover of the Magazine.
- John Lucas, Esq., Madison, N. Y.—A box for Rev. Miles Bronson, Sadiyá, Asám, valued at \$18,47.
- Charlestown, Ms.—Fem. Miss. Soc., a box for Mr. O. T. Cutter, Sadiyá, Asám, valued at \$26,84.
- Woburn, Ms.—Dom. Miss. Soc., a quilt valued at \$5.
- Worcester, Ms.—Mrs. J. Coes, bed clothing and vests, 12,—Miss M. Adams, do., 1,25.
- West Dedham, Ms.—Young La. Indus. Soc., a box for Ind. Miss., which includes a quilt from the Juv. Soc., 5,—\$22,50.

BAPTIST MISSIONARY MAGAZINE.

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No. 12.

American Baptist Board of Foreign Missions.

Deputation to Eastern Missions.

JOURNAL OF MR. MALCOM.

(Continued from page 244.)

Final departure from Burmah.

Leaving the shores of Burmah, probably forever, inflicted on me no small pain. The dear list of names who compose our bands of labor in Burmah, seemed before me as the shore receded. Personal intercourse had been rendered endearing by intimacy, by mutual prayers, by official ties, by the kindest attentions, by a common object of life, and by similarity of hopes for the world to come. To part forever could not but wring my heart.

" 'Tis sad to part, even with the thought
That we shall meet again;
For there it is that we are taught,
A lesson with deep sorrow fraught,
How firmly, silently, is wrought
Affection's viewless chain.
Long ere that hour, we may have known
The bondage of the heart;
But, as uprooting winds alone
Disclose how deep the tree has grown,
How much they love is only known,
When those, who love, must part."

The little churches gathered from among the heathen, added much to the sense of bereavement inflicted by this parting. The faces of the preachers and prominent members had become familiar to me. With some of them I had journeyed many weary miles. Through them I had addressed the heathen, and distributed the word of God. To some of them I had endeavored to impart important theological truths. I had heard them pray, and preach in their own tongue to listening

audiences. I had marked their behavior in secret, and in hours of peril. Not to love them would be impossible. To part from them for life, without pain, is equally impossible. May it but prove salutary to myself.

The consciousness of a thousand imperfections in the discharge of my duty, forms the principal trial. Still there has been good devised, and good begun, and evil checked, and plans matured, which I trust will be found in the great day among the things which perish not.

Madras.

A voyage of fourteen days, in a small trading vessel, brought me to anchor in the roads of Madras, January 26, 1837. The city presents, from the sea, nothing to create large expectations. Only a few public buildings are visible, and not much of the town, as the site is quite level. There being no indentation of the coast, nor any island to break off the sea, a heavy swell rolls in throughout the year.

Vessels anchor in the open roads; the large ones keeping about a mile distant. Cargoes are loaded and unloaded, by boats adapted for passing through the surf. Among the first objects that struck me, were the *calamarans*, gliding in every direction. These are exactly like a New England stone-sled. Three flattened timbers about eight or ten feet long, are tied together horizontally, and sharpened a little at the point. One or two men propel it with a paddle, flattened at both ends, and dip first on one side, and then on the other. They sit on the calves of their legs. In this position, which is the only one the case admits, they often remain for hours. The water, of course, comes up between the timbers, and

washes over the little vessel, so that the men are kept wet to the middle. If they would carry any articles dry which is seldom attempted, they construct a little platform of bushes in the centre. When no boat could live five minutes, these catamarans go about in perfect safety. The men are often washed off, but instantly leap on again without alarm. A water-proof cap, for the carriage of letters to and from newly arrived vessels, is almost their only article of dress. The rest is but a strip of cotton cloth, two or three inches wide, fastened to a twine tied round the hips.

Landing seemed so difficult, though the weather was fine, that it was hard to conceive how goods could be conveyed without getting wet. Yet these boatmen do it, and display energy and skill scarcely to be surpassed. Keeping time to a rude tune, they now take long pulls, and now short ones, as the waves run past; they at length push the boat forward on a foaming billow, and she is thrown upon the beach. As it recedes, some jump out with the ropes, who, at every returning wave, get her a little higher, till she lies still upon the sand. The operation is sufficiently disagreeable, especially to the timid. The passenger is not only almost thrown from his seat, by the heavy striking of the boat upon the beach, but is generally well sprinkled by the breakers dashing against her before she can be hauled up sufficiently. The boats are very large and deep, but made entirely without ribs or timbers, and very light. The sides are formed of thin wide planks, warped by fire to a proper shape, and fastened together by strong twine. Against the seams straw and mud are fastened strongly by the twine which ties the planks together. No nails are used, for none could keep a boat together, knocked about on the sands as these are.

The Black town, so called from the color of the natives who reside there, is well laid out, and is defended by a substantial brick wall. The houses are far better, on an average, than those of the natives in Calcutta. Though there are not so many superb residences of baboos as in that city, there are some scarcely surpassed in elegance by any country seats in America.

A space of several miles in the rear of the Black town is occupied by the Europeans. Their houses are not piled in rows, but scattered about and

embosomed in gardens and shrubbery. Trees are planted in rows along the principal avenues, and the number of pleasant drives surpasses those of any city I have yet seen in the East.

The fort is on the shore south of the Black town, with a large open space between, reserved as an esplanade. On the margin of this opening next to the sea, and also below the fort, are the most fashionable resorts for the numerous equipages which bring out inhabitants to the freshness and the glory of sunset. The rushing of the ceaseless surf at your feet—the scores of vessels—the cool sea breeze—the quiet ocean—the wide view of the western sky—the varied equipages—and the cheerful faces, make it every way charming. In going to “the course,” you meet, along the less pretending roads, merchants on their camels, Arabs on their superb steeds, Burmans and Moguls on their stout ponies, native gentlemen in their handsome but close carriages, drawn by bullocks, whose neck and feet gingle with many bells, while the humbler ones are drawn by a single ox in an indescribable sort of wheel-barrow, or by one or two men, or are borne in palanquins.

The population of Madras, including all the villages within several miles, is generally reckoned at 420,000. But a census made in 1823 gave only 27,000 houses. This, at seven inhabitants to a house, would make the population about 190,000. Large spaces, even within the walls, are wholly vacant. Allowing for houses omitted in the census, the population is perhaps 200,000. There are populous villages in the neighborhood, containing probably 100,000 people. One of the most striking peculiarities in the town is the universality with which males and females, old and young, bear upon their foreheads, arms, and breasts, the marks peculiar to their religion, or sect of it. Some have a red or blue spot on their forehead; others blue, red, white or yellow perpendicular lines; others horizontal lines. Some, in addition to these, have white ashes rubbed in lines on their arms and breast! I could not help recurring continually to that text, Deut. 32: 5, “Their spot is not the spot of his children.” The allusion is doubtless to a similar custom.

The incident of Elijah running before the chariot of Ahab, (1 Kings 18: 46,) is continually brought to recollection here and wherever else I have been in India.

Men of distinction have servants running before. At least two always run beside the carriage. Even the humblest equipages, and persons on horseback, are never without one of these runners, who is called *syce*. It is astonishing how these men, accustomed to the business from childhood, can endure. The coachman never slacks his pace on their account, and they keep up during the whole drive. For a long time this appendage destroyed the pleasure of my rides. The men however do nothing else, and their labor, on the whole, is certainly far less than that of a mechanic with us.

State of Religion.

The state of religious feeling in Madras, just at this time at least, is little better than in Calcutta. The concert of prayer, which is held unitedly at different churches in rotation, was held, while I was there, at the Scotch kirk. One city minister only was present. The services resembled those of public worship. It could not, with propriety, be called a *prayer-meeting*. But religion seems to be exerting its blessed influence in the city more and more, and just at this time there seems to be something like what is called, with us, a revival of religion. The directness and ardor of address of the newly arrived American missionaries, has produced strong impressions on several interesting individuals, and on one of the pastors. Fifty or sixty persons, chiefly soldiers, are anxiously pressing into the kingdom of God.

I was happy to find, in the city, several Sunday schools. Only that of the Wesleyans seems flourishing.

As regards Christianity among the natives, Madras is behind Calcutta. I inquired of several ministers, and most of the missionaries, but no one knew the state or number of native converts. The nominal Christians are few. As to real converts, one thought there were but two or three in the whole city and suburbs; another thought there were not a half a dozen, at the utmost; no one supposed there were more than that number. Some hundreds have been baptized, with their children, and many have grown up, who were baptized in infancy. The conduct of this body does little honor to the cause.

Of the Catholics there are some thousands, but they are scarcely distinguished by better morals or manners from the heathen, except by their not smear-

ing their bodies and faces with idolatrous marks.

Anniversaries.

I had the pleasure of attending the anniversary meetings of the Wesleyan Mission, the Madras Bible Society, &c., and was greatly refreshed to see the crowded attendance, and the general interest taken in these institutions. They brought me also into a pleasing acquaintance with many missionaries from distant stations, and thus enabled me to enlarge my stock of official memoranda.

I was particularly pleased with the Wesleyan plan of having a second anniversary for the natives, in which the services and speeches were in Tamul. The body of the chapel, cleared of the settees, was well filled with natives, who sat, after their fashion, on the floor. They behaved with perfect decorum, and listened with attention. It certainly is a plan happily calculated to enlighten and improve the converts, while it instructs and informs the heathen.

A case has recently occurred, which has excited a great interest among the natives, far and near. Arumuga Tambiran, (literally, the six-faced god,) a distinguished devotee, has been converted to Christianity. He is now very old, having been for fifty years a prominent pilgrim and teacher. Dressed in a yellow robe—the sacred beads round his neck—smeared with ashes and clay, and bearing the various insignia of his high station, he made pilgrimages to many and distant places of distinguished sanctity, and was every where received with profound veneration. Eleven others, who had begun this course with him, had all died. Scarcely any man, far and near, stood so high, in his way, as Arumuga. His public baptism, last August, has created a strong sensation through the entire peninsula. Being a poet, he has written several pieces, which have been printed in large quantities, and are sought after with great avidity,—this being the style of the sacred books. The poor old man has suffered much persecution, and is certainly sincere, but the missionary who baptized him, declared to me his doubt whether he was really converted to God. Saving conversion is not made a term of reception by missionaries, generally throughout India, except those of the Baptist persuasion and those from America.

(To be continued.)

Burmah.

EXTRACTS FROM THE JOURNAL OF MR. BENNETT.

(Continued from p. 265.)

On the 21st of Dec. Mr. B. again left Maulmein, on a tour to Belin, passing through Ko Chet'thing's village, (where he left his family,) to the Benlaing river, and distributing tracts and portions of Scripture at several villages on the way.

Arrival and Reception at Belin.

Dec. 26, 1836. Arose early this morning—hired a cart to carry our boxes and bundles of books over to Belin, a distance of near ten miles by land. Arrived at 4 P. M. Took up my residence at a public zayat on the east side of the city, outside the stockade. I was only four hours on the road, the remainder of the time having been consumed in stoppages at the villages, and the ferry. The road was only a path; and as it is only a few days since the water has fallen that boats cannot go up, the path has been but little trodden. We had several small streams to ford, and many marshes to cross, in one of which the mud was over shoe for half a mile.

As I wished to send the boxes back by the cart, we took the tracts out before the zayat, and piled them up in it. As the zayat is situated with the river on one side and the stockade on the other, our labors were easily seen by the multitude, and before sundown more than 1,000 tracts were called for and distributed at the zayat; the people actually coming in breathless haste more than a mile, for fear they would be too late to secure the copy of a tract. The zayat was thronged, and while a group here were listening to one reading a tract, another group there were listening to the preached gospel. I would not forget here to acknowledge the goodness of God in being far better than my fears, as yesterday and a part of to-day I have felt much cast down and fearful, especially in hearing accounts from this place, which is literally called, and I have reason to suppose with much truth, "a den of thieves and robbers;" and I had feared we should have to return with many of our tracts. But, even before our arrival, I had reason again to record, that the Lord does hear and answer prayer.

About seven in the evening spread my mat for the night, sat down and

read the 3d chapter of John's gospel, preached on the new birth to a very attentive assembly, had worship, and lay down to sleep in the open zayat.

27. Arose early this morning, and despatched two of the assistants to a large village a few hours distant, with tracts. The people collected in throngs, as they did yesterday, and kept us all so busy, that the sun had passed the meridian, before we could get liberty to go inside the stockade. Then, with one of the assistants, took a bundle of tracts under my arm, and went through the town, visited the kyongs on the west side, had considerable conversation with priests, furnished them with tracts, &c. We had several attentive assemblies. We stopped at one house, where an old man and his wife were very much interested. They seem to have taken up their residence not far from the kyong, hoping thereby to increase their previous stock of merit; but, on hearing how their *sins* could be *forgiven*, they were impatient to know all of Christ, what he had done, and what they should do to please him. After being informed, they desired to know how they should pray unto him, &c. After spending a long time with them, in reading and conversation, I gave them a New Testament, and returned to the zayat, where I found that all the books were gone, and but very few of the tracts left. Sat down to rest me, with a throng about, to whom I read and explained the 17th of Acts, part of which, I judged from their conversation, would be applicable to them. During my conversation, a venerable looking old man came and took his seat near me, who as soon as he had an opportunity, began to inquire. I found he was formerly a resident of Rangoon—had, from various sources, obtained all, or nearly all of our tracts, and would repeat over their names as rapidly as a child his A, B, C. He had the whole New Testament, except two gospels; and, beginning with Romans, he repeated the names of all the books of the Testament in order. I then inquired what the books and tracts were about; when he repeated the summary of several, showing that he had not only received, but had read the books. After all, my heart was pained to look at him, with so much truth in his head, and so little in his heart. Poor man, he was near the grave, and, I fear, far from heaven. He seemed a poor, blind Pharisee.

By especial invitation, slept in the house of one of the head men, who

treated me very kindly. He speaks Karen, and is over a great portion of the Karens who live on or near the Unzalin river. A Karen *Saukai* also staid over night, with whom I had some conversation. He is a disciple of a youth who has set himself up as being somebody, and after whom a great body of the Karens go, but who is destined soon to come to nought, and all, as many as follow him, to be disappointed.

28. A few weeks before my arrival, in consequence of a difficulty between the woondouk and atwenwoon, the two highest officers, the former put the latter into a pit dug in the prison, so shallow that he could not stand upright, beside loading him with irons; where it is reported he was found dead this morning. As I did not make many inquiries, I did not hear particulars. Such occurrences being common among the Burmese, they talk about it as a trifling affair. Not only the individual now dead, but more than thirty others had been or still were in prison, and their all confiscated; and I should suppose, from what I heard the natives say in conversation with each other, the *thumb-screws* had been freely used. How pleasing to reflect upon the blessed change the gospel will produce in this land, when it shall have dominion in the hearts of the people.

Several called to-day for tracts from Sittauung, and other villages in that neighborhood, and were very urgent that I should go home with them. I informed them, I hoped to visit their cities in the course of the following month, and must return to Maulmein, or I could not furnish them with tracts. They said, "You must bring a great many books; the people are very anxious for them." Some were very importunate that I should go now with them, as they feared I would not come, if I went first to Maulmein.

Return to Maulmein.

After remaining until we had only about forty tracts left, we departed from Belin, on our way home. The few remaining tracts I took in my hand, and those I met who were very anxious for a tract, I supplied with one, until they were all gone. These, though sowed by the way-side, I hope will not be without fruit hereafter. The last three tracts were given in a Karen village, where I stopped for a short time, and conversed with the people. They appeared very well, and several de-

served the name of good inquirers. At four, P. M., arrived at the boat, and found near fifty tracts, which had been left by the men, unknown to me; and I was truly glad they had been, as, just before our arrival, several boats with people going to Belin had arrived, and when I came out of the boat with the tracts in my hand, I was beset for the words of eternal life, until all were distributed, except one Investigator. With this I returned to the boat, hoping this last tract might yet do some good. Soon after, one of the assistants, who left Belin after I did, arrived, and reported that, on coming through the Karen village, where I had given the last tracts on my way, the people wished him to stop and preach to them, which he did; they then wished him to pray with them, and he complied. He was much animated with the encouraging appearances among them.

While I was eating my dinner, a priest from a branch of the Irrawaddy arrived, and hearing I was there, sent a request that I would call and see him, and give him some books. When I had dined, I took the only remaining tract, and went up to the house where he was, around whom were collected many of the people. I soon had an opportunity of preaching forgiveness of sin through the blood of Jesus. The priest proposed many questions, which gave me a good opportunity for explaining the kindness of God in sending his Son, and the benevolence of the Savior in giving his life a ransom, for rebels condemned to die. After conversing some time, one of the assistants came and had a long conversation with the priest. I was pleased to perceive the assistant pursue the same course I had done, in adapting his language so as to apply to the assembly, more than to the priest in particular. These priests are the Pharisees of the country, and delight in being called Rabbi. Of course, they, like their brethren of old, are opposed to the gospel. Whenever a convert to the truth is made, their rice is cut off, and they have one less who bow the head, hands and knees, and call them *god*! I gave him the only remaining tract, and he seemed disappointed in not getting a larger book. Returned to the boat, had worship, and retired to rest.

29. Left the village of Kyouk-sareet at six this morning. We have found our descent far more difficult than our ascent, as the water has fallen considerably, and the floating timber often barred our passage at the many

elbows in the river. The stream here, though of good depth, is often not more than 20 or 30 feet wide, the banks very high; and the trees on either bank often intermingling their branches, form a cool shade from the mid-day sun.

30. After stopping in the jungle for the repose of the boatmen, we proceeded on our way down, the stream widening, and putting on a very different appearance from what it did yesterday. Through the mercy of our God we arrived at our homes in the evening. In order to accomplish this, the boatmen have had to labor hard to-day, and row against the tide, instead of stopping for it. I have found many in this town who appear to be sincere inquirers; and I have no doubt, were a missionary to settle in Belin, he would soon collect a church from among the people. There is manifestly a spirit of inquiry abroad; it seems deepening and widening, and surely indicates a future harvest.

Found letters waiting my arrival from several friends. Mr. Malcom writes me from Calcutta, Nov. 29th,

"Mr. Trevelyan begged me to say to you that the committee had no sort of objection to a master's teaching and urging Christianity upon the pupils in the family and out of school seasons. They expect and wish it. They only object to Christianity being made a school theme, and the pupils being *made* to study it. He begs you will not resign. You have given the fullest satisfaction," &c. &c.

I journalize this, merely for the purpose of a remark or two. In the first place, I had resigned before this letter reached me, and under the circumstances of the case I could not do otherwise. (See Mr. Blundell's letter.) Further, Sir Edward Ryan was very explicit in his remarks to me on the subject of introducing Christianity; I do not think I could have misunderstood him—and conversation with the Commissioner subsequently, confirmed my previous understanding.

Jan. 10, 1837. Attended the Anniversary of the Maulmein Missionary Society. The amount raised the past year was a little over 370 rupees.

16. About midnight a fire broke out, which in two hours swept down from seven to eight hundred houses. It spent itself and terminated near the mission premises, and at one time there was some expectation Mr. Judson's and Mr. Hancock's houses would be burnt; of course, their goods were removed amid much confusion. It terminated a few

doors' remove from the residence of many of the native Christians, and thus Providence interposed, and the dwellings remained unharmed.

EXTRACTS FROM THE JOURNAL OF MR. SIMONS.

(Continued from p. 267.)

The missionary service gives frequent occasion for the charity that "hopeth all things." Mr. S. writes, Sept. 14, 1836—

Two lads came for books, who have been reading our books for some time. I asked them what they worshipped? Whether they did not worship the pagodas? "No," replied one, very knowingly. "Don't you worship the idols?" "Why, they are both the same," was their reply again. "What do you worship, then?" "We worship the eternal God, about whom we read in the books you give us." All this may be true, and may not. I merely give the conversation just as it took place. The more I see of the Burman character, the greater appears the necessity to be cautious as to the degree of confidence I put in what they say. If these lads are honest, we shall know more about them hereafter.

We have a lad in our service, about 15 years old, who attends our school when he has time. He said, the other day, to an old woman, who also lives with us, "Well, what will you do? Will you go to the pagodas again? I never will, for it is wrong. There is only one God, who made the world, and rules over every thing in it, and I will learn to worship him."

16. Some time ago a young man called on us for some medicine for his wife, and said he had been to the Burman doctors, and they could do nothing for her. We gave him a little medicine, and some books. His wife soon got well, and he has been visiting us occasionally ever since, and latterly has come to worship on the Sabbath, and has apparently listened with attention, but has never had much to say, good or bad. To-day he has opened his mind to Ko Shoon. He says that when he first heard of this religion, he did not think it any thing. But by hearing us talk, and reading the books, light has come into his mind, and he now believes it to be the true religion. Ko Shoon considers the young man an ear-

est inquirer. [See Mr. Kincaid's journal, p. 191.]

Oct. 16. Lord's day. How different are the scenes which pass before us on this day, from what are to be seen in a Christian land. Early this morning, gilded and ornamented spires, such as are used at the funerals of the priests, were carried upon men's shoulders, along the road in the rear of our house, towards the place where the Burmans burn their dead. About 10, A. M., the priests and people, among whom were some officers of rank, with their attendants and gilded umbrellas, began to pass in crowds, and soon the corpse came. To the bier was attached a long rope, which was held by as many men, women, and children, as could get hold of it. The coffin, with its gilded spire over it, was carried on men's shoulders. Notwithstanding this, the people pretended to be drawing it along by the rope. This act is considered very meritorious. Crowds followed in the procession.

At noon our worship commenced, and br. Kincaid preached from Gal. 6: 15. There were 17 native Christians present, and four strangers, who seemed to pay close attention to the discourse. As soon as the service was closed, the priests and people, who had been to the funeral, began to crowd upon us. Some respectable looking priests entered our room, sat down on a mat in the middle of the floor, and some of the native brethren took their seats around them, and taught them the great truths of the gospel. They continued some time teaching and disputing; while many, who took no part in talking, seemed to hearken attentively. Ko Shoon, the native assistant, occupied one part of the verandah, and gave books to the priests, and I sat on the steps near by, to supply the people and little boys, who accompanied the priests. With few exceptions, small tracts are principally distributed on such occasions.

20. To-day we have sent down our boat to Rangoon, for a large supply of tracts, which have been forwarded there from Maulmein. Three of the native members, two of whom are from our school, have gone down to assist br. Webb in teaching and giving tracts on his way up the river. They took 400 tracts to distribute, as opportunities offered, on their way down.

27. This morning there was another priest's funeral. The people and priest on their return home called for tracts,

and kept us employed until dusk. Two young men, who said they had never been to the house before, came and sat down in the verandah. One of them had his rosary in his hand, which I took in mine, and commenced my remarks on the folly of using such things, and of worshipping idols. As they showed a disposition to listen, I read parts of the 139th Psalm, and explained them. They both said, "Yes, yes, it is true—it is true." They remained only a short time. When, on their leaving, I invited them to call again, they said they would, and, like many others, said also, "Observe us closely, that you may know us again." A person unacquainted with the Burman character, might encourage himself to hope much good would result from such a visit, and that in a few days the same young men would appear at the house for more conversation and books, and follow up their inquiries until they became worshippers of the true God. We often have persons with us who appear very interesting and promise to call again, and then neither see nor hear anything more of them.

Nov. 6. Lord's-day. Only one stranger at worship. After worship, he stayed to converse. He had a very good knowledge of the books he had received from us, and wished to know what other books we had. We gave him the Epistles, and, as he appeared to be a person who was likely to read attentively whatever we gave him, we offered him others; but he refused taking them, saying, that one book was enough at a time, and when he had read that, he would come for another.*

27 For the last fortnight, have been confined much in taking care of Mrs. S., who has had a severe attack of the fever. She is now, through mercy, recovering.

Dec. 4. Lord's-day. Nine strangers at worship. After worship some of them staid to converse. The conversation was commenced by an old man, who asked the meaning of the words 'Jesus Christ.' Soon the conversation began to be interesting, and five or six of the native brethren seated themselves around the strangers, and continued talking on religion nearly all the afternoon. While they were talking, others came in, until one half of our room was covered with persons who appeared to listen with attention. This is an interesting sight to us, and we think

* We have never seen him since.

would be considered so by all the friends of missions, could they but see it.

On the following day there was an examination of two candidates for baptism; for an account of which, see Mr. Kincaid's journal, next page. The incident next introduced, is a painful illustration of the

Force of Parental Example.

13. This morning, saw a company of boys and girls, in their best clothes, collecting in the streets, to go and worship at the pagodas. One had a brass gong, which he struck with a small stick, to call the rest; others followed with flowers and small wax tapers, which they designed offering to the idol. This was in imitation of the old people, who are to be seen doing the same early in the morning, and late in the evening. In the evening they carry lamps with them. If those persons who are not friendly to missions could have seen the same group of interesting children ignorantly following in the steps of their parents, it appears to me they could not remain indifferent to their welfare. They would try to do something towards enlightening their minds, and bringing them from the worship of idols to serve the living and true God.

24. During the week, several people have called on us for books, and medicine. Some lived four, others eight, and ten days' journey distant from Ava, had come on business to the city, and, in returning home, wished for some books to carry with them. Among those who called, were three old men, who appeared very much interested in what they heard about the true God, and said, "It is true—it is good—we will read the books, and carefully consider what is in them."

25. Lord's-day. Immediately after breakfast eight merchants called on us; two were Greeks, and six Armenians. It being Christmas day, they had been to the Catholic chapel, to attend mass. Having some Armenian tracts on the mediation of Christ, four of the Armenians, who had not received the tract before, were supplied with it; and one of the Greeks received an old Greek Testament. The other, being an intelligent man and good scholar, asked for some French tracts, and was supplied.

At worship, 11 native Christians were present, and four strangers. Ko Shwa Nee prayed; a Burman hymn was then sung, and I read the 17th chapter of the gospel by John; the deacon next

prayed, after which I endeavored to expound and apply parts of the chapter which had been read. I then prayed, and our service was closed by singing another hymn.* So soon as our service was over, conversation, as is usual with us, was commenced with the strangers. A man and his wife, who had come only for medicine, said, in answer to questions put to them, that they did not now go to the pagodas to worship idols; they had left off going ever since they had read our books; they believed our law to be true, and wished to follow it, and go to heaven when they die.

In conversation with the brethren, some said they did not understand very clearly the mediatorial office of the Savior, as distinct from that of the Father. By referring them to passages in the Scriptures, where the Savior himself shows the difference, they appeared to be satisfied. The deacon next said he did not understand why the Savior confined his prayer exclusively to his disciples, and did not pray for the world generally. He said he prayed for every body in the world, and wished to know if he did not do right. After making a few remarks on the design of the Savior's prayer, in the 17th chapter of the gospel by John, and referring to passages in the Scriptures, where the subject of praying for all men every where is enjoined, he said he understood it. This old man appears to have the interest of the cause of Christ at heart, as much as any disciple I have yet seen. He is too old to go out among the people, yet he does a great deal of good at his own house, in a quiet way. Whilst we were reading the Scriptures, on the subjects just mentioned, a young man came in, and sat down and listened. When the old man perceived, by his remarks, that he thought favorably of the new religion, he began to interrogate him as to the books he had read, and the place of his residence, and then invited him to come to his house, and he would talk with him. Until dark the people continued coming for books.

JOURNAL OF MR. KINCAID.

(Continued from p. 247.)

Nov. 7, 1836. The church met as usual for the monthly concert. Two of the men last baptized engaged in prayer,

* We have only two hymns at present, but design adding four others shortly.

and we were all gratified with their deportment.

13. Lord's day. Had an attentive congregation, eight persons besides the native Christians, and school children. Thah Oung asked for baptism; I put to him several questions, which were answered satisfactorily, and told him to meet the church at their prayer meeting on Wednesday, for further examination.

20. Lord's-day. After morning worship, Mah Kai offered herself for baptism. She appears very well, but only a part of the church being together, on account of a heavy rain, the final examination is put off to another day.

24. For several days past, we have had almost constant rain. The whole season has been remarkable for being cool and rainy; the oldest inhabitants do not recollect so fine a season.

27. After preaching to an attentive assembly, some of whom were new comers, had considerable conversation with two intelligent men. Gave to each of them a copy of the New Testament, with considerable hope that they, and perhaps many others, will receive benefit.

Contemplated Tour to A'sám—Baptism of Thah Oung and Mah Kai.

28. Early this morning called on the Meawade woongyee. Found him in his audience room alone. He was sitting on a cushion, with a large shawl, made of English broadcloth, wrapped around him, his countenance serious and thoughtful. Inquiring after his health—for I thought him unwell—he said he had been a little troubled with fever, but was quite restored. Recollecting then, that the king was indisposed and in bad humor, I read, in the darkened brow of the minister, how dearly he purchased his honors. He ordered a mat spread near him, and requested me to sit on it. As this is a mark of kindness to which a nobleman seldom condescends, I concluded my visit was not unacceptable, and began to feel that my object would be accomplished. After a little conversation, and giving him a blank book and a few other trifles, I said, "As I am about to go to A'sám, by way of Bomaung and Mogaung, and shall probably be absent three months, it seemed proper to inform you and the other ministers, who are lords of the land." The woongyee inquired, "How do you go?" "I shall take a small boat to Mogaung, and then go on foot across the mountains." "But who will you go with?" "I shall go in com-

pany with Dr. Bayfield to the frontiers of Burmah." The woongyee made no objection, but immediately inquired if I could obtain for him, from America, a few small articles that would be curious and interesting to Burmans. I told him it would afford me pleasure to procure from America a few small articles, that would give him an idea of our knowledge in some of the arts and sciences. So far my path is plain, and I have sanguine hopes that no insuperable obstacle will be thrown in my way. For more than two years, I have been anxious to visit the northern cities of Burmah, and some of the Shyan cities along the frontiers of China. I may not yet be allowed to go, but shall now make an effort.

29. Have procured a small boat, three feet wide, and eighteen feet long, for my expedition up the river. Dr. Bayfield expects to be off in four days, so I have no time to lose in getting ready.

Dec. 5. It being the first Monday in the month, the church met, soon after breakfast, and held the monthly concert for prayer. Mah Kai and Thah Oung were examined by the church, and both gave very satisfactory evidence, that they were no longer living without God, and having no hope in the world. They were not only examined in relation to their own personal experience and faith in Christ, but on the leading doctrines of the Christian religion, as the perfections of God, the purity of the Divine law, the depravity of man, the mediation of Christ, the work of the Holy Spirit in changing the heart, repentance, faith, prayer, Christian fellowship, baptism, the Lords'-day, &c. About five o'clock, we repaired to the water, and they were baptized. It was a still and solemn hour, when we all knelt down and sought the blessing of Heaven on this baptismal occasion. Mah Kai is twenty-eight years old, and is the wife of Moungh Shway Thee, who was baptized the 25th of last September. Thah Oung is eighteen years old, and was one of Mrs. Kincaid's first scholars in 1833. He is the youngest member in the church that has been baptized; his father and mother are members of the church.

6. Early in the morning visited the Shyan mart. Large numbers of Shyans have come in from Inla, a city twelve days' march from Ava. Some of them spoke Burman very well, and a few were able to read. A missionary stationed on the east side of the city, would

be able to labor to great advantage among this people. One can hardly conceive of a more interesting field of labor. There are thirteen principalities lying between Burmah on the west, and China and the Salwen on the north and east.

Northern Tour opposed by Government.

7. All my preparations for a journey up the river, and thence overland to A'sám, have been completed to-day—boat-men, and every thing ready, to leave to-morrow. Just at evening, Col. Burney called, said he had now returned from the Thloot dau, and that the ministers were determined to prevent my going on to A'sám. He reasoned with them on the subject, said it was unfriendly and illiberal to oppose me in a thing so manifestly unobjectionable, and made them promise to lay it before Men Tha Gee (the queen's brother). An answer is to be given by eleven or twelve o'clock to-morrow, and there is little doubt that it will be unfavorable. I had anticipated little or no opposition, as I could not imagine any rational objection to my plan. But it is a new thing; the country beyond Mogaung has never been travelled by a foreigner, and it has long been the policy of the Government to keep foreigners in entire ignorance of all there is east and north of Ava. It is hard breaking down this unnatural, narrow policy.

8. About twelve o'clock, a message from the ministers was delivered, signifying the entire disapprobation of the Government, of my proposed plan of travelling through the upper provinces of Burmah, and so on to A'sám.

The alleged reason (for Burman officers make a show of being governed by reason)—was, "that I had got permission to remain in Ava, and here I preached and gave books; but was not satisfied, and now wished to go through all the northern cities of the empire. This would not do; it was asking more than any foreigner had reason to expect." Without any delay I went to the Thloot dau. The spacious hall was crowded with hundreds of people, and the ministers were immersed in business. After a fatiguing half hour of elbowing and squeezing, I got through the dense mass of petitioners, secretaries and petty officers, and found myself fairly in the presence of the lords of the land, with the queen's brother at their head. "What does the American teacher want?" was the first question. "*Some days since, I made every ar-*

range ment to go on to A'sám—my boat and every thing is ready; but to-day a message was brought that your lordships are opposed to my going by the way of Boniau and Mogaung, and my object in calling, is to inquire into the ground of your opposition." "You must not go," was the stern and prompt reply of two noblemen at the same time—one of them stroking down a huge tuft of beard, that hung from the end of his chin, and putting on a countenance of great self-complacency—"we cannot consent to your going through our northern cities, and giving books to the people. If you wish to go to A'sám, go by the way of Bengal; that is a good way." "But that would take me a whole year." "Let it take eight years," said the haughty nobleman, with the handful of black beard. "You know I am a religious teacher, and should be allowed to go where I choose." "You must not go," was reiterated by two or three. I made an effort to get from them the reason of their opposition, but it was unavailing. They appeared unwilling to get into any discussion, and I left them.

Having informed Col. Burney of the opposition I met with from the ministers, he resolved to go immediately himself, that if possible he might meet the queen's brother; but before he could reach the Thloot dau, the ministers had adjourned, and all except one nobleman had gone away. However, he gave notice that he would see them in the morning.

9. Col. Burney went to the Thloot dau this morning, saw the ministers, and had considerable conversation on the subject of my proposed journey; but they made many excuses, which left little room to hope for a favorable result. At four o'clock in the afternoon I called on the Sa-lé prince (queen's brother). He was seated in a hall of great extent; the roof was supported by a great number of gilt pillars, from thirty to forty feet in height. There were three landscape paintings hanging on the walls, not less than ten feet square, and on every side was evidence of wealth and eastern pride. The prince sat on an unpretending cushion, near the centre of the hall, dictating to a secretary a letter of instructions to the governor of Mogaung. Between one or two hundred officers, with their attendants, were sitting at a distance, on one side of the hall. I had been seated but a minute, when the prince observed me, and inquired the object of my visit.

I related briefly my wish to go through the north of Burmah to A'sám. He replied, "That the ministers had taken up the subject, and were not agreed; and as long as the king's ministers were not of one mind, it would be impracticable." Considerable conversation took place, but the main point was kept at a distance. Leaving the prince, I called immediately on Mounge Yeet, an atwen-woon, whom I knew to be one of the principal opposers of my proposed tour. He was very affable. After hearing my statements, he said, frankly, though not haughtily—which is uncommon for a Burman of high rank,—“As one of the king's ministers, I have opposed your design, but now I understand it in a different light from formerly, and will lay it before his Majesty's officers.” I tried, again and again, to get him to express his own opinion, but he was as cautious as if his life depended on keeping his own views concealed. I told him I had just seen the Sa-lé prince, and he made no objection, only said the ministers were not agreed. “Did the prince say you might go?” inquired the minister eagerly. “No, he did not say that; he only said you, ministers, were not agreed; and now, if you and one or two more, who have opposed it, say ‘go,’ all difficulties will be removed.” “To-morrow I will lay it before the Government.” Not being able to get any thing more, I said, “Now, if you have any objection, tell me, so that I shall know what to depend on.” He replied, “I am watched by a great many, and must be careful what I say.” Such then, is the dignity and honor of a Burman nobleman—he must conceal his own views, and even act in opposition to them, till he can ascertain the course that others will take. I returned home somewhat discouraged, yet not without hopes of ultimately succeeding.

10. At six o'clock this morning called on Mounge Kon ya, a woon douk, who had opposed me on the 8th, at the Thloot dau, and who has always treated me unkindly. This morning he laid aside his naturally rough boorish character, and assumed a very gentlemanly deportment. His influence is great, though he is one of the proudest, most self-conceited, and most ignorant among the king's officers. It was like doing penance, to ask the least favor of him, or even to call on him. At this time he disappointed me, and promised he would not oppose my design, but would lay it before the ministers. My prospects now wear a more favorable appearance, and

I hope to get off this evening, for I cannot imagine what further excuse can be made.

11. Lord's-day. Last evening I waited anxiously for a message from the ministers. At length it came couched in language that showed how useless it was to ask any favor of Burman officers. The excuse now is, “The king is ill, and we are afraid to lay it before him.” They felt somewhat annoyed—said I was not satisfied with living in the royal city, but wished to go over the whole country. The truth, I suppose, is simply this,—they care very little where I go, if it can be so done as to free them from all responsibility, and I had not intended it to come before the Government; but the man of whom I rent the house, who is a Roman Catholic, went round secretly to all the officers and stirred them up to take notice of my movements. This is the secret of all my difficulties. I feel under great obligations to Col. Burney; as far as was prudent he has exerted himself in my favor, and takes a lively interest in the proposed object of my journey. The way appears to be shut up—at least for the present. I am not, however, entirely discouraged.

Several strangers at worship to-day; among them were two elderly men, who have read our books for a year past. They remained till near evening in conversation on some of the leading doctrines of the Christian faith, and appeared so well that I gave to each a copy of the New Testament.

14. The season is very sickly. We have all had the fever, except br. Simons, and nearly all the native Christians have been down. Some of them have been very low, but all are now restored to health. We have from ten to twenty patients constantly. It costs much labor to attend to all these, but it furnishes a most favorable opportunity to preach to them that gospel which enlightens and saves the soul. We have some promising inquirers.

The next day Mr. and Mrs. Kincaid, accompanied by six native brethren, proceeded down the Irrawaddy to meet Mr. Webb and family, then on their way to Ava, as mentioned in a former number. During the passage Mr. K. visited eleven villages and three cities, and distributed 4000 tracts and 500 copies of the Psalms and History of Christ. There was also much preaching on the way. The same course was pursued on their return. They found the people invariably “kind, and

in many instances anxious to listen to their instruction and read their books." Referring to the tracts, &c. brought by Mr. Webb, Mr. K. writes, at Ava,—

Jan. 2, 1837. We have had a hard day's work in removing the boxes of books and tracts from the boat. It is our prayer that the blessing of Heaven may attend the distribution of this precious word; that thousands upon thousands may read and understand, and that a great light may be kindled up here, that shall shine over the whole length and breadth of the land. We believe the prayers of God's people have been heard in our behalf. The prospect before us is cheering, for past blessings encourage us to hope for still greater displays of Divine philanthropy in this city.

Our last communication from Mr. Kincaid is dated the 26th of January, and states that he was expecting to leave Ava on his proposed tour the same evening. By a letter from Mr. Brown, of March 24, we learn that he had reached Mogaung, above half way to Sadiya, but was obliged to turn back by "the difficulty of obtaining men and provisions, to accompany him."

EXTRACTS FROM LETTERS OF MR.
HOWARD.

On the 24th of September, (1836,) Mr. Howard, accompanied by the native assistant, Moungh Shway Wah, and several boatmen, &c., left Rangoon on a visit to Bassein. Ascending the Rangoon branch of the Irrawaddy, which occupied three days, they proceeded down the river, in less than half a day, to Pantanan, a village of from 6 to 8000 inhabitants, and the most southern on the river at which missionary labor has been performed. The next day they passed two villages of some note, and arrived at Shwa-Loung, containing probably more than 2000 souls, about 8 o'clock, P. M. Here they distributed a few books, which were received with apparent interest, and promises to examine them till Mr. Howard's return. Pursuing thence an exceedingly zig-zag course, and passing several other villages on succeeding days, in some of which tracts were distributed, they arrived at Bassein, Oct. 2, "just as the light of a new Sabbath dawned on the unconscious thousands of her idolaters." Mr. H. proceeds to give the following notices of his

Labors at Bassein.

I soon entered the city, and walked through a part of it, toward a street called "the foreigner's street." Here I found a young man in the employ of the akouk-woon (financier), who spoke English, and who, being acquainted in the city, gave me much information concerning it. This officer (the akouk-woon) is an Armenian gentleman, of great wealth, and is said to be 'high in the favor of the king. His badges of distinction, as a Burman officer, conferred by the king, are above those of the myoo-woon. The attendants of the latter carry silver-cased swords; those of the former carry swords with gold cases. He is also allowed to ride on an elephant, and have a gilt umbrella, which privileges, my informant said, are not conferred on the other. Through the solicitude of the young man, I was induced to call immediately at the houses of these officers. The akouk-woon had gone to Ava to make his official returns. His wife ordered her servants to show me every attention which my circumstances might require, but requested that I would excuse her absence, as the Burman custom did not allow women of her rank to see company in the absence of their husbands. She sent an inquiry for English books, which she wished for her children, designing to give them an English education. Being informed that I had only Burman books with me, she requested the privilege to see some of them.

After remaining here a short time, I went to see the myoo-woon. When he had made various inquiries about me, the place from which I came, &c., he appeared much pleased that I had come to his city, and requested that I would reside there; but having learned my object in coming, that I was a teacher of religion, and came to give religious books and instruction, he said he did not wish for those things, and immediately entered into conversation with some Burmans on other subjects. I soon took leave of him, and went to my boat; but considering the expressed will of my Master to have prior claim to his, I immediately commenced the distribution of books, first doing up a copy of the New Testament, with three or four of the tracts, and sending them to him, and the same also to the officer's wife before mentioned.

Moungh Shway Wah was employed all the day and evening till near 10 o'clock, going from place to place, preaching, and giving books. He says

that the people all listened attentively, and I am sure I have never before seen Burmans attend to the truth with more apparent candor. Can it be that they will all, at last, despise, and wonder, and perish? This on the whole was to me; one of the most interesting Sabbaths of my life.

Oct. 3. Both Moungh Shway Wah and myself were employed much as we were the day preceding, and apparently with about the same success. Just at night I walked so far around the city as to get a view of nearly all of it. There are few foreigners here, but probably there are five or six times as many Burmans as there are in Maulmein. I saw a Burman officer about leaving the city, and on inquiring where he resided, I was informed, by Moungh Shway Wah, that his residence is on a branch of this river leading to Ava, and that the village is about one quarter as large as Rangoon. This, with many other important villages in this vicinity, was never yet visited by a missionary. I was informed, toward night, that the myoo-woon had called the man who presented him his books, and had given them back, saying he did not wish for them. They were then given to the wife of the other officer, to whom I had previously given books. A few were found in the city to-day who declined taking books, saying the ruler disapproved of it.

4. The third day we continued our labors as before, till toward night, when every part of the city had been visited, about 1,500 tracts and a dozen volumes of the New Testament distributed, and as much instruction given as we were able to impart during that time. Though we had to lament the evidences of the myoo-woon's hostility to our books, yet it was interesting to see most of the people receive them, some of whom, we trust, will read and understand, so that they will not perish, through ignorance of the way of life. But, alas! many in that city will doubtless plunge into a miserable eternity, before salvation, through the atonement of Christ, shall be proclaimed there again.

The Armenian officer who was absent, has expressed a desire frequently that foreigners should come to Bassein to reside; and, on this account, this city has been thought a favorable place for the location of a missionary. I most devoutly wish a missionary were located here, and I doubt not this ruler would be friendly to him, so far as he could be, and at the same time appear, in the

eyes of the Burmans, to support their religion,—and *no further*. The fact is, no foreigner can long sustain an office in Burmah, unless he is deeply imbued with the spirit of a Burman; and though several important offices are now held by foreigners, I have no more hope of permanent aid from them than from Burman officers themselves. Still, I think it possible that, in some instances, their influence may be turned to good account.

Ascent to Pantanau—Return to Rangoon.

From the 5th to the 8th, we visited all the villages between Bassein and Shwa Loung. We found a few persons who had seen our books before, but in general the subject of salvation by Christ was perfectly new. The people residing in small villages are not as well educated as those residing in large villages and cities; but while the latter are often deterred from receiving books and instruction, through fear of their rulers, the former but seldom appear to feel this influence. In these small villages we found few who were not desirous to receive books, and who would not listen attentively to instruction. In one instance, several men followed us about a mile, where they knew it was our design to stop for the night, and Moungh Shway Wah talked with them and others till quite a late hour. In another instance, a person failing to get a tract before we left, of which he heard Moungh Shway Wah speak, followed us a long distance in his little boat, to obtain it. While we would cautiously avoid sinning against God, through unbelief, and while we would indulge every reasonable hope that God will bless the truth, to which these heathen listen with such apparent interest, to the salvation of their souls, still we know, and we trust our friends in America are also aware of the fact, that the attention of the heathen may be apparently directed to the examination of the truth by motives altogether inadequate to any lasting effect. The presentation of truth, to most of those I have now visited, has struck them with all the charm of novelty; and had our books been filled with frivolous stories, they might have attracted equal attention. Still we believe that God's word will never be faithfully dispensed in vain, even among the heathen.

9. Sabbath. Spent the day at Shwa Loung. The village being large, we gave away several hundred books, though in the morning the wife of a

ruler requested Moungh Shway Wah not to give any.

10 & 11. Ascended the river, from Shwa Loung to Pantanau, whence we had a guard in descending. Boats, in descending the river, are supposed to have some kind of merchandize on board; but in ascending, nothing, except it be such productions as abound in the country; and therefore they are not much exposed to be robbed. We had no company, but saw no danger.

The two villages which are found in this vicinity, contain each about sixty houses, at one of which we spent the night of the 10th. We stopped at other places, where there were two or three houses. In one instance, we found a priest instructing the people; and they, of course, at that time, were not prepared to receive our books. I found the whole section of country, after leaving the Irrawaddy, till I arrived at Bassein, abounding with Karens. They call themselves Talaing Karens. Nearly or quite all of them speak the Burman language well, and many of them are taught to read Burman in the same way that Burman children are taught. I conversed with many of them, to whom I also gave books. They told me that all the Karens in this vicinity could speak the Burman language. In several instances I witnessed Burmans and Karens intermingling in the same village, but was not informed of any instances of their intermarrying. I had before supposed that instances even of the former did not exist, except among the Christians. These Karens are much less filthy, in their personal appearance, than any others I have seen.

From the night of the 11th, till the morning of the 13th, we spent our time at Pantanau, and Baudee, a village lying on the opposite bank of the river. In none of the villages which we have visited during the two preceding weeks, could I discover the least evidence that either a missionary or a Christian book had ever entered there before, except Bassein, where br. Ingalls called, when he was detained off that coast. They were in the same condition that hundreds of other villages in this empire are—perfectly destitute of any knowledge of the way of salvation. In some instances, a person from a remote village, who had seen a tract, had arrived among them, and perhaps he might have mentioned the fact to some other, which he would barely remember. *Here we found evidence that the peo-*

ple had been instructed, and the impression they received seemed favorable. The attention given has not been exceeded by that of any other village I ever visited in Burmah. Several of the subordinate rulers were forward to request books, and the people generally treated us with much more civility than they did last year. I indulge the hope, that labors followed up in this way, especially if performed by a faithful and competent missionary, will, by the aid of the Spirit, bring some of these heathen to the Savior of sinners.

14. Arrived at Rangoon, having been absent about three weeks, during which time we have visited between fifty and a hundred villages, large and small, and distributed four thousand tracts, and about forty copies of the New Testament. My health is much better than it was a year ago, and I am not sensible that it has suffered at all from my recent labors, though it has sometimes been necessary to continue them during the night, as well as the day.

During the last four months, I have travelled in Burmah Proper more than 1,500 miles, and a merciful God has suffered no harm to befall me, nor even the fear of it to approach me, so as to rob me of a single moment's repose, when nature has required, and business has not forbidden it. This has been done during the rainy months, the last of which is considered more unhealthy than any other month, particularly in the vicinity of the jungle. But so far as my experience goes, the rainy season, in Burmah Proper, may be spent with safety to health, in travelling from village to village on the large rivers; and here work enough may be found this moment, to employ twenty missionaries, and as many native assistants. The Lord is opening the doors to wide fields of labor on every hand, and though we shall doubtless find that there are many adversaries, still all that we need is grace to be faithful unto death, for which we desire an interest in your prayers.

In a later communication Mr. H. gives some additional details of operations at Rangoon.

Native Assistants—City Tract distribution.

After the lapse of a year and a half, during which there was no native assistant at this station, it is truly cheering to hear their voices raised in support of the truth in this city, where the servants of Christ have so often been abused. I think I stated in my last, that

br. Ingalls brought with him Ko Shway. About two weeks since, Moungh Shway Moungh (who went to America,) arrived, so that we now have two good assistants. Beside these, we have Ko Zoothee, who, though not regarded as an assistant, is a firm Christian of considerable experience, of Talaing origin, and we hope, capable of doing some good here. Moungh Shway Wah is also with us, and though young and inexperienced, both as a Christian and a preacher, sustains our hopes of his future usefulness. These four being English subjects, can labor here with the hope of being protected in their civil rights, by the English laws. No attempts have been made to terrify them since my last.

Last week, Moungh Shway Moungh and Moungh Shway Wah went on an excursion, by themselves, on a small river, running nearly west from this place, where the people had never before heard the gospel. They returned last night, bringing a cheering report of their success. The fear of Burman rulers, who are a terror to good works, had not fallen on the inhabitants of the villages they visited; so they were ready to sit up all night to hear the gospel from the assistants; and when these left, in some instances they accompanied them in boats, for no other object. These two assistants are now preaching on the verandah. Ko Shway and Ko Zoothee left this morning, in a boat with br. Ingalls and wife, who have started for a trip up the Pegu river.

The following is my present plan for labor. In the morning I take two or three hundred tracts, all of the same kind, and proceed to distribute them, giving one or more to every house. When I have gone over the city in this way with one kind of tracts, my design is to proceed in the same way with another, and so on till the whole city shall have the privilege of reading all of our tracts and scriptures.

In this way Mr. H. had distributed, before the end of Feb. following, the Balance and Catechism "to every family, and almost every person who could read, in the city and vicinity."

He adds, under date of Feb. 24,—

We still continue to give books at the rate of twelve or fifteen thousand per month, and during the great festival which closed last Sabbath, we gave ten or twelve thousand in a few days.

I doubt not that five thousand more might have been given profitably, had it not been for the illness of Mrs. H. which curtailed my labors considerably. Hundreds call at the verandah daily, to hear preaching, and evidences are multiplying that this whole region feels the power of truth. The name of our Savior is often uttered by the reviler from the midst of the multitude, as they pass our house; we continue our labors, ardently hoping that ere long, other motives may induce many to utter this precious name.

Beside the plan above mentioned for distributing books, I go out in a small boat once a week or oftener, for the purpose of giving tracts to boatmen, who visit this place in large numbers for the purposes of trade, and who carry our books to their respective villages in various parts of the empire. I design also to sit on the verandah a part of every day, with the assistants.

Respecting the native school, Mr. H. writes,—

Some of the scholars have boarded at home, and paid a little for their tuition; others have been boarded, and pay nothing. Government has manifested no opposition to the school, and it is now evident that it might be considerably increased if Mrs. Howard had health to make the requisite exertions. During my absence, Mrs. Howard has assembled the Burmans who have boarded with her, in the evening, and read one, two or three chapters in the Burman Testament, and then had a prayer offered in Burman. When I am at home, we have the scholars and generally one or more of the assistants, when they have been with us, assembled, and after reading and prayer, accompanied frequently with singing in Burman, I spend the evening in conversing with them.

LETTER OF MR. JUDSON, DATED MAULMEIN, JAN. 31, 1837.

Burmese New Testament—Tables of Baptisms in Burmah.

The revision of the New Testament in Burmese, on which I have been closely employed for about seven months, is just finished. The printing is advanced to the end of 2d Corinthians; and the edition will be out of press in about two months.

The following tables exhibit the number baptized at the several stations, at the close of last year.

Baptized previous to 1836.

	Bur.	Kar.	For.	Total.
Maulmein,	104	118	181	403
Tavoy,	13	258	8	279
Rangoon,	55	35	2	92
Ava,	12		1	13
Scattering,	4			4
	188	411	192	791

Baptized in 1836.

	Bur.	Kar.	For.	Total.
Maulmein,	9	29	16	54
Tavoy,	3	88		91
Rangoon,		206		206
Ava,	7			7
	19	323	16	358
Table 1st,	188	411	192	791
	207	734	208	1149

ATTACH.

EXTRACTS FROM THE JOURNAL OF MR. COMSTOCK.

(Continued from p. 272.)

Mr. Comstock's health continuing low, he removed with his family to the British Cantonments, near the close of September, that he might have advice of the resident physician as often as it became necessary. On the 15th of Oct. he returned to the mission compound with health restored, and was received with apparent gladness by some of the people, who called on him. The journal proceeds,—

Oct. 30, 1836. A man from Ramree called several days since, to talk with me about entering the religion of Christ. He was very grave, and said that this religion had the appearance of a true religion, &c.; but finally told me that he wanted to get an office, and if he obtained that, he would become a Christian and undoubtedly many others would follow his example. I told him that I could afford him no aid in procuring office, and urged him to believe on Christ that his soul might be saved. The next day he called and begged for food, &c. while he was reading my books; and thus he continued about me several days, finally proposing that I should take him into my service. When he found that I offered not the least worldly inducement to lead him to embrace the Christian religion, he went away sad, and I have heard nothing from him since.

To several men belonging to a large boat from Burmah, I have talked about the Savior, and given tracts. Last Monday I called the scholars together. The English department has the same number as before it was suspended, but the native school has lost several. Those who are learning English seem much pleased to resume their studies, and have forgotten but little while we have been sick. To-day, preached to the scholars, teacher, and four or five other men, from Matt. vii. 24—27. The figure used by the Savior is an exceedingly striking one here, where the rains are so heavy and the winds so high. Toward evening had a congregation of a dozen or more men in the village, and gave away twelve or fifteen tracts.

Nov. 6. Preached to-day from 1 John iv. 9, and in the afternoon had the privilege, with Mrs. C., of commemorating the dying love of the dear Redeemer. The Lord's supper is no less interesting and delightful here, than in a Christian land. May these heathen soon sit with us around the table of our common Savior.

13. Gave the scholars a second lesson on the creation, in which they seemed much interested. Preached from Matt. xxv. 31, 32, to an attentive congregation, embracing several men who sat on the steps, and stood around the door. How infatuated are those who refuse to worship Him, from whom alone they have any thing to hope or fear beyond the grave. Gave away during the day 25 tracts, and addressed two small assemblies in the village.

20. Only one man beside my usual hearers present at worship. Preached from Matt. xviii. 11. Many of these heathen acknowledge that they are lost beyond *self* recovery, but still they reject him who alone can save them. Alas, for the hardness of the heart and the deceitfulness of sin! Toward evening went out by the river side, and to a congregation of twenty or more men from the boats, &c., spoke of Christ, *the Savior*. O that the Lord would open their hearts to receive the truth. Distributed ten tracts.

27. Last Friday night we were visited by a violent and destructive gale, which has prevented the usual services of the Sabbath. The wind began to rise in the afternoon, and the natives came to inquire of me, if there was to be a hurricane; but as we are accustomed to high winds here, I thought there was no special cause for anxiety. In the night, however, the wind in-

creased, accompanied by thunder and lightning. About midnight the roof of our house, composed of leaves and grass, began to give way, and the rain poured in upon us. After examining every part of the house, I found a small spot in one corner, where, by putting an umbrella covered with several thicknesses of woollen cloth over us, and covering our feet with comforters, &c., we could keep tolerably dry. Expecting every moment to be driven from our last retreat, and hearing the ship-wrecked sailor at the window pleading for pity, and the poor houseless natives at the door, begging for shelter, nothing but a calm confidence in our kind Heavenly Father, could have rendered us at all comfortable. At day-light the storm abated, and a scene of distressing desolation was presented to our view. A dozen or more vessels were strown along the shore, (several sailors were lost,) and nearly every house around us was destroyed. Our own house was unroofed, and one end blown in; the school-house was in the same condition, and of course our operations are again interrupted. A few scholars, however, and the teacher came to-day, and I endeavored to show them the importance of immediately believing on Christ, that they might have a place of refuge, when the storm of God's wrath should be poured upon a guilty world. As to ourselves, we feel that we are safe in the hands of a covenant keeping God, and look forward with delight to the time when all the storms of life shall be overpast, and we safely sheltered in "the building of God, a house not made with hands, *eternal* in the heavens." May many of these shelterless heathen dwell with us there!

Under date of Dec. 10, Mr. C., having alluded to the repeated interruption of their labors from sickness during the last four months, in consequence of which the native school, which requires constant supervision, had become nearly extinct, gives the following encouraging account of the

English School.

I am happy to say, that the English school prospers beyond what we could expect, under present circumstances. It consists of five Burman lads, four Hindoo young men, Mussulmans, four children with an English father and Burman mother, three with a Hindoo father and Burman mother, and two Telinga lads. One of the native boys

is a son of the head man of the villages near here. They make very gratifying progress in acquiring English, as well as religious and general knowledge. Having no means of learning much in their own language, I trust their knowledge of English will advance them some centuries beyond the most learned of those who read only native books. They are, too, as much under religious influence as mere day scholars can be.

We are very frequently solicited for some of our "good medicine," and, through the blessing of the Lord upon our prescriptions, the maladies of many of the suffering natives have been healed. We are thus constantly increasing an influence, which I hope will do much to facilitate the spread of the gospel among this people. Our medicine and schools have created a very general impression, that we really seek the good of the natives.

18. Sickness, the gale, &c. have embarrassed our operations to such a degree, that it will probably take some time for us to regain our former position. Only sixteen were at worship to-day; two or three men were at the door, a part of the time. Preached from 2d Pet. iii. 10, and feeling that "the day of the Lord" would be one of fearfulness and anguish to those who were out of Christ, endeavored to press home truth to the hearts and consciences of those who heard. The scholars, when questioned, acknowledged that when "the earth, and the works that are therein, shall be burned up," their idols will fail them, and none but those who trust in Christ, will have a place of refuge. "In that day, will you not very much desire a safe retreat?" I inquired. "Yes," was the reply. "Can you find one?" "No." "Can you secure one now?" "Yes, by believing on Christ." "Will you believe on Christ?" Nearly all were silent, but one or two faintly said, "We will." I asked the men who attend worship, "What will you do, when 'the day of the Lord' comes?" "We worship with you every Sabbath, and by and by will become Christians," the teacher replied. Alas! the adversary of the soul leads these poor heathen captive at his will. Help, Lord, for vain is the help of man.

25. Three days since, we were gladdened by the arrival of Mr. Malcom. To see a *friend*, is to us a great privilege; and specially to profit by the advice and conversation of an *experienced Christian*, is an inestimable favor.

To-day, about twenty were at worship, two of whom were men of the vil-

lage, who have never before attended. Two other men were at the door a part of the time. Spoke from the words, "Now is the accepted time, now is the day of salvation." Serious attention was paid to the truth, and I hope it may not be in vain to those who heard it. One very interesting young man, with whom I have often conversed, staid for conversation after worship. When I first met him, he declined hearing any thing about the religion of Christ, saying that the religion of Gaudama was the true religion, and that I endangered my soul's salvation by not believing it. After two or three talks with him, however, he took a tract, has now read several; came to-day to worship, and says that not knowing that the Christian religion is true, he cannot yet believe, but is reading and considering, that he may know the truth. The Lord teach and save him.

Jan. 7, 1837. Returned from Akyab, where I accompanied Mr. Malcom ten days since. Formed a pleasant acquaintance with the family of Mr. Fink, the missionary there, and with several native Christians. On the Sabbath, (new year's,) enjoyed the Lord's supper with the native church; in the afternoon spoke to them about the importance of diligence in the service of God, and at evening addressed a few who speak English, from Psalm 90: 12. Went out with Mr. Fink among the heathen, attended the monthly concert, &c., and on Wednesday, bidding farewell to Mr. Malcom, and the friends at Akyab, left for home.

8. Was so happy as to meet my usual Sabbath congregation, to whom I preached from the words,—"How shall we escape, if we neglect so great salvation?" All acknowledged that there is no Savior but Christ, and that they ought immediately to secure an interest in the salvation which he so freely offers. But, alas! they were not prepared now to forsake all for him.

15. Preached to-day from Luke xii. 8, 9. Many, who acknowledge the truth of the Christian religion, think that they may safely avoid the persecution and reproach which would follow openly confessing Christ before men. I endeavored to show such, their delusion and danger. At evening some of the band, who had formerly attended worship at my house, with others who have just come to relieve them, requested me to have a service for their benefit. I accordingly prayed with them, and addressed them from the word of God.

O that my feeble instrumentality may be blessed to the good of souls!

22. Confined to my house by fever, and unable to say a word for God; but Mrs. Comstock had the children at Sabbath school as usual.

29. Preached from the command to love God with all the heart, and endeavored to show that while the heathen worship their gods, because their fathers did so, and it is the custom, the true God is to be worshipped, because he is infinitely worthy of the homage and adoration of all his intelligent creatures. It is indeed a great privilege to worship God, and I think many of these heathen feel that he is every way superior to their god; still they refuse to worship him.

Feb. 5. Subject to-day, the command to love our neighbor as ourselves. After speaking of its infinite propriety, showed the many ways in which my hearers violate it, and urged them, in view of their great guilt, immediately to flee to Christ.

6. For some time past, I have been accustomed to spend my mornings among the heathen, in this and the adjoining villages; and although I thus address many, and distribute a large quantity of tracts, nothing of special interest has occurred, worthy of a place in my journal. I have at length succeeded in getting a native assistant, one whom I engaged when at Akyab. He has been with me but a few days, and I cannot, of course, speak decidedly as to his character and qualifications. He is, however, well recommended by Mr. Fink, and appears very well. I hope he will do much good here. He is a pure Arracanese. Through Divine mercy, we are now in comfortable health, and I hope a removal into our new house, with the warm weather, will preserve me from further attacks of fever, &c.

Telingana.

EXTRACTS FROM A LETTER OF MR. DAY,
DATED CICALOLE, DEC. 31, 1836.

Mr. Day and family removed from Vizagapatam to Cicalole, Aug. 22—24. He had previously visited it, in company with Mr. Gordon, of the Lond. Miss. Soc., and ascertained that it presented a large and very inviting field for missionary operations. The native population of the city and suburbs, speaking Teloo goo, was estimated at 20,000. Still, he was unprepared, from various con-

siderations, to select Cicacole as a permanent station, and reserved the final decision till after his anticipated interview with Mr. Malcom. While at Vizagapatam, himself, wife, and child were repeatedly visited with severe sickness, but had enjoyed good health during their residence at C. Of his operations at the latter place Mr. Day writes,—

It was a fortnight after we arrived before we could recommence study, owing to the bad state of health of both of us, the excessive hot weather, and various other circumstances over which we could then have no control. From that time to the present, our main business has been the acquisition of the language; but we have also endeavored, as much as in us lies, to do some present work. I have a small congregation, mostly Eurasians,* also a few Europeans, to whom I weekly (Sabbath ev.) preach in English. On every Wednesday evening, I attend a small bible class of the same. Also, on Thursday evenings, I spend an hour, instructing a number of my congregation, who come to my study, in the practice of singing. The Lord has encouraged me to hope that these labors in English have not been utterly in vain. One man of the army, who left this place two months since for Vizagapatam, to join the invalid corps, gave pretty good evidence that the Lord had received him; but I have not heard from him since his departure. His wife was also serious. Another young man, belonging to the band, I trust has lately become a new creature, by the grace of God. He is a constant attendant at preaching and bible class. One woman appears truly serious, and seeking to know Christ. Her husband, a former professor, seems considerably revived; also, another woman, who, I trust, is a Christian. Her husband, a sergeant in the army, now at the seat of war in Goomsur, before he left, expressed much seriousness.

Preaching—Distribution of Tracts—Schools.

When we came to Cicacole, I brought a small quantity of Telooگوو tracts and books, and have since received another small quantity, which had been deposited with a person here for distribution. For some time, after I found an interpreter that would answer

any good purpose, I went out almost daily, and preached to the people in the bazaars and streets, giving tracts to all who asked and could read. This I continued about two months, when an inscrutable providence removed my interpreter by death. This was a trying providence to me. We all wept, almost as though he had been a brother. I thought, too, of his deluded countrymen; the long time that must elapse ere I could *efficiently* address them in their own language; and the extreme difficulty of finding another who would be able to interpret on religious subjects, or could be confided in as an interpreter. I felt that God had sealed my lips for a time, and I must not complain. This young man was purely a native, and understood matters of religion far better than any other I have met with, except Poorooshôthum. His judgment was fully convinced of the badness of his own religion, and of the excellence of Christianity. He had, for many months, ceased idolatrous practices, and supporting idolatry. He was at our house almost daily, and often told me “Jesus Christ was *his* God, and that he prayed to him every day.” He seemed now and then a good deal sensible of his sins, and anxious to be a true disciple; and we at times indulged the hope that he had passed from death to life by faith in Christ. Yet he had not *fully* renounced *caste*, though he had partially done it. Our hearts were much turned to him, with fond expectation that he would soon come over to the Lord’s side. Poor Tât-thiah! We loved him—many prayers were offered for him. He was suddenly called to meet the Judge of all the earth.

Just before Tât-thiah’s death, Christian Poorooshôthum came from Berhampore and spent a week with me. During his stay, we both went daily into the public places, and preached to hundreds that gathered around to listen to the new things we had to say. Many also came to my house, to converse and obtain books. Some, of course, disputed; but, on the whole, I have reason to hope they have generally withdrawn with more knowledge, and a better opinion of the Christian religion, than when they came. After one week with me, Poorooshôthum went to Vizagapatam, and was absent some fifteen days. Tât-thiah died during his absence. On Poorooshôthum’s return he was ill, and continued to be scarcely able to get about, until quite recently, when he judged it best to return to Berhampore,

* Persons of partly European descent, but born in India.

to labor with Rev. Wm. Brown, of the Orissa mission.

Of the numbers who came to inquire, there were at one time five very interesting and encouraging cases. One was a brahmin, (of a low order,) who came from the Ellore country, three hundred miles south. This was a pleasing case. He gave very satisfactory evidence of *sincerity*, though not of real conversion. He publicly renounced brahminism and idolatry, by breaking off his *junjum*, (sacred thread,) and delivering it to me, with the *lingum*, (a small stone worshipped as God,) which was worn with it. We indulged great hope of this man, and a woman with whom he was living as his wife. I united them in marriage after the Christian form, on Christmas, P. M., in the presence of one hundred and fifty natives, gathered in my native school-room on the occasion. Several of the natives afterward said, "The Christian way of marriage is better than ours." The couple next day accompanied Poorooshothum to Berhampore, and I have heard nothing of them since. Two women, a mother and daughter, were of the number of interesting inquirers, for a few weeks,—but, alas! they turned out bad enough. A man, by name Naraindus, of the Curnum caste, (next but one to the brahmin caste,) from a large town inland forty miles from Cicacole, first came, soon after I removed to Cicacole; and received instruction, and tracts, and portions of the Scriptures; and as he was about returning to his country, I sent by him, a copy of the gospels, bound together, to his rajah. He afterwards returned, and was here during the time Poorooshothum was with me. He spent nearly the whole of one week, learning of Poorooshothum, and appeared truly desirous of knowing the right way. This man as yet, continues to use the means of learning the truth, and appears well—yet does not renounce caste. Poorooshothum esteems him very highly. He says, "O what a preacher Naraindus would make, he has such a good mind, and is so well informed in Hindooism!" May God make him a *true Christian*, and, if he please, a good minister of Christ. He now comes daily, and sits with me, and I try to communicate to him, as well as I can in Teloogoo, the words of life. Others, many others have been interesting cases, but none give evidence of true conversion.

Tract distribution has not been very *extensive*. Probably not more than five

or six hundred tracts, in all, have been given, and thirty portions of the Scriptures, some bound and some half bound. I have always given to every one who has asked, and could read, and occasionally to those who were anxious for tracts, though they could not read themselves; in such cases, they have promised to get their friends to read them. Many of the people can read; but there has not appeared a thirst for religious knowledge worthy to be compared with what the brethren find in Burmah. Any thing in the form of a new religion, and I might almost say any thing new, is looked upon by this people with astonishing apathy.

As soon as I could make appropriate arrangements, after we came to this place, I commenced a native school. This is within our compound, so that it comes under our constant observation. The teacher was employed, and the school begun, Sept. 26. The first and second day, thirty boys came, and the third, forty. However, as soon as it was discovered I should not give each boy three *dubs* per week, (about three cents,) almost all fell off.

Great fears were entertained at first, by parents, and friends of the children, that *force* would be used, to make them Christians; and these fears were supported by most ridiculous reports, raised by brahmins and others, enemies of all good; such as that "I would seize the lads, bind them, and then cram some of my food down their throats," which would defile them, and make them lose *caste*. But these silly reports have lost their influence, and ceased, and the school is now on pretty fair footing. It has been with the utmost difficulty, that any thing like regular attendance has been obtained; but at present, the school consists of thirty-six lads, who make a point of coming regularly; all of whom are pledged to remain in school, (unless I give leave of absence,) at least six months.

Mrs. Day now almost entirely superintends this school, visiting it twice a day, and sees that appropriate lessons are both given and learned. Nearly all the studies are Christian, and only one native author is retained. They comprise, tracts for reading books, "Children's first lessons," containing a brief view of Christian theology, the "Ten Commandments," two Catechisms, and two or three prayers, which together present a pretty good introduction to the knowledge of the Christian religion. Writing with the iron style on palmyra

leaves, or with pen on paper, and native arithmetic, make up the complement of studies.

Another school commenced the beginning of December, with half a dozen lads from a class of people but a slight remove above the brutes. Age after age, if their traditions be true, they have lived in the same place, dwelling in mean, filthy mud huts, and working at bamboo mat and basket making. This school is mostly an experiment; for they themselves, it would seem, never thought of learning to read, or of rising at all in the scale of being. They are the most industrious of all people I have seen in India—work late and early—gain their little earnings—then drink and gamble, and quarrel till all is gone—then at their work again.

From another communication, dated at Bimlipatam, Feb. 24, 1837, we make the following extract relative to Mr. Day's

Departure for Madras.

I received letters from Mr. Malcom, on the 12th inst., while I was in Masulipatam, whither I had proceeded to meet him, advising me to remove as quickly as possible to the city of Madras, where he then was. I am now here, waiting for the vessel to sail, which is to bear me to that city. We left Cicacole Wednesday ev. last, having with much regret dismissed our schools, in both of which were forty native children, (all boys,) making good proficiency in their various studies. We could but lift our tearful eyes to heaven, as we saw them for the last time, and thought of the future to them, and devoutly implore, on their behalf, the blessings of our Heavenly Father. They all came to our verandah with deep interest depicted in their countenances, and expressions of grief on their tongues, on account of our departure. O may the truth they have heard, and the influence they have felt, be owned and blessed of God, to their salvation. A number of the females to whom I preached, and whom Mrs. Day had endeavored to point to the Savior, &c., came the evening before to take a last leave. They appeared to feel their destitute case, now that those who cared for their souls were about to leave them forever.

On my way from C. I visited Vizianagrum, where is a Baptist brother, a barrack serjeant, by the name of Sherard. I have before had acquaintance with him. He is actively endeavoring to do good as a Christian, and has been a

chief instrument in getting up an English school in the cantonment, in which are about forty scholars, mostly native children of the native soldiers stationed there. Indeed, I trust the Lord has inclined his heart to live the life of a Christian. His wife, an Eurasian, (i. e. part European, part Asiatic,) is also a Baptist.

Vizianagrum, lying inland twenty miles, and about an equal distance from Cicacole and Vizagapatam, is a large native town, containing not less than 20 thousand souls. Some have estimated the population at from 70 to 80 thousand. Who will break to them the bread of life?

Our last advices from Mr. Day are of March 19, announcing his safe arrival at Madras, on the 9th of that month, and his highly satisfactory conferences with Mr. Malcom, respecting his location in that city. Subjoined are a few statements concerning the

Number and Claims of the Teloogoos.

Since coming to this place, (Madras;) I have been frequently informed that the Teloogoo population is from 1-4th to 1-2 of the whole. No missionary here has ever turned his thoughts to laboring among them, until just now Dr. Scudder, a missionary of the A.B.C. F.M., is thinking of learning the language. They are found, I am told, south and west, to a considerable extent mixed with the Malabar or Tamul people. Northward, the pure Teloogoo population commences on the coast, within 100 miles of Madras, (Teloogoos are found in abundance, all along the intermediate space,) or at Pulicat, and reaches without interruption to Ganjam, near which is Berhampore, a station last year taken up, by Rev. Wm. Brown, of the Orissa mission. He is not a Teloogoo missionary, that place being peopled by about as many Oriyas as Teloogoos. The width of the country is very irregular, being at some places more than sixty miles, and at others less than twenty. The length of the coast is about 600 miles, and the whole country sufficiently large to contain an estimated population of from three to six millions. Some have estimated the whole population of Teloogoos, including those who are not immediately *within* the boundaries of what is reckoned the Teloogoo country, at not less than ten or twelve millions. Be this as it may, one thing is certain, this is an *extensive* mission-

any field. I have been through the country from Berhampore to Masulipatam, about 300 miles. I passed through many large towns, and I know not how many villages—but only this I can say now, the population is vast, and the field inviting. From Masulipatam, I know less of the country to Madras. But there are many very large towns, and a dense population.

In this whole country are only two Teloo goo missionaries who can speak the language. One other devotes part of his time to Teloo goo work, another just begins to speak a little. These are from the London Missionary Society. Two young men from England, connected with no Missionary Society, a few months since came to this country, expecting to support themselves by their own labor, (being mechanics,) and devote what time they could to preach the gospel to the heathen, and doing good in whatever way. Your missionary brings up the rear; and we thus have a view of all the force brought to bear on the conversion of this people. Two effective missionaries at work; four others preparing—and one effective man devoting part of his time.

I need not say how desirable it is to have others in this field—but this I may remark, that it is unoccupied by any other Society except the London Missionary Society, and that in conversation with Mr. Gordon, last August, in Vizagapatam, he made this (to me) remarkable observation: "I am fully persuaded the London Missionary Society will never establish more than one more new station among the Teloo goos," (assigning as reasons, the great scarcity of missionaries at the disposal of that Society, the pressing demands for reviving old stations that have become vacant, and the necessity of strengthening stations that are weak;) "I therefore consider the whole of this country, excepting Vizagapatam, Cuddapah, and some one new station, as entirely consigned to the American Baptists. It is open for you to enter in and possess it. The providence of God thus seems to indicate that *your* operations should be turned to bear upon this long neglected people."

But what is one man, in such a field as is here apparently consigned to you? I have now been laboring in it one year, (true, little has been done,) under circumstances not a little trying—the Lord has kindly spared the life of me, and *mine*, and now we are fully satisfied of the necessity of a reinforcement, of at

least three or four missionaries, as soon as you can send them. There are many places which I have seen, at which it is exceedingly desirable missionaries should be settled; and ere they can come out, I shall, if the Lord will, have explored the country between this and Masulipatam, and shall be able to point to others of equal claims.

Greek.

EXTRACTS FROM A LETTER OF MR. LOVE,
DATED PATRAS, MAY 25, 1837.

Mission School, and other modes of Instruction—Incendiary Tract, and Reply.

Our labors are, in general, the same they were at our last communication. Our little school is increasing upon our hands, in spite of us. It numbers, at present, sixteen. Three of these are Italian boys—brothers. These, with three or four of the others, are learning English. The father of the Italian boys—a Roman Catholic—some two or three weeks since, brought one of the boys, and urged us to receive him into the school; and when we consented, he manifested much gratitude. A few days after, he asked the privilege of sending two more, and when we told him we could not conveniently take any more at present, he asked if we would let them come and hear the others read and talk, and thus learn what they could. They are three very fine boys. God grant that they may yet carry the gospel, in its purity, to their perishing countrymen. One of our scholars is one of the girls we mentioned in our last, as attending our domestic worship on the Sabbath. She is about eleven or twelve years old, very intelligent for her age. Besides the Greek, she speaks the Italian and English with considerable readiness. Her father is English, mother a Greek. Mrs. Pasco and Mrs. Love at present take the entire charge of the school. They continue it but one hour and a half each day; open and close it with prayer. At its opening read the Greek Testament. We do not find ourselves able yet to pray in Greek. We did not consider this, however, a sufficient reason for neglecting prayer in the school. One of our scholars understood the English. The example, we knew, would exert an influence, though the prayer itself was not understood. And, finally, we wished to begin as we pur-

pose to practise hereafter, that there may be no misunderstanding, in reference to this, with the parents. The children seem to be pleased with the school. In respect to our religious operations, I think that with the people in this place, there is not that shyness, which some of the missionaries in this region complain of.

Besides our school, we are also rendering some assistance to two other individuals. One is a servant girl, about fourteen or fifteen years old. In the morning, the time for the school, she cannot be spared from her service. We knew there were none who cared for her soul, and that the prospect of her salvation, according to human foresight, depended very much upon her learning to read the scriptures. And when she begged for an "*ὀλίγον ὥρα*," (a little while,) we could not refuse her fifteen minutes' instruction each afternoon. The other is a young Greek, of twenty-one; speaks also the Italian and the French. He takes lessons of an hour each morning in the English.

The young man, who was rendering us assistance in the Greek language at the time of our last communication, has recently been appointed to the charge of the government school at Hydra. He left this week. We regretted to lose him, for he was a young man of an amiable disposition and of fine talents, and, withal, a good teacher. But we are glad that Hydra—that city so important to the welfare of the Albanians—will enjoy the advantages of so good a teacher.

Some time since, we received at our order, from Malta, 100 Greek Testaments. More than 1-4th of the number have already been called for; sixteen of which we sold at a little more than half price. We think it better to offer them for sale at a reduced price, where they are able to buy, than to give them away. A book that is bought, is usually prized higher than one received as a present, where there is nothing to render the gift specially valuable. In regard both to the price and the circumstances of giving, we conform to the practice of the missionaries of the American Board.

Dr. M. has very kindly offered to translate for us Dr. Wayland's Moral Philosophy, in order that it may speedily be laid before the children and youth of his nation. The abridgement we thought to be better adapted to the wants of the people, than the larger work. He commenced the translation

about two weeks ago. We look upon it as a favorable indication of Providence, that he should be induced thus to undertake the work. We have thought of the blessing which, by the perfect knowledge of the work, the Spirit of God might confer on him—perhaps make him "wise unto salvation," and then render him a chosen vessel to announce the gospel in its purity to his benighted countrymen. Dr. M. is one of the government committee on education in this province; and, through his instrumentality, the work can probably be brought immediately into notice.

We have as yet received no other marks than those of kindness and respect, from this people. Nor do we apprehend that we shall receive any other. Every day's observation convinces us, more and more, that the present is the time to be a blessing to the Greek nation. I think, at the present time, we are witnessing an illustration of the truth, "God makes the wrath of man to praise him." You doubtless have seen frequent allusions to a certain tract, issued, on the part of the ecclesiastics of Greece, against the missionaries, and circulated extensively in Greece, as well as in Smyrna, Constantinople, and elsewhere. You know too the excitement which it produced. That tract implicated, with the missionaries, Mr. Bambas, one of the translators of the scriptures—a very enlightened Greek, and, it would seem, a truly pious man—a man, too, of great respectability and influence among his countrymen. He is, moreover, an ecclesiastic, as you perhaps know. This incendiary tract has called forth from Mr. Bambas a reply. We have thought that its perusal might be interesting to the Board, and have therefore sent a copy, with its translation, accompanying this.

Excesses after Lent, and Prevalent Sickness—Bearing of the Priesthood.

The last day of April closed the long fast of forty-nine days, of the Greek church. The succeeding week, beginning and ending with the Lord's-day, was spent in feasting. On the two Sabbaths, and specially the first, the feasting was truly excessive. Roasting and eating lambs in the street, and drinking wine, and dancing, were abundant. At intervals throughout the day, our ears were stunned with the roar of cannon. The word of compliment for the day was, "The Lord has risen."

In fine, it resembled a day of American Independence of the most boisterous kind. The succeeding week passed off in a similar manner, though with less noise and mirth. The fast preceeding, especially near its close, had been very rigid. After such a preparation of the physical system, we were prepared to expect from this excessive feasting, very deleterious results. Our expectations were more than realized. The next week it was reported that there were two hundred cases of sickness in the city; and for a number of days the bells tolled much of the time, for the burying of the dead. Previous to this, the cases of mortality, since our arrival, had been very few, and we consider the place to be very healthy, more so than any other in which I ever resided. Just at that time, however, the weather was more changeable than usual, which, doubtless, contributed more or less to the injury of health, especially from the exposures which many subjected themselves to, by lying on the ground in the open air. How much connexion there was, in fact, between the fasting, feasting, and sickness, I will not attempt to say. A more extensive induction will enable us hereafter the better to judge. It cannot, however, be denied that there was a remarkable coincidence. We had the opinion of Mr. G. an enlightened Greek, that the fast was extremely deleterious to health, and that so the enlightened physicians regarded it, and told their patients accordingly. Mr. G. also informed us that there were one hundred females in Patras, that did not and would not observe the fast as prescribed by the church, whatsoever the priests might say to the contrary notwithstanding. These families, as near as we can learn, observe the fasts to some extent, the first and last weeks of the period required. Another gentleman here, and one in whom we have confidence, observed to us, not long since, of his own accord, "that the fasts were unreasonable, not required in the bible, and that their tendency was bad not only on the health, but also on the morals of the people—that many were so ignorant, as to suppose that to fast rigidly according to the requirement of the church, would atone for their sins, and obtain their forgiveness, though they had even been guilty of theft, or of crimes of equal magnitude." In the course of his conversation he quoted St. Paul's words to Timothy iv. 1, 2, 3, "Now the Spirit speaketh expressly,"

&c. I asked him why he did not endeavor to teach his countrymen better. He said he did, but they would not listen to him, and that they usually answered in the oft-repeated proverb, "So we found it with our fathers, and so we leave it." He said he was in possession of Coray's Interpretation of Paul's Epistle to Timothy, and that he was much pleased with it. Coray died a few years since. Bambas is said to participate very much of his spirit.

You are now ready to ask, what course the priests take with these transgressors of the laws of the sacred church. Well, we have not yet learned that they do anything at all with them. The priests, it would seem, are very much afraid of becoming unpopular with the higher class of people. That the enlightened consider the great body of the clergy very ignorant, and inferior, is very evident. If, at any time, any measure thought to be proper, by the better informed, is opposed by the clergy, a well directed fire is immediately opened from some one of the public journals, and the opposition is immediately silenced. So it was when the American schools were preached against; and so it has been again in this excitement, which has called forth the paper from Bambas. I should not be surprised, if the priesthood, ere long, should declare themselves in favor of the translation of the Scriptures. Mr. Bambas' sentiments are very popular among the educated, and they talk much about the oppression of the priesthood. I should not be disappointed if we were saved from a violent attack, by and by, from them, fearing the results, which would be occasioned by an answer from some one of our friends here. We surely have great reason to thank God, and take courage. We may certainly say, that the Lord has been hitherto very merciful to us—that our reception among this people, has far exceeded our most sanguine expectations. To his name be the glory.

Demand for more Laborers.

We come now to another subject, upon which we have felt very deeply. It is the destitute state of this country, and the great need of more laborers. When we have looked to Missolonghi, to Naupactus, to Bostitza, to Nauplion, to Hydra, to Galaxidi, to Vonitza, our prayer has been, "Lord have mercy on the people! have mercy on the people!! Have mercy on the churches, and on

our brethren at home, that laborers may be thrust forth into the fields all white and ready for the harvest!" True, these places are comparatively small. They, with the exception of Nauplion and Hydra, have a population of about three or four thousand souls each, besides the surrounding villages, which have about as many more. Nauplion has about ten thousand. But this is within about three or four miles of our br. Riggs at Argos, of the American Board; and doubtless participates much in the blessings of his labors. Hydra is probably the largest city in Greece. True, the inhabitants of these places are not crying out, "What must we do to be saved?" Would to God they were. Then the hope that they would be saved without the instrumentality of more laborers, would be much greater than it is at present. No; they sit in all the darkness of ignorance and superstition, in the region and shadow of death. But why should I mention these places alone. I look into northern Greece, into Epirus, and Thessaly, and Macedonia. In Epirus is Arta and Ianina, and along the coast of the Adriatic dwell, in villages, 300,000 Albanians, whose language has never yet been reduced to writing. Who will carry into that thick moral night, the glorious light of the gospel? The inhabitants of Hydra are chiefly Albanians. Arta contains about six or eight thousand souls, Ianina twenty-five thousand. These, though under Turkish government, are chiefly Greeks; and I believe that the entire population speak the Greek language. All the places hitherto mentioned, except Nauplion and Hydra, were destroyed during the Greek revolution. Ianina was destroyed twice, and all before their destruction, had twice their present number of inhabitants. None of these places, I believe, have any school at all for females; and whether those of Epirus have any school at all, of any description, I have not been able to ascertain. In Thessaly is Larissa. It has a population of 15,000, about one third of which is Greek. But Macedonia is the same now she was eighteen hundred years ago. She cries, "Come over and help us." The one hundred thousand souls of Salonica—the ancient Thessalonica, have no one who cares for their salvation. Between ten and twenty thousand of these are Greeks; forty thousand are Jews, said to speak the Greek language; forty thousand are Turks, and about three thousand Jews converted to Mahomedanism. In Salonica there is

one large school for the Jews, and one, of less than one hundred scholars, for the Turks. Salonica on two sides is surrounded by villages, whose entire population are Greek. They are said to be numerous. But here the field widens. North-east, is ancient Thrace,—at the north-west lies Servia,—northerly, and more distant, between the Carpathians and the Pruth, are situated Wallachia and Moldavia, the whole under the dominion of the Porte, but the two latter, governed by Greek princes, and the people mostly Greeks. Here, not far from Salonica, is Barea, of twenty thousand souls, Seres, of thirty thousand; in each about one half are Greeks. One hundred miles, or a little more, west of Constantinople is Adrianople, of eighty thousand inhabitants, forty-five thousand of whom are Greeks. Belgrade on the Danube, in Servia, has thirty thousand. Bucharest, in Wallachia, has seventy thousand—the greater proportion of whom, like those of Adrianople, are Greek. In all these places, and many others which might be mentioned, no voice of the missionary so much as disturbs the gloomy stillness of their moral slumbers.

What the condition of the Greeks is in respect to schools in these regions, I have not been able to learn. The probability is, that in many places there are few, if any schools at all. I have seen no mention made of any, even in Salonica. And in respect to Salonica, I must say a few words more. It is, I think, a very important place. It is peculiarly so, from its relations to the other countries above mentioned. Its commerce is second only to that of Constantinople. It is healthy, and affords good water, which is not always the case in Turkish cities. The country is said to be very productive. There is a United States' consul resident there, as well as consuls from all the courts of Europe. We have thought that Salonica, together with some other places nearer this, should be visited the ensuing autumn, with the view of assuming another station, if thought expedient. It seems to me that there should not be two missionaries here, if there are other places of equal importance entirely destitute. We shall, of course, expect the opinion and direction of the Board on this subject. Salonica is about two hundred miles north of Athens.

The weather is extremely fine. The mercury, on the coldest day last winter, stood at 39° above zero. It never has risen higher than 74° till this week.

when it has stood, in the middle of the day, at 76°. No want of rain up to the present time. We are all in the enjoyment of good health. The Lord be praised.

Germany.

EXTRACTS FROM THE JOURNAL OF MR. ONCKEN.

Such particulars as have been noticed in letters received, are here omitted.

Oct. 24, 1836. Br. F——, one of our members, a pianoforte maker, who works with fifteen other journeymen, in the same shop, has succeeded in inducing the master to give up working on the Lord's day, and he has in consequence prohibited the men entering the workshop on that day. Br. F. has also sold a bible to the master and several of the men; of whom several are now attending our meetings. One of these has been already deeply impressed with the truth, and appears to be in earnest about the salvation of his soul.

Feb. 6, 1837. Another hopeful candidate for heaven applied to-day for baptism. I found, in the course of our conversation, that she placed too much dependence on this ordinance. Attempted to point out the only ground of a sinner's hope before God—faith in the blood and righteousness of our Lord and Savior Jesus Christ, and exhorted her to build all her hopes for pardon, holiness, and eternal life, there. She said, "I see and feel I have lived like a heathen, but pray now to God to have mercy upon me."

March 1. I called to-day on a woman who has regularly attended under my ministry for some time. On asking her, "How is it with your soul?" she answered in the words of the Philippian jailer, "What shall I do to be saved?" and then added, "Is it not too late?" In conversing with her, I found she was under deep conviction of sin, and that she needed the sweet promises of the gospel. These I stated to her, and exhorted her to give all diligence to obtain from the Lord Jesus the assurance of the forgiveness of her sins.

EXTRACTS FROM A LETTER OF MR. ONCKEN, DATED HAMBURG, AUGUST 10, 1837.

Baptisms.

Our gracious Lord has continued to bless the feeble efforts made in further-

ance of his own cause, though we have also been exposed to severe trials. Nine persons have again been joined to us; and one young man, passing through on his way to Weissenfels, who was brought to the knowledge of the truth, at Oldenburg, was also baptized at his earnest desire. He was anxious to stay here a little longer, but his circumstances would not admit of it. He was well supplied with tracts, and as he is otherwise gifted, in communicating his views to others, and is possessed of a good share of zeal, we hope the Lord will make him a blessing to others.

Our church went on prosperously until the beginning of May, when I was absent on a missionary tour to Berlin. At this time, one of our new members, emigrating to Australia, was the cause of an unhappy disturbance, which retarded the blessed work for some time, and ended in the exclusion of three members, and of two who withdrew of their own accord. The breach has been, however, healed, and I hope it will yet be overruled for our good, in making us all more watchful and strict, in the admission of new members. One of our dear sisters has left for Petersburg, where we hope she will defend and maintain the principles for which she suffered here not a little. During the winter, and the early part of the spring, we enjoyed delightful seasons, and had several gracious proofs of the Lord's approbation, in the conversions we witnessed.

We have now a more suitable place for worship, for which we cannot be sufficiently thankful—especially I—as my health had evidently declined, and the small close room where we used to meet, generally, threw me into such a perspiration, as if I had been drawn out of a bath. The Lord has already consecrated the place in which we meet, granting us tokens of his presence and grace: to two or three, it has already been the birth-place of a life which never dies. Dear brethren, we feel how much we owe to you, as instruments in God's hands, for giving us the means to have so comfortable a place of worship. Our attendance has increased, and with the return of autumn and winter, we expect a larger number of hearers still.

Most of my time has, as heretofore, been employed in giving private instruction. I have had constantly some persons under tuition. Four were accepted by the church a few days ago, and I have again received four new applicants.

for membership, with whom I have just commenced a course of instruction.

Br. Lange and another brother have regularly visited the ships, and supplied seamen of different nations with tracts and Scriptures.

Besides our German meetings, we have conducted two meetings in English, on the Lord's-day; these have been but thinly attended. I think, however, that an American missionary sent out, would soon increase the number of hearers. Our missionary labors in the city have continued without any interruption; by it much precious truth has been scattered among the people, some of whom have become regular attendants on our preaching, and many, many we hope and pray, will bless God for these labors of my dear brethren, when time shall be no more. Br. Lange is, at present, on a tour into Hanover.

Church organized at Berlin.

Whilst we have to record the Lord's continued blessing to the church at Hamburg, we rejoice to point you to a new field, which, in his gracious providence, has been opened to us. My tour to the capital of Prussia has been highly interesting, and has filled our hearts with joy and gladness. In it you will richly participate, when I inform you, that a little church, composed of six of God's dear children, previously baptized according to the rule of God's house, has been organized. A glorious triumph, indeed, of the truth of God, in the heart of a country, where everything is calculated to keep men from taking so decided a step. I need hardly observe, that these beloved brethren and sisters must have had severe struggles, before they took a step which may be attended with most serious consequences to their liberty and property: nothing but the full conviction derived from the word of God, that they were doing the will of God, could have induced them to take this solemn step.

My stay at Berlin has been indeed a blessed time to me;—beside the formation of the church, and the administration of the Lord's ordinances, in their primitive simplicity, I was permitted to preach the unsearchable riches of the Gospel to numerous assemblies. I was still very weak in body, but enjoyed such an abundant measure of grace, that my infirmity was not felt; and while breaking the bread of life to others, my own soul was filled with the power, and love of God, my Savior. Though all these acts were unlawful, according to the

laws of the Prussian Government, the Lord was a wall of fire around us, and so no one molested us.

During my stay at Berlin, it pleased the Lord to lay me on a bed of sickness, which, for a few days, assumed rather an alarming appearance; but the Lord heard the prayers that were constantly offered up for me, by the brethren here and there—the Lord put his healing hand upon me, and I had abundant cause for thankfulness, and can say in the language of the poet,—

“God moves in a mysterious way
His wonders to perform.”

It was a blessing in disguise, both as to the spiritual advantage my own soul derived from it, as also the bearing it had on the formation of the church. From my journal you will learn the particulars.

I have been favored with several letters from one of the brn. at Berlin. They are exceedingly happy in their new relation to the Lord, and each other. One of the brn. has exercised his gifts to the edification of the church, and meets with much encouragement. They are amply rewarded by their Lord for the odium cast upon them, on account of their profession. Beloved brethren, I commend this little band to your constant and warmest prayers. I have assured them of this, and they feel themselves happy in the consideration, and will derive rich blessings from its accomplishment. I shall have to visit the frontiers of Prussia as soon as I can, to baptize a young man, who will then constitute a part of the church, with another young man, from Oldenburg, baptized last autumn. The church at Berlin, will then consist of eight members.

My health is gradually recovering. I am now sleeping in the country, and drink mineral waters:—may the Lord bless these means, if I can be still a little useful in his blessed cause.

I have designed, immediately on my recovery, to proceed to Oldenburg, where several brn. are waiting my arrival, in order to fulfil all righteousness, and from thence I intend to visit East-friesland.

A few days subsequently, Mr. O. adds,—

We enjoyed, last Lord's-day, (August 13,) a blessed season. The God of Israel was among us of a truth; every heart was melted, and every eye was bathed in tears. One of our new converts was, what some would term, set at liberty, and after the blessing had been pronounced, whilst we were still

all prostrate on our knees before the Lord, imploring in silent prayer his blessing on the word, he could no longer restrain the powerful feelings of his heart. Under a torrent of tears, he gave utterance to his heart, blessing and praising God, that he had been brought back to Christ, the Shepherd of souls. In the afternoon he came, with five other inquirers, to my house, and expressed his earnest desire to be united to the church and follow the Lord Jesus in all things. One of those who came for instruction, is a very interesting young man, from Bavaria, and I hope the Lord will employ him, by and by, as an instrument through whom the glad tidings of salvation shall be spread in that dark country.

DESIGNATION AND DEPARTURE OF MISSIONARIES.

Rev. Ivory Clarke, of Lebanon, Me., and Mrs. Lois G. Clarke, of North Berwick, Me., have been set apart as missionaries to the Bassa Tribes, West Africa. Religious services, in view of their departure, were held on Friday evening, the 10th ult., at the Lecture Room of the Oliver-street Baptist Church. They were expected to sail the following week, in the ship Emperor, for Edina, Grand Bassa.

The barque Rosabella, with Messrs. Stilson, Stevens and Brayton, and their wives, sailed from this port for Maulmein, Oct. 28.

Donations from October 15 to November 15, 1837.

Florida, Ms., Mrs. Frelove Drury, for Bur. Miss., per Mr. Benton,	5,
Boston, Ms., Post Office, addressed to "Rev. Dr. Bolles," for Kar. Miss.,	10,
Cumberland, Me., Bap. For. Miss. Soc., per David Trull, Esq., tr.,	82,85
New York, For. Miss. Soc. of 1st Bap. ch., for Bur. Miss.,	250,
" " Miss. Soc. of S. S. in 1st Bap. ch., for S. Schools in Burmah, 50,	
per J. M. Bruce, Esq., tr.,	300,
Boston, Ms., Milton st. S. S. miss. box, per Mr. E. J. S. Corlew, sup't,	5,
Hollis, N. H., Mr. William N. Bradstreet,	2,
Kingston, Ms., Fem. Retrenching Soc., to ed. Bur. girl, named Welthea	
D. Whitten, per Miss Mary D. Whitten, tr.,	25,
East Machias, Me., Bap. For. Miss. Soc., per Rev. W. N. Slason, tr.,	10,
Boston, Ms., a few ladies of Federal st. Bap. ch., for sup. of nat. Bur.	
preacher named Francis Wayland, per Wm. Reynolds, Esq.,	100,
Boston, Ms., Mrs. Abigail Ripley, to ed. Karen girl named Abigail Ripley,	
per Rev. B. Stow,	25,
Richmond, Va., Fem. Miss. Soc. of 2d Bap. ch., per Rev. J. B. Taylor	
and Thos. A. Kent, Esq.,	40,80
Hancock Aux. For. Miss. Soc., Me., viz. Fem. Prim. Sedgwick Bay	
16,17—Male Prim. Sedgwick Bay 12,18—Fem. Prim. Eden 3,50—	
Village church Ellsworth 10,68—Bap. ch. Ellsworth 3,10—Friends in	
Mt. Desert 1,20—per Rev. James Gilpatrick, tr.,	46,83
Salisbury, N. H., Mr. C. Green, as per letter,	5,
Cambridge, Ms., Mrs. Coolidge 15—a friend 3—per Dea. L. Farwell,	18,
Georgia Bap. Convention—for Bur. Miss., 541,74—For. Miss., 2380,31—	
Af. Miss., 14,19—Kar. bible, 5,—Kar. tracts, 5,—German Miss., 10,—	
Foreign bibles, 100,—Burman bible, 1702,83—Col. Absalom Jones, tr.,	
per Dr. W. H. Turpin,	4759,07
State of New York—collected by Rev. O. C. Comstock, ag't of b'd.,	1035,61
Maine For. Miss. Soc. connected with Bowdoinham Asso., Joseph Fogg,	
Esq., tr., per John Lambert, Esq.,	127,
Boston, Ms., a few ladies, for the use of Dr. and Mrs. Judson, per Mrs. Hall,	5,25
" " fem. friend, per Dr. Bolles,	50
" " last tribute to Bur. Miss. of an aged member of 2d Bap. ch.,	
per Miss M. Webb,	10,
Providence, R. I., 3d Bap. ch., at mon. con., for Bur. Miss., per Dea.	
William C. Barker, tr.,	100,
Worcester, Ms., Juv. Miss. Soc., to ed. Karen boy named F. A. Willard,	
D. C. Warren, sec., per Joseph Converse, Esq.,	25,
Seekonk, Ms., Bap. Fem. Miss. Soc., Miss Pamela A. Allen, tr., per	
Mr. A. Hunt,	14,75
R. I. Bap. State Conv., Young Ladies Asso. in 1st Bap. ch. and soc.,	
Providence, to sup. child in mission school in Burmah, 4th and 5th agn.	
payments, per Miss Eliza Bump—V. J. Bates, Esq., tr. R. I. B.S.C.,	50,
Sedgwick, Me., Fem. Prim. Miss. Soc. in 1st parish, for Bur. Miss.,	
per D. Morgan, jr. and J. Dodge, Esq's.,	15,

H. LINCOLN, Treasurer.

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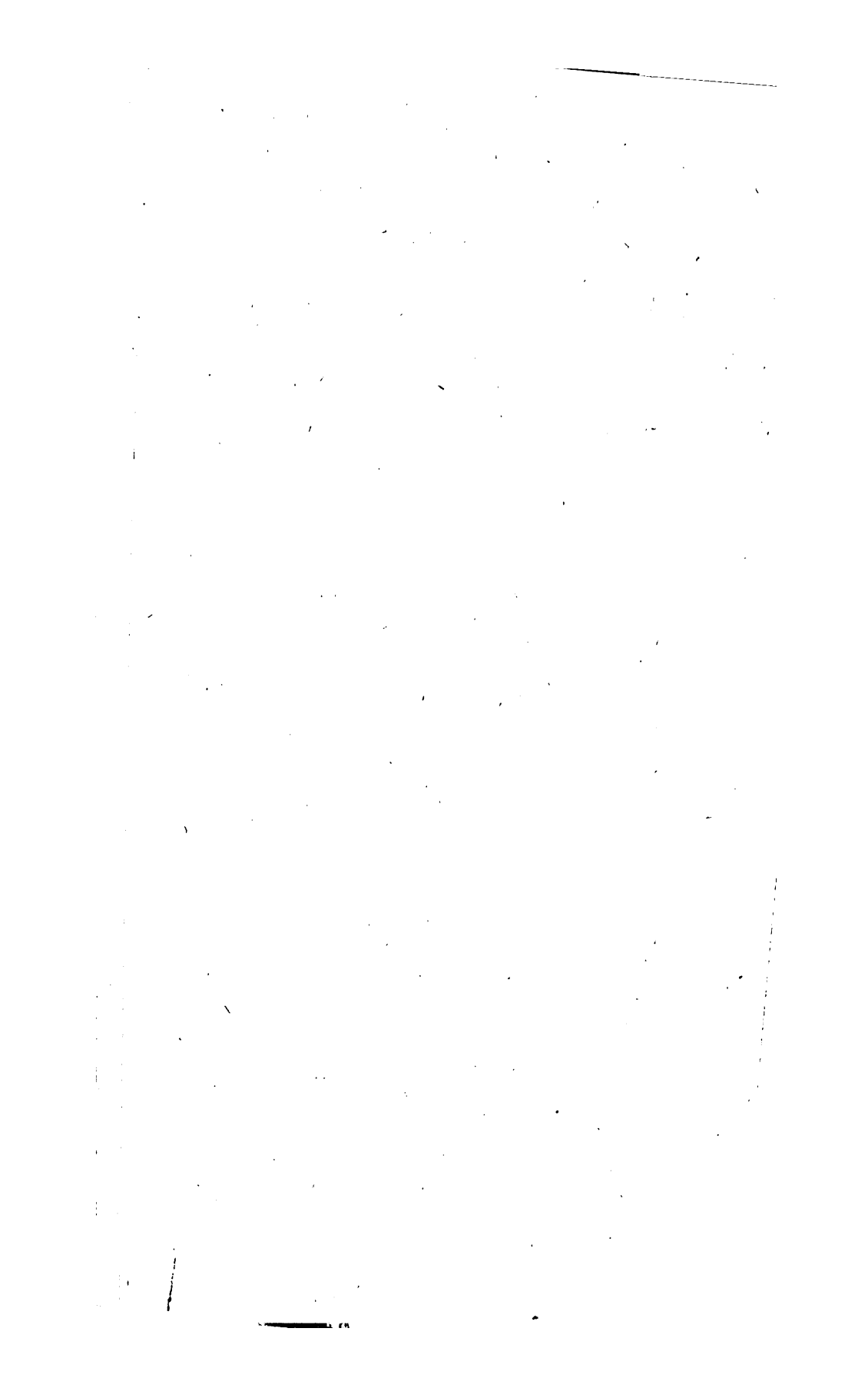
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